THE

LIVES

OF

SAINTS

COLLECTED FROM

Authentick Records

OF

CHURCH HISTORY.

With a full ACCOUNT of the other

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

VOLUME IV.

LONDON:
Printed for THOMAS MEIGHAN, in *Drury-Lane*,

M DCCXXIX.

MVSEVM
BRITAN
NICVM

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Number X. *for* OCTOBER.

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Advertiſement.

THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

MVSEVM
BRITAN
NICVM

AN Alphabetical TABLE OF The Saints in October.

	Day
A	
ARTEMIUS, *Martyr.*	20
B	
Bridget, *Widow*,	8
Bruno,	6
C	
Calliſtus, *Pope and Martyr*,	14
Chryſanthus *and* Daria, *Martyrs*,	25
Cyprian, *Biſhop of* Toulon,	3
D	
Dionyſius *the* Areopagite,	9
E	
Edward *King and Confeſſor*,	13
Evariſtus, *Pope*,	26
F	
Francis, *of* Aſſiſio,	4
Francis, *of* Borgia,	10
Frumentius, *Apoſtle of* Ethiopia,	27
G	
Gallus, *Abbot*,	16
Gaudentius, *Biſhop of* Breſcia,	25
H	
Hedwigis,	17
Hilarion, *Abott*,	21
I	
Ignatius, *Patriarch of* Conſtantinople,	23
L	
Lucian, *and* Marcian, *Martyrs*,	26
Luke *Evangeliſt*,	18
M	
Magloire, *Biſhop.*	24
Marcellus, *Martyr.*	30
Mark, Pope,	7
Mary, *Penitent*,	29
Narciſſus,	

	Day
N	
Narciſſus, *Biſhop of* Jeruſalem,	28
P	
Paulinus, *Biſhop of* York,	10
Peter *of* Alcantara,	19
Philip *Biſhop, and his Companions Martyrs,*	22
Placidus *and his Companions Martyr,*	5
Q	
Quintin *Martyr,*	31
R	
Remigius, *Biſhop of* Rheims,	1
S	
Sergius *and* Bacchus, *Martyrs,*	7
Simon *and* Jude, *Apoſtles,*	28
T	
Tarachus *and his Companions, Martyrs,*	11
Tereſa, *Virgin,*	15
Thaïs, *Penitent,*	8
Thomas *Biſhop of* Hereford,	2
W	
Wilfrid, *Archbiſhop of* York,	12
Wolfgang *Biſhop of* Ratisbone.	31

An ACCOUNT

Of the AUTHORITIES made Uſe of in this

WORK.

VOLUME the Fourth.

OCTOBER.

I. THE Life of St. *Remigius*, which we have follow'd, is the Work of *Hincmar*, who ſate on the See of *Rheims* in the Middle of the IX Century; to which we have added the advantageous Teſtimonies of *Sidonius Appolinaris* Ep. 14. b. 8. and St. *Gregory* of *Tours*, Hiſt. b. 2. c. 31. and *Of the Glory of Confeſſors* c. 79.

II. Our Account of St. *Thomas*, Biſhop of *Hereford*, is taken from his Life written by an anonymous Author, of good Credit, whoſe Performance may be ſeen in *Surius*, with ſome Alterations of the Stile.

III. The Life of St. *Cyprian* Biſhop of *Toulon*, compoſed by one, who has not left us his Name, is by ſome thought antient, while others are not willing to allow it an earlier Date than the XI Century. We had ſome Aſſiſtance in writing this Saint's Life from that of St. *Ceſarius*, Biſhop of *Arles*.

IV. the Hiſtory of St. *Francis* is written by St. *Bonaventure*, the eighth General of his Order. We learn ſeveral curious Particulars from *Father Wadding*'s *Library of the Minor Friars*, and his *Annals* of the ſame Order.

V. Our Account of St. *Placidus* and his Companions in Martyrdom is extracted from their Acts as they appear in *Surius*; in which *Baronius* owns are ſome Things that want Correction; what we have reported agrees with what St. *Gregory the Great* ſays of the Martyrs, *Dial.* b. 2. c. 3, 7.

All we know of St. *Galla* may be ſeen in the Writings of the Author laſt named, *Dial.* b. 4. c. 13.

VI. The chief Materials for compiling St. *Bruno*'s Life are found in his own Writings, and particularly his Letters. The reſt is ſufficiently ſupplied by *Guibert*, Abbot of *Nogent*, and *Guigues* the fifth General of the *Carthuſians*; the former in the Hiſtory of his Life, the latter in that of *Hugh* Biſhop of *Grenoble*.

Our Account of St. *Faith* and St. *Caprasius* is taken from the Acts of their Martyrdom as they ſtand in *Surius*'s Collection.

VII. What we have ſaid of St. *Mark*, Pope, wants the Support of no other Authority, but what is there ſpecified.

The Hiſtory of St. *Sergius* and St. *Bacchus* is taken from the Acts of their Martyrdom; that of the Veneration paid their Relicks is found in *Procopius*'s Treatiſe of *Juſtinian*'s Buildings b. 2. c. 9. b. 5. c. 9. and *Anaſtaſius* c. 91.

VIII. St. *Bridget*'s Life is taken chiefly from the Bull publiſhed for her Canonization eighteen Years after her Deceaſe, which is reckon'd much more exact than the Account publiſhed by *Surius* from an anonymous Author.

The Life of St. *Thaïs* is among the Lives of the Fathers of the Deſart written by an ancient *Greek* Author.

IX. For what regards St. *Dionyſius* the *Areopagite*, and the Apoſtle of *France*, ſee the *Acts* of the *Apoſtles* c. 17. St. *Chryſoſtom of the Prieſthood* b. 4. c. 7. *Euſebius* b. 3. c. 4. St. *Gregory* of *Tours Hiſt. Fran.* b. 1. c. 30, 31. *Baronius*'s Notes on the Martyrologe, *Monſieur de Tillemont* and other modern Writers of *France*, who have had Occaſion to touch on that Subject.

X. St. *Francis Borgia*'s Life was written originally by *Ribadeneira* a *Spaniſh Jeſuit*, who was perſonally acquainted with the Saint, and well furniſh'd with what was neceſſary for executing ſuch a Taſk. Since his Canonization the ſame was perform'd by *Father Verjus* of the ſame Society in *French*, who beſide the Aſſiſtance he met with in *Ribadeneiras*'s Compoſition, had the Advantage of a *Spaniſh* Manuſcript written by a Jeſuit of that Country, who had the Direction of the Saint's Conſcience nine Years, and ſpent a conſiderable Part of his Time in his Company.

The Hiſtory of St. *Paulinus*, Biſhop of *York*, is ſcatter'd in ſeveral Chapters of *Bede*'s ſecond Book.

XI. We have the original Acts of the three holy Martyrs of this Day, viz. *Tarachus*, *Probus*, and *Andronicus*, which conſiſt of two Parts; the former is a Tranſcript of their Trial; the latter an exact Relation of what happen'd from their Condemation to their Burial. This valuable Piece was publiſh'd by *Baronius* in his Annals, but imperfect. The *Greek* Text appear'd firſt by the Care of Monſieur *Bigot* at *Paris* in 1680. but was not complete and entire 'till *Dom. Ruinart* reviſed it with a good Manuſcript and obliged the World with it in his Collection, which was very uſeful to us through the whole Courſe of this Work.

XII. St. *Wilfrid*'s Life is the Work of *Heddius Stephanus*, Chanter of the Church of *Canterbury*, and inſeperable Companion of his Labours. This Piece may be ſeen in Dom. *Mabillon*'s fourth *Benedictin Age*: to this add Venerable *Bede*, b. 3. c. 25, 26, b. 5. c. 20.

XIII. The Life of St. *Edward the Confeſſor* was penn'd by *Elred*, Abbot of *Revesby*, who died in 1166. The beſt Edition of it is that publiſhed at *London* by *Ro. Twyſden* 1652.

XIV. *Baronius*

XIV. *Baronius* mentioning the Acts of St. *Calliſtus* ſpeaks of them as an incorrect Piece, and refers to his *Annals* for the more certain Parts of his Hiſtory, *Anno* 226.

XV. Our Account of St. *Tereſa* is taken from her own Works; what is wanting there is ſupplied from *Ribera* a *Spaniſh Jeſuite* ſome Time her Confeſſor, and from *Yepez* Biſhop of *Tarragona*.

XVI. The Life of St. *Gallus* was firſt written by *Walafrid*, who ſpent great Part of his Time at the Monaſtery which bears the Saint's Name, and died Abbot of another Houſe in 849; the Main of his Hiſtory is acknowledged to be compiled from good Materials; the laſt who publiſhed that Piece is *Dom. Mabillon* in his ſecond *Benedictine Age*.

XVII. The Author of St. *Hedwigis*'s Life is not known by his Name, but is eſteem'd a grave and creditable Writer. See likewiſe *Chromer's Hiſtory of Poland*.

XVIII. Our Account of S. *Luke* is taken from *the Acts of the Apoſtles*, and ſome Paſſages from St. *Paul*'s Epiſtles, referr'd to in the Margin. St. *Jerom*'s *Queſt. on Geneſis*. His *Hiſt. of Illuſtrious Men*, c. 7. St. *Iren.* b. 3. c. 1. *Epiphan. Her.* 51, c. 11. See alſo *Baron.* on the *Roman* Martyrologe.

XIX. The Life of St. *Peter* of *Alcantara* was firſt written by *John of* St. *Mary* in 1619. and by *Martin* of St. *Joſeph* in 1644. The ſame has been ſince perform'd by two *Franciſcans*, one a *Spaniard*, the other a *Frenchman*. To which we have added ſomething from St. *Tereſa*, who was well acquainted with the Saint.

XX. Our Acount of St. *Artemius* is drawn from St. *Athanaſius*'s Letter about *his own Flight*; that *to the Solitaries*. *Theodoret*, b. 3. c. 18. the Life of St. *Pachomius*, and *Julian* the *Apoſtates*' tenth Epiſtle.

XXI. St. *Hilarion* hadthe Advantage of an able and judicious Hiſtorian; we have the Particulars of his wonderful and edifying Life written by St. *Jerom*, and directed to St. *Aſella*. That Father died about fifty Years after the Saint of this Day, but had taken Care to procure exact Informations from all Places, which had been favour'd with his Preſence.

The Story of St. *Urſula* and her Companions, as uſually reported, may be ſeen in *Surius*. *Baronius* in his Notes on the Martyrologe owns their Acts had ſuffer'd much from Perſons of great Credulity, and a fruitful Imagination.

XXII. The Acts of St. *Philip* Biſhop of *Heraclea*, written in *Greek* were publiſhed for the firſt Time by *Dom. Mabillon* in his fourth Volume of *Analecta* with a *Latin* Tranſlation. By the Help of a good Manuſcript *Dom. Ruinart* has given us that valuable Piece more correct, with ſome uſeful Obſervations of his own.

XXIII. The Life of the Patriarch *Ignatius* is faithfully written in *Greek* by *Nicetas David*, a Native of *Conſtantinople* and Biſhop of *Paphlagonia*, cotemporary with that holy Man.

XXIV. St. *Magloire*'s Life compoſed by an anonymous Writer is inſerted among *Mabillon*'s *Acts of Bened. Saints.* See alſo the Life of St. *Samſon*, ſpoken of *July* the twenty eighth.

XXV. The Acts of St. *Chryſanthus* and St. *Daria* are ſuſpected by *Baronius*, *Annal. an.* 284.

What we have quoted from St. *Gregory of Tours* concerning theſe Martyrs occurs in his Treatiſe *of the Glory of Martyrs* c. 38.

The Hiſtory of *Gaudentius* is taken from his own Sermons, publiſhed in the *Library of the Fathers*, and *Baron.* Annals anno. 405.

XXVI. What we have ſaid of St. *Evariſtus* is found in *Euſeb.* b. 3, c. 34, and St. *Ignatius*'s Ep. to the *Romans.*

The Acts of St. *Lucian*, and St. *Marcian*, publiſh'd correctly by *Ruinart*, are divided into two Parts; whereof the former contains what Informations the Compiler could get on the Spot concerning the Converſion and penitential Life of the holy Martyrs: the latter ſeems an exact Copy of that Trial taken from the publick Records.

XXVII. Our Account of St. *Frumentius* is collected from *Rufinus* Hiſt. b. 1. c. 19. *Theodoret* b. 1. c. 22. *Socrates*, b. 1. c. 19. *Sozomen.* b. 2. c. 24. and St. *Athan.* firſt *Apology.*

XXVIII. The Goſpel, *Acts of the Apoſtles*, and ſome few Paſſages from the Fathers were our only Guides in ſpeaking of St. *Simon* and St. *Jude.* See the Commentators and Criticks on the *Epiſtle* which bears St. *Jude*'s Name, and *Euſeb.* b. 3. c. 2.

XXIX. The Life of St. *Narciſſus* is taken from *Euſeb.* b. 5. c. 12, 23, 24. b. 6. c. 9, 10, 11, 12. and St. *Jerom Of illuſtrious Men* c. 62.

Our Accounts of St. *Mary the Penitent* makes Part of the Life of her holy Uncle compoſed by St. *Ephrem*, who ſpent great Part of his Life with them in the Deſart.

XXX. The Original Acts of St. *Marcellus* had been publiſh'd by *Surius* and *Baronius* before *Dom. Ruinart* undertook his Collection; but that learned *Benedictin* has reviſed them with two other Manuſcripts and inſerted them in his *Acts of the firſt Martyrs.*

XXXI. St. *Quintin*'s Acts, as they ſtand in *Surius*, are eſteem'd correct, and antient. St. *Wolfgang*'s Life is the Work of one well acquainted with that Saint, and may be ſeen in its original Purity in *Mabillon*'s 5. *Bened.* Age

NOVEMBER.

I. THE Hiſtory of the *Pantheon*, it's Dedication *&c.* is taken from *Dio.* b. 53; the *Theodoſian Code* l. *ult. de Paganis*, and b. 15. with the ſame Title and *Gregory the Great* Ep. 71. b. 9. Our Account of the Feaſt of *All Saints* is collected from *Anaſtaſius*'s Life of *Gregory* III; *Mabillon*'s *Diplomata*, p. 537.

The

The Life of St. *Marcellus*, which furniſhed us with Materials bears the Name of *Fortunatus*, whom ſome with great Probability think to be the famous Biſhop of *Poitiers* in the VI Century.

II. Our Account of *All Souls Day* wants no References in this Place.

III. The Life of St. *Malachi*, to be ſeen among St. *Bernard*'s Works, was compoſed from good Materials ſent him from *Ireland*, and what he could relate on his own Knowledge.

IV. The Life of St. *Charles* was firſt written by *Charles Baſcapé*, General of the *Barnabites*, afterwards Biſhop of *Novara*, who had been educated in the holy Prelate's Houſe, and employ'd under him in ſome of the moſt important Affairs of his Church. We have a ſecond Piece of the ſame Name compoſed by *Auguſtin Valerio*, Biſhop of *Verona*, who was intimate with the Saint. Theſe two are in *Latin*. *John Baptiſt Guiſſano*, who ſpent ſome Time under St. *Charles*'s Roof, perform'd the ſame in *Italian*; and our Account is collected from theſe three original Writers, whoſe Credit is beyond Diſpute.

The Martyrdom of St. *Vitalis* and St. *Agricola* is recorded by St. *Ambroſe*, c. 1, and 2. of his *Exhortation to Virginity*.

V. The Authorities alledged concerning St. *Zacharias*'s violent Death are *Origen*, *on Matt.* 25. St. *Baſil*, *Hom. of Chriſt*'s *humble Generation*. St. *Gregory Nyſſen*, *Orat. on Chriſt*'s *Nativity*. St. *Peter* of *Alexandria*, *can.* 13. and St. *Cyril*, Biſhop of the ſame See, in his Treatiſe *againſt the Anthromorphites*. St. *Jerom*'s Sentiments of the Matter may be ſeen in his Commentary on the twenty third of St. *Matthew*.

VI. St. *Winock*'s Life, by an anonymous Writer, at ſome Diſtance from the Saint's Time, is publiſhed corectly by *Dom. Mabillon*, *Bened. Age* 3. part 1.

VII. Our Account of St. *Willibrord* is taken from his Life, written by *Alcuin* about fifty Years after his Death; *Venerable Bede*, b. 5. c. 12; and St. *Boniface*'s ninety ſeventh *Epiſtle*, directed to Pope *Stephen* II.

VIII. *Baronius*, in his Notes on the *Roman* Martyrologe ſays that the Acts of the *four crown'd Martyrs*, are thought to be the Work of *Anaſtaſius*, the *Library Keeper*; but does not give us his own Opinion of the Matter.

St. *Willehad*'s Life, from which our Account is taken, was written by *Anſcarius* his third Succeſſor in the See of *Bremen*.

IX. The whole Hiſtory of St. *John Lateran*'s Church may be ſeen in *Baronius*'s Notes on the Martyrologe.

Our Account of St. *Theodore* is tranſcribed from St. *Gregory Nyſſen*'s Panegyrick on that *great Martyr*, as he ſtiles him.

X. The Acts of St. *Trypho* and St. *Reſpicius*, which we have follow'd, were firſt pnbliſhed by *Octavio Gaëtan*, a *Jeſuit* in his *Hiſtory of the Sicilian Saints*; and appear'd ſince in *Ruinart*'s ſecond Edition, which he had prepared for the Preſs, but died before it was printed. See *Bibliotheque des Auteurs de la Congregation de St. Maur.* p. 436.

XI. Our

XI. Our Account of St. *Martin* of *Tours* is taken from his Life, as written by St. *Sulpicius Severus*, who writes nothing on that Subject but what he ſaw, or heard from the Saint's other Diſciples; and St. *Gregory* of *Tours*'s, *Hiſt.* b. 1, 10; and his four Books of the Vertues and Miracles of St. *Martin.*

The Life of St. *John the Almoner* was written by *Leontius*, a *Cyprian* Biſhop of the VII Century, and compoſed of ſuch Materials as he received from, a Prieſt, and Treaſurer of the Church of *Alexandria.* This Piece was originally penn'd in *Greek*, and tranſlated into *Latin* by *Anaſtaſius* the *Library Keeper.*

XII. The Life of St. *Martin* Pope and Martyr, publiſhed by *Surius*, ſeems to be the Work of a cotemporary Writer, well acquainted with that Saint's Actions. To which may be added the Epiſtles of that holy Pope, the Acts of the Councils of his Time, and a Collection of Pieces, which regard the *Monothelites*, thrown together by *Anaſtaſius* the *Library Keeper*, and publiſhed by *Father Sirmond.*

The Hiſtory of St. *Theodore the Studite* may be found in his Life, as written by *Michael* his Diſciple, tranſlated into *Latin* by *Father Sirmond*; the Saint's own Letters; his Account of St. *Plato*; and the Life of St. *Nicholas* the *Studite*, his Diſciple, written by an anonymous Author.

XIII. Our Account of St. *Didacus* is taken from his Life, as compoſed in *Latin* by *Peter Galeſini*, an *Italian* about one hundred and twenty Years after his Death.

The Life of St. *Staniſlaüs Koſtka* has been written by ſeveral of the Society of *Jeſus*; the chief are thoſe compoſed by *Francis Sacchini*, in *Latin* and *Italian*; by *Euſebius de Niremberg* in *Spaniſh*; *Daniel Bartoli* in *Italian*; and Father *Orleans* in *French.*

XIV. St. *Laurence*'s Life, written about forty five Years after his Deceaſe, is the Work of a Regular Canon of *Eu*, who had ſeen him at *Canterbury*, and was well furniſhed with Materials from *England* and *Ireland*, and the Monaſtery where he died.

XV. Our Acount of St. *Malo* is taken from his Life, penn'd by an anonymous Author of the VIII or IX Century; which may be ſeen in *Mabillon*'s firſt *Benedictin* Age.

XVI. What we have related of St. *Eucherius* is collected from St. *Hilary of Arles*'s Life of St. *Honoratus*: *Caſſian*'s *Preface to his Conferences*: *Salvian* of *Marſeilles*, Ep. 8. *Sidonius Apollinaris* Ep. 3, b. 4.

The Life of St. *Edmond*, from which we have copied our Account of that holy Prelate, is the Work of an anonymous Author inſerted in *Surius*'s Collection. See *Matthew Paris* an. 1234; and *Godwin of the Biſhops of England.*

XVII. Our Account of St. *Gregory Thaumaturgus* is collected from his elegant Panegyrick on *Origen* upon his leaving that learned Maſter, St. *Gregory Nyſſen*'s Diſcourſe on the Saint: St. *Baſil*'s Treatiſe *Of the holy Spirit*: and St. *Jerom Of illuſtrious Men* c. 65.

The

The History of St. *Dionysius* of *Alexandria*, taken chiefly from his own Works, is very exactly written by *Eusebius Hist.*: b. 6, c. 29, 40, 44, 45, 46. b. 7, c. 11, 17, 20. See also St. *Jerom Of illustrious Men* c. 69.

The Life of St. *Hugh* Bishop of *Lincoln*, published by *Surius*, is an Extract from a larger Piece written by an anonymous Author, well acquainted with the Saint.

XVIII. The History of St. *Peter*'s and St. *Paul*'s Churches at *Rome* may be read at large in *Baronius*'s *Notes on the Martyrologe*, and other modern Writers on that Subject.

What we know with Certainty of St. *Romanus* occurs in *Eusebius*'s second Book of the *Resurrection* of *Jesus Christ*, and the *History of the Martyrs in Palestine* c. 2.

XIX. almost sixty Years after St. *Elizabeth*'s Death her Life was composed by *Thierry* a *Dominican* of *Thuringia*: that Piece was imperfect till *Lambeius* supplied what was wanting in the second Volume of his *Library of the Emperor*'s. A Letter to *Gregory* IX from *Conrad* a Priest of *Marpurg* mention'd in our Account gives us some Particulars, either omitted or but slightly touched by other Writers.

Our Account of St. *Pontianus* is taken from the *Roman* Martyrologe, and *Pagi*'s Remarks on *Baronius an.* 235.

XX. The Life St. *Felix* of *Valois* is related with that of St. *John* of *Matha*; see our Account *Feb.* 8.

What we have said of St. *Edmund* King and Martyr is taken from his Life penn'd by *Abo* a Monk of St. *Benet*'s an the *Loire* one hundred Years after his Death; see *Matthew Paris an* 855, and other *English* Historians.

XXI. The Authorities on which we proceed in speaking of the *Presentation of the Blessed Virgin* are there sufficiently mention'd.

The Life of St. *Columban*, which appears in *Mabill.* 2 *Ben. Age*, was written by *Jonas*, a Monk of *Bobbio*, who lived soon after the Saint, and could not be at a loss for good Informations from the Disciples of that holy Abbot. *Usher*'s *Antiq*; of the *British Churches* p. 919. *Cave*'s *Ecclesiastical Library* p. 302, 303: and St. *Columban*'s *Epistles*, publish'd at *Louvain* in 1667.

XXII. Our Account of St. *Cecily* is taken from her Acts, which are antient. All we know of St. *Philemon* and his Wife is found in the Epistle of St. *Paul* to that holy Man.

XXIII. Beside what St. *Paul* says of St. *Clement*, we have deliver'd what we could learn of him from his first Epistle: St. *Chrysostom* on *Tim.* 1. *Preface*; *Eusebius*, b. 3, c. 15, b. 4, c. 23, *Epiphanius Heref.* 27, c. 6. and St. *Jerom Of illustrious Men* c. 15.

XXIV. Our Account of St. *Chrysogonus* is drawn from the Acts of St. *Anastasia*'s Martyrdom; see *Dec.* 25.

The History of St. *Flora* and St. *Mary* is the Work of St. *Eulogius*, Bishop of *Corduba*, Eye-Witness of Part of what he relates, and well inform'd of

of what pass'd in Regard to those Martyrs, while he was confin'd in another Prison of the same Town.

XXV. The learned *Baronius* says that no Man who is acquainted with the History of the IV Century can suppose St. *Catharine*'s Acts correct.

Our Account of the Sufferings of St. *Moses*, St. *Maximus* &c. is taken from several Epistles that pass'd between them, Pope *Cornelius*, and St. *Cyprian*, which are preserved among their Saint's Works *viz.* Ep. 25, 26, 46, 47, 50, 51.

XXVI. The History of St. *Peter* of *Alexandria* is collected from *Euseb.* b. 7, c. 32, b. 8, c. 13, b. 9, c. 6. St. *Jerom*'s *Chronicle:* St. *Athan. 2d Apology: Theodoret* b. 1, c. 8, *Socrat.* b. 1, c. 7, and *Sozomen* b. 1, c. 24.

XXVII. The Life of St. *Maximus*, printed in the *Chronicle* of *Lerins*, was composed by *Dynamius* a *Patrician*, employ'd in *Gaul* by Pope *Gregory the Great*: to which we have added St. *Gregory* of *Tours* of *the Gl. of Conf.* c. 83. St. *Eucherius Of a solitary Life, and the History of the Councils.*

The Life of St. *Virgilius*, written about the Middle of the XII Age, by an unknown Author may be seen in *Mabillion*'s third *Bened. Age.*

XXVIII. St. *Stephen*'s Life, written by *Stephen*, a Deacon of *Constantinople*, forty two Years after the Saint's Death, is inserted among the *Greek Analects* of the *Benedictins*, Tom. 1.

XXIX. The Martyrdom of *Saturninus*, as recorded by an anonymous, but good Author, may be seen in *Ruinart*'s Collection, who supposes them written about fifty Years after the Saint's Death.

XXX. In our Account of St. *Andrew*'s Mission we have produced the Opinions of *Origen*, in *Euseb.* b. 3. c. 1. *Sophronius*'s Supplement to St. *Jerom*, *Of illustrious Men*, c. 2. *Theodoret*, on *ps.* 116. St. *Gregory Naz. Orat.* 25. St. *Jerom*, Ep. 29. *Paulinus*, *Poem*, 34.

DECEMBER.

I. THE Life of St. *Eligius* is the Work of St. *Owen*, his particular Friend, who composed it twelve or thirteen Years after his Decease. This Piece was publish'd by *Surius* with much Alteration; but has been since given to the Publick by *Dom. d'Achery* in 1661 in a more perfect Manner; 'though, as some learned Men think, not in it's Original Purity.

II. *Baronius* in his Notes on the *Roman* Martyrologe tells us he had seen St. *Bibiana*'s Acts in Manuscript, which he adds, stand in Need of some Correction; for which Reason we have given those Parts only, which admit of least Exception.

The Life of St. *Peter Chrysologus* is collected from some of his own Discourses, where he had Occasion to speak of himself; and *Rubeus*'s *History* of *Ravenna*, b. 2.

III. St.

III. St. *Francis Xaverius* has been made known to us by ſeveral able Pens of the Society of *Jeſus*; thoſe whom we had Recourſe to on this Occaſion were *Horatio Turſelin* who publiſhed his Piece at *Rome* in 1594. He wrote in *Latin*, and tranſlated the Saint's Letters into the ſame Language in 1596. *Daniel Bartoli* an *Italian*, who wrote in his mother Tongue; Father *Bouhours*, whoſe *French* Performance was tranſlated into *Engliſh* by Mr. *Dryden*; and *Nic. Orlandin*'s *Hiſtory of the Society*.

The little we were able to ſay of King *Lucius* is taken from *Ven. Bede*'s *Hiſtory* b. 1. c. 4.

IV. What we have ſaid of the different Accounts of the Place and Time of St. *Barbara*'s Martyrdom is taken from *Baronius* on the Martyrologe.

St. *Clement* of *Alexandria*'s Hiſtory may be gather'd from his *Stromata*, and *Pedagogue*; *Euſebius* b. 6. c. 18. *Epiphanius*, heref. 32. c. 6; and St. *Jerom*, *Of illuſtrious Men*, c. 39.

V. The Life of St. *Sabas* is the Work of *Cyril*, a Monk, and his Diſciple; and is allow'd to be an exact and faithful Piece; but has ſuffer'd ſomewhat from *Metaphraſtes*'s Pen.

VI. The Life of St. *Nicholas*, attributed to St. *Methodius* Patriarch of *Conſtantinople*, and the Account of his Relicks being removed to *Bari*, were publiſhed by *Surius*.

St. *Aſella*'s Life fills St. *Jerom*'s fifteenth Epiſtle, addreſs'd to St. *Marcella*; to which may be added his ninety ninth Epiſtle, to *Aſſella*, and his hundred and fortieth directed to *Principia*, a holy Virgin.

VII. Beſide St. *Ambroſe*'s Epiſtles, his funeral Orations, and ſome other Pieces by the ſame Hand, we had Recourſe to his Life as written by *Paulinus*, who had been his Secretary.

VIII. Concerning the Feaſt of the *Conception of the Bleſſed Virgin* the curious may read St. *Bernard*'s *Epiſtle* to the *Canons of Lyons*, which is the 174. *Paris Edit.* 1621. *Baronius* on the *Roman* Martyrologe: and *Dugdales*'s *Monaſticon*, 1 Vol. p. 240.

The Life of St. *Romaricus*, by an anonymous Monk, well acquainted with that holy Abbot's Diſciples, has been reſcued from ſeveral Corruptions by *Dom. Mabillon*, who inſerted it in his ſecond *Bened. Age*.

IX. St. *Gorgonia*'s Hiſtory is deliver'd in a funeral Oration pronounced at her Grave by her Brother St. *Gregory Nazianzen*.

X. What we have related of St. *Melchiades* was found in *Euſebius* b. 7. c. 14, b. 10. c. 5. St. *Auguſtin*'s Account of the third Days Conference with the *Donatiſts* at *Carthage*, and *Ep.* 162.

We have preſented our Readers with the Account of St. *Eulalia's* Martyrdom, as recorded by *Prudentius*, *Hymn 3. of the Crowns* of Martyrs.

XI. The Life of Pope *Damaſus* is compiled from his own Poems; St. *Jerom*, Ep. 50. *Chron.* a. 367, St. *Auguſtin*'s *Account of the Conference of Car-*

thage, d. 3, St. *Athanaſius ad Afric.* p. 941. St *Baſil*, Ep. 220, 272, 321, St. *Gregory Nazianzen*, Or. 51, 52. and the *Theodoſian Code* b. 20. *de Epiſcopis.* b. 16. *Leg.* 2. *tit.* 1.

XII. The Sufferings of St. *Epimachus*, St. *Alexander* &c. are related by St. *Dionyſius* Biſhop of *Alexandria*, an Eye-witneſs; and the Account preſerved by *Euſebius*, b. 6. c. 41.

XIII. Our Account of St. *Lucy* is taken from her Acts, as publiſhed by *Surius.*

The Martyrdom of St. *Euſtratius* and his Companions was written originally in *Greek* by *Euſebius* a Monk of *Sebaſte* in *Armenia*, and tranſlated into *Latin* by *John*, who ſtiles himſelf a *Servant* of St. *Januarius*, i. e. one belonging to the Church at *Naples* which bore his Name. See *Baronius* on the Martyrologe.

XIV. What we have ſaid of St. *Spyridon* is taken from *Sozomen*, b. 1. c. 11. St. *Jerom Of Illuſtrious Men.* c. 92. *Rufinus* b. 1. c. 5.

XV. The Life of St. *Euſebius*, Biſhop of *Vercelli* is gather'd from St. *Jerom*, *Of illuſtrious Men*, c. 106. St. *Ambroſe* Ep. 63, *Edit Bened. Liberius*, Ep. 4, 5. in the Acts of the Councils. *Sulpicius Severus*, b. 2. *Athanaſius*, *Epiſtle to the Solitaries. Socrates*, b. 3. c. 56. *Sozomen*, b. 5. c. 12. and *Theodoret* b. 3. c. 4, 5.

XVI. Our Account of St *Ado* is taken from his Life, as compiled by *Dom. Mabillon* in his fourth *Bened. Age*, part ſecond; from an old Breviary of a collegiate Church in *Dauphiny*, and other antient Monuments.

XVII. The Hiſtory of St. *Lazarus* is recorded by St. *John* the Evangeliſt, as referr'd to in our Margin.

The Life of St. *Olympias* is collected from *Palladius*, a cotemporary Writer *Hiſt. Laus.* c. 144. *Dial. of the Life of* St. *Chryſoſtom* p. 164, *&c. Sozomen* b. 8. c. 24. and 17 Epiſtles written by St. *Chryſoſtom* to the holy Woman of whom we are ſpeaking.

XVIII. What we have ſaid of St. *Paul the Simple* is taken from *Palladius*'s *Hiſt. Lauſ.* c. 28. That Hiſtorian aſſures us the Account was taken from two of the Saint's Diſciples.

St. *Winebald*'s Life is the Work of a Nun of *Heidenheim*, perſonally acquainted with the Saint, whom ſome ſuppoſe to be his Siſter. It may be ſeen in *Surius*, and 3. *Bened. Age.* part 2.

XIX. What we have reported of St. *Meuris* and St. *Thea*, *&c.* is extracted from the Acts of St. *Porphyrius*, Biſhop of *Gaza*, written by *Mark* a Deacon, and the Acts of St. *Timothy* and St. *Maurice*, two of the Martyrs of this Day publiſhed by *Henſchenius*, who continued the Work of *Bollandus* in his firſt Vol. for the Month of *May.*

XX. St. *Chryſoſtom*'s Panegyrick on St. *Philogonus* Biſhop of *Antioch* furniſhed us with Materials for the Hiſtory of that Prelate.

XXI. The

XXI. The Goſpel of St. *John* is our beſt Guide in the Life of St. *Thomas*. The Tradition concerning his Apoſtolical Miſſion may be ſeen in *Euſebius* b. 3, c. 1. *Rufinus*, b. 10, c. 9. and St. *Chryſoſtom* Hom. 61 on St. *John*.

XXII. The Martyrdom of St. *Iſchyrion* and St. *Cheremon* is related by St. *Dionyſius* Biſhop of *Alexandria* in his Letter to *Fabius* of *Antioch*; of which we have a conſiderable Fragment in *Euſebius*, b. 6, c. 42.

XXIII. All we know of the ten Martyrs of *Crete* is contain'd in their Acts, as publiſhed by *Surius*.

Our Account of St. *Servulus* is tranſcribed from St. *Gregory the Great*, who knew the Saint. *Hom.* 15 *on the Goſpel*. *Dial.* b. 4, c. 14.

XXIV. What we have ſaid of St. *Delphinus* was found in St. *Ambroſe*, Epiſtle 70, *Sulpicius Severus*, b. 2, and ſeveral Epiſtles of St. *Paulinus* of *Nola*.

The Hiſtory of St. *Thraſilla*, and St. *Emiliana* is written by St. *Gregory the Great* in his 28 *Hom.* on the Goſpels, and *Dial.* b. 4. c. 16.

XXV. Our Margin will inform the Reader where to look for the Scripture Account of our Lord's Nativity. What regards the Day on which that Bleſſing is commemorated may be found in St. *Auguſtin*, on *Pſalm* 132; and *Of the Trinity*, b. 4. c. 5.

The Acts of St. *Anaſtaſia*, from which our Account of that holy Martyr is taken are mentioned by *Monſieur de Tillemont*, *Mem. Eccl.* Tom. 5.

XXVI. St. *Stephen*'s Hiſtory has the Stamp of Divine Authority.

XXVII. Beſide what the holy Scripture relates of St. *John*, we found ſome Aſſiſtance from St. *Jerom* on *Iſaiah* b. 5, c. 4. Ep. 16. St. *Chryſ.* on Matt. *Hom.* 85. St *Iren.* b. 3, c. 3, 11, *Euſeb.* b. 3, c. 23, b. 6, c. 14. St. *Chryſoſtom* to *Theodore who had fallen* c. 11. *Ephiph. Her.* 51, c. 12, and St. *Jerom*, *Of illuſtrious Men.* c. 9.

XXVIII. The Hiſtory of the holy Innocents has the ſame Authority as that of St. *Stephen*.

Our Account of St. *Theodore* is taken from the Life of St. *Pachomius*, publiſhed in *Greek* and *Latin* by Father *Papebroch* in his Continuation of *Bollandus*, *May* 14.

XXIX. Beſide the Life of St. *Thomas* of *Canterbury* abridged from four Authors, which is well known, we made uſe of the Saint's Letters collected by his Friend *John of Salisbury*, afterwards Biſhop of *Chartres*; and other Hiſtorians of our Nation, who wrote ſince that Time.

XXX. Cardinal *Baronius* had ſeen the Acts of St. *Sabinus* in Manuſcript, which are probably the ſame that have ſince appear'd in *Baluze*'s *Miſcellanies*

lanies Vol. 2, who thought them faithful and correct; but *Monſieur de Tillemont*, in his Notes on *Dioclesian*'s Proſecution, declares for the contrary Opinion.

XXXI. Our Account of St. *Silveſter* is taken from the Acts of the Councils held in his Time, *Euſebius*, *Life of Conſtantine* b. 3, c. 7, *Sozomen* b. 1, c. 17, and *Theodoret*, b. 10, c. 8.

ERRATA.

PAGE 2 line 6 for *Arms* read *Arm.* p. 35 l. 26 for *their* read *three.* p. 45 l. 17 after *that* read *he* p. 66 l. 24 for *former* read *latter.* p. 126 for *very* read *every.* p. 140 l. 23 for *now*, read *no.* p. 156 l. laſt for *are*, read *as.* p. 16 l. 5 after *declared* read *he* p. 221 l. 2 after *then* read *in.* p. 223 l. laſt before *as* read *ſuch.* p. 227 for *Diſciple* read *Diſcipline.* p. 237 l. 13 for *made* read *make.* p. 238 l. 6. for *Diſciple* read *Diſciples.* p. 241 l. 2 for *conſider* read *conſiderable.* p. 243 l. 5 for *ariſing* read *among.* p. 303 l. 1 for *contentions* read *contentious* p. 312 l. 1 for *that* read *their* p. 332 blot out *in what.* p. 349 l. 9 blot out the ſecond *was.* p. 361 l. 1 for *Millions* read *Thouſands.* p. 367 l. 28 for *PHILONUS* read *PHILOGONUS.* p. 394 l. 29. blot out *to be.* p. 411 l. 11 for *him* read *the Pope.*



OCTOBER the Firſt.

Saint *REMIGIUS*,

Bishop of *RHEIMS*.

REMIGIUS, deſcended of an antient and honourable Family in *Gaul*, was born in the Middle of the fifth Century. His Parents took all imaginable Care of his Education, as ſoon as he was capable of receiving Inſtruction; and their Child's excellent Capacity made that an eaſy Taſk. His Progreſs in Learning was ſuch as obliged *Sidonius* a cotemporary Prelate to acknowledge him one of the moſt conſiderable Men of that Age. But as Vertue makes the brighteſt Part of the Character of a Saint, we are to obſerve, after the *French* Authors of his Life, that *Remigius* was from his very Infancy ſo remarkable for Innocence, Gravity, and all that could recommend him to the moſt important Poſts in the Church, that upon the Death of *Bennadius*, Biſhop of *Rheims*, he was placed in that See by the unanimous Voice of all concern'd in the Election, tho' then but twenty two Years old; and the Succeſs of his Miniſterial Labours were a ſufficient Proof that the Choice was directed by Divine Providence. October 1ſt.

The Grace, which he receiv'd at his Conſecration ſupplied his want of Experience in Eccleſiaſtical Affairs ſo effectually, that from the firſt Moment he appear'd in the Epiſcopal Chair, he govern'd his Flock with all the Prudence and Vigilance of an old Paſtor. But, while thus intent on the Salvation of thoſe committed to his Care, he was as ſolicitous as ever to ſecure his own Soul.

Oct. 1 *Sidonius* is very ſtrong upon the Chaſtity and Purity of Heart and Mind, with which he and his Brother *Principius* approached the Altar, where they receiv'd freſh Supplies of that divine Flame, the Love of God, which animated all their Actions; the ſame holy Author tells us they ſate looſe to all the Intereſts, and Satisfactions of this World, and knew no Pleaſure but in the Execution of their Miniſtry. St. *Gregory* of *Tours*, who died in the Cloſe of the ſixth Age, obſerves that he was ſo remarkable for eminent Sanctity that he was look'd on as another St. *Silveſter*; by which Expreſſion that holy Biſhop means to Say that the Church of *Rheims*, while in Poſſeſſion of our Saint, had no Reaſon to envy the Happineſs the Chriſtians of *Rome* enjoy'd under that good Pope.

Remigius had lived ſome Years an exact Model of that Vigilance, Humility, and Paternal Tenderneſs, which compoſe the Character of a good Prelate, when *Clovis*, deſtroying the Remains of the Roman Power in *Gaul*, became Maſter of all that is now known by the Name of *France*, and *Rheims* was one of the Towns that came into the Hands of that victorious Prince. *Clovis* treated the conquer'd People with ſo much Sweetneſs and Humanity that they all choſe to remain under their new Maſter, who made no Alteration in the Laws and Cuſtoms which he found eſtabliſhed among them, and left them all in quiet Poſſeſſion of their Goods and Eſtates. But what endear'd him moſt to his new Subjects was his tolerating the Chriſtian Religion, which they profeſs'd, 'though He and his *Franks* were Pagans. In 493, ſix Years after this Conqueſt, *Clovis* married *Clotilda*, of whom we have ſpoken at large on the third of *June*. Her Solicitude for her Royal Conſort's Converſion, has been already repreſented, as the Effect of an ardent Zeal for the Glory of God, and the real Good of that Prince. An unexpected Victory over the *Germans* in 496 determin'd *Clovis* to embrace the Faith; upon which *Clotilda* engaged our Saint to come to Court, and improve his good Inclinations into an entire Converſion. *Remigius*, always glad of any Opportunity of propagating the Kingdom of *Jeſus Chriſt*, undertook to inſtruct him in the Principles, and Obligations of our moſt holy Religion. *Clovis* received the great Leſſons of Chriſtianity with Docility; but, upon the Biſhop's propoſing the Converſion of his People by his Influence and Authority, he was ſtartled and urged the Difficulty of the Attempt with much Concern; for he had ſome Reaſon to apprehend that the *Franks* were ſo bigotted to their antient Superſtitions, and Idolatry, that an Attempt to diſturb them in their abominable Religion would put them upon rebelling. The King, however, to ſhew his Obedience to the holy Prelate's Directions, promiſed to ſpeak to them on that Subject; and was beginning a Speech to his Army on the Vanity of the Gods they worſhip'd, when the

the Grace of God work'd ſo powerfully in their Hearts, that they declared Oct. 1.
themſelves ready to renounce the Heathen Deities and obey the God which *Remigius* preached to his Majeſty. The Saint, tranſported with this happy Diſpoſition, proceeded with all poſſible Expedition to baptize *Clovis*, and his Nobility at *Rheims*.

While *Remigius*, aſſiſted by St. *Vedaſt*, of whom ſee our Account *February* the ſixth, and the Clergy of *Rheims* were employ'd in inſtructing the numerous Body of Catechumens, ſeveral Biſhops made their Way to the Court and Camp, and contributed their Endeavours toward carrying on that glorious Work. On *Chriſtmas* day, the Time appointed for performing the Ceremony, the King, follow'd by a prodigious Number, went into the great Church, and aſked the Favour of being waſhed from his Sins in the Lifegiving Waters. *Remigius* receiv'd him with all the Dignity of a Chriſtian Pontif, and exacted a formal Renunciation of Idolatry, and expreſs Confeſſion of the Bleſſed Trinity; after which he was baptized, and receiv'd the ſacred Unction; and the ſame was perform'd in Favour of above three thouſand *Franks* the ſame Day. Thus the Kingdom of *France* owes it's Converſion to our holy Prelate under God, and venerate him as their Apoſtle.

Some of thoſe, who have undertaken to write our Saint's Hiſtory, give us an Account of a Council of Biſhops, or a celebrated Meeting of Clergy and Laity for diſcuſſing the *Arian* Controverſy, in which *Remigius* ſignalized his Zeal and Capacity againſt the Errors of that Sect. The Eaſtern, and Southern Parts of *Gaul*, then in the Hands of the *Viſigoths* and *Burgundians*, were generally infected with the Hereſy in Queſtion, which gave him frequent Occaſions of diſputing the controverted Points with their Neighbours the *Franks*. This Meeting therefore was order'd with a View of confirming the Catholicks in their Faith, and gaining the Hereticks. The Biſhop of *Rheims* who was deſervedly eſteem'd the moſt holy and learned Prelate in *Clovis*'s Dominions, was invited; and, 'though then well advanced in Years, obliged to be the Mouth of the Orthodox on that Occaſion. His Adverſary, fond of his own Abilities, enter'd the Liſts with our Champion with a full Perſuaſion of defeating him; but, at our Saint's opening the Debate, the Heretick was ſeiz'd with an Awe, which ſtruck him dumb for ſome Time; upon the firſt Recovery of his Speech he employ'd it in begging Pardon for his Vanity and Preſumption, and owning the Divinity of the Son of God. This Miracle being ſoon noiſed abroad went farther in deſtroying *Arianiſm* and reducing the Number of it's Votaries, than all the Diſcourſes and Arguments of the moſt able Divines.

Oct. 2. Our Saint's Vertue, which had been expoſed to ſevere Trials in the Courſe of a long and laborious Pontificate, was in the Cloſe of his Life exerciſed by much Sickneſs, which brought him to a happy Death in a great Age, after having worthily fill'd the See of *Rheims* ſeventy four Years. 'Though there is ſome Diſpute concerning the Year in which he died, the thirteenth of *January* is univerſally allow'd to be the Day of his Death.

The Body of our Saint was firſt buried in a ſmall Church at *Rheims*, which bore the Name of St. *Chriſtopher*; but the Number of Miracles perform'd by his Interceſſion ſoon made the Place famous; and St. *Gregory* Biſhop of *Tours* aſſures us that ſeveral were done in his Time. In the Middle of the ninth Century the Church, already mention'd was rebuilt, or much enlarged, and the venerable Relicks placed in a Silver Shrine; this Tranſlation was perform'd on the firſt of *October*, the Day on which the *Roman* Martyrologe has placed the Saint's Name. In the Year 901 the Body was with great Solemnity removed from the Cathedral, where it had been depoſited for ſome Time to the Abbey then built on the Ruins of St. *Chriſtopher*'s Church. *Leo* IX, who held a Council at *Rheims* in 1049, depoſited the Aſhes of the holy Biſhop of that City in a new Church, which is ſtill known by the Name of our Saint; and fixt his Feſtival on the firſt of *October*.

The II Day.

N. B. *The* Church *this Day teſtifies her Gratitude to the Almighty for the Protection he affords us by the Miniſtry of* Angels; *but, as we have already ſpoke ſufficiently on that Subject on the twenty ninth of* September, *the Reader is referr'd to what is ſaid there,*

Saint *THOMAS* Biſhop of *Hereford.*

THOMAS, the Son of *William Cantilupe*, and *Millecent* Counteſs of *Evreux*, and thus deſcended from two of the moſt conſiderable of thoſe Families which came from *Normandy* with the Conqueror, was born in *England* about the Year 1225, and in his very Infancy gave ſeveral Proofs of his being the particular Choice of the Almighty. He ſeem'd raiſed above the common Weakneſſes of Nature; all his Inclinations tended to Vertue; his Words and Actions were full of a manly Gravity; and he had no Reliſh for thoſe Diverſions which are the uſual Employments of Children. With theſe happy Diſpoſitions, he was bleſſed with an excellent Capacity for Learning; but underſtanding

ſtanding the Glory aud Service of God ought to be the ultimate End of all his Studies, he divided his Time ſo as to devote much the greater Part of it to pious Exerciſes. He heard Maſs every Day with an edifying Devotion, and ſaid the Canonical Hours long before he was engaged in the Eccleſiaſtical State. Oct. 2.

Having receiv'd the firſt Rudiments of Learning, and ſtrong Impreſſions of Religion at home, he was ſent to *Oxford*, where he went through his Humanity, and then removed to *Paris* for his Improvement in ſuperiour Studies. After he had appear'd with univerſal Applauſe in that Univerſity, and ſignalized himſelf for his Skill in Philoſophy he took his Maſter of Arts Degree, and return'd to *Oxford*. After ſome Time ſpent there in the Study of the Canon Law, he proceeded Doctor of that Faculty; and, upon the Death of the Chancellor of that famous Univerſity, no Man was judged more proper to ſucceed him than our Saint. His Behaviour in that exalted Station gave the whole Nation a moſt advantageous Idea of his Piety, Learning, and Wiſdom, and recommended him very ſtrongly to the Notice of *Henry* III then on the *Engliſh* Throne. That Prince, deſirous of acknowledging our Saint's Merit in the beſt Manner in his Power, and providing for the Eaſe and Intereſt of his Subjects, made him Lord high Chancellor. All the Change this Promotion made in his Manners was for the better; he was now more vigilant, over his own Motions than ever; and diſcharged all the Obligations of that important Poſt with a diſintereſted Fidelity, admirable Prudence, and inviolable Integrity. Neither Favour nor Recommendations from Perſons of the firſt Rank could influence him to the Prejudice of Truth and Juſtice; and he made no Diſtinction between thoſe who appear'd at his Tribunal, but what was determin'd by the Merits of their Cauſe, and the Law of Equity.

'Though no Man was more capable of that Office, he was ſo ſenſible of the Weight of it and the Difficulties which attend it, that he frequently deſired Leave to reſign it; but King *Henry* always preſs'd his Continuance in that Station- ſo that as long as He lived, the Saint was obliged to groan under the Load. Upon that Prince's Death, which happen'd in 1272, *Thomas* deliver'd up the Seals to *Edward* his Son and Succeſſor, and deſired Leave to return to the Seminary of Learning where he began his Studies. As his whole Thougths were now bent on the Eccleſiaſtical State, he enter'd on Divinity, ſhew'd the ſame Capacity and Solidity in that, as had appear'd in his Application to other Branches of Learning, and proceeded Doctor with great Applauſe. Tho' we are not told the preciſe Time of his taking holy Orders, we are to ſuppoſe it

Oct. 2 it was either before or ſoon after his Graduation; for the Author of his Life, after large Commendations of his Regularity, Modeſty, Charity, Devotion, and Sobriety, all which he poſſeſs'd in an eminent Degree from that Period of Time, adds, that it was impoſſible to ſee him offer the tremendous Sacrifice without being inſpired with a Seraphick Ardour in Prayer, or touched with Remorſe for Sin. As his Heart was full of Purity and Sincerity, he could not bear Lying, Detraction, and Diſſimulation.

Such was our Saint, when the See of *Hereford* became vacant by the Death of *John de Breton* in 1275. Some Authors tell us he was then Canon of that Cathedral; but all agree that his Merit was ſo well known there that he was declared Biſhop by the unanimous Voices of the Clergy and People. He receiv'd ſo fruitful a Grace at the Time of his Conſecration that every Vertue, which had been obſerved in him before, ſhone out with a double Luſtre on his appearing in the Epiſcopal Chair. His Humility was more profound than ever: his Indifference to the things of this Word more perfect: his Vigilance over his own Actions more exact: and his Inclinations to do Good to others increaſed with his Fortune. Endeavouring to ſecure his own Soul by labouring for the Salvation of thoſe committed to his Charge, he exerted a truly Paſtoral Vigour in reforming the Manners of his Flock, and eſtabliſhing good Diſcipline in his Dioceſe. Nor was he leſs ſtrenuous in aſſerting the Rights of his Church, which he thought infringed by the Pretenſions of the Archbiſhop of *Canterbury*. The Diſpute ran ſo high on that Article between our Saint and his Metropolitan that he was obliged to make a Journey to *Rome* in 1285, where he obtain'd all the Redreſs he could deſire, and left that City in 1287. His Deſign was to return to *England*; but as ſoon as he reached *Monte Fiaſconi* in the Territories of *Florence* he was taken ill, and died after a ſhort Sickneſs.

His Body was expoſed to publick View ſix days, after which the Fleſh was buried in a Church on the Spot, and the Bones carried to *Hereford*, where they were joyfully receiv'd and honour'd by the whole Town. The Saint was canonized by *John* XXII, who was raiſed to the holy See in 1316, and his Feſtival fix't to the ſecond of *October*, as it ſtands at preſent in the *Roman* Martyrologe.

The

The III Day.

Oct. 3.

St. CYPRIAN, Biſhop of TOULON.

THE Saint of this Day, a Native of *Marſeilles*, enter'd young into the celebrated Monaſtry of St. *Victor* in that City, where he was well grounded in the Principles and Obligations of the Chriſtian Religion, and made no ſmall Progreſs in Learning. He was thus qualified, when *Ceſarius* Biſhop of *Arles* invited him to that City, completed his Education, and made him Deacon of his Church. The *Viſigoths*, who reign'd in *Spain*, were then in Poſſeſſion of *Arles*, and *Marſeilles*. *Alarick* the King of that barbarous People 'though a profeſs'd *Arian*, treated the Catholicks in his Dominions with Equity and Moderation, and allow'd them to meet and take their own Meaſures for maintaining the Orthodox Faith among the *Gauls*. The Council of *Agatha* or *Agde* in 560 was the Reſult of this Indulgence. *Ceſarius*, who preſided in that venerable aſſembly, was attended there by his Deacon *Cyprian*.

Licinian, a Notary of the Church of *Arles*, having inſinuated ſomewhat to his Diſadvantage, that holy Prelate was baniſhed to *Bourdeaux*. *Cyprian*, full of Affliction for the Diſtreſs of the Flock thus deprived of it's worthy Paſtor, undertook a Journey to Court, and pleaded the Saint's Cauſe ſo ſucceſsfully that he was immediately reſtor'd to his Biſhoprick; but before his return to *Arles*, that Town fell into the Hands of *Theodorick*, King of the *Oſtrogoths* in *Italy* by the Death of *Alarick*.

After *Cyprian* had ſignalized his Zeal and Capacity at *Arles* for ſome Years, and given ſufficient Proofs of a conſummate Prudence and great Piety, he was placed at the Head of a Religious Community at *Toulon*; and about the Year 516 conſecrated Biſhop of that Place by *Ceſarius* his Metropolitan. He diſcharged all the Duties of his Station with great Activity and Vigilance; and proved ſuch as thoſe troubleſome Times required. We cannot ſuppoſe he wanted Employment when we conſider the *Arian* Hereſy threatning the Faith of his Flock, and the Diſorders introduced by the late Wars corrupting their Morals. Nor was he leſs attentive to the Neceſſities of the whole Church than to thoſe of his own particular Charge, always ſtrictly united with his holy Maſter; he had a Share in all the Reſolutions, and Negotiations of that great Prelate; and claim'd a Right to divide his Sufferings for the Truth.

The fourth Council of *Arles* was held in 524; in which *Ceſarius* preſided, and *Cyprian* aſſiſted. Our Saint was preſent likewiſe at the ſecond Council of *Orange* in 529, and conſequently one of thoſe excellent Prelates, who defended

Oct. 4. fended the Grace of *Jeſus Chriſt* againſt the Attempts of the *Semipelagians*. *Cyprian* appear'd in ſeveral other Councils; but in none to more Advantage than in that of *Valentia* in *Dauphiny* the ſame Year. He aſſiſted in that Aſſembly both as Biſhop of *Toulon*, and Repreſentative of his Metropolitan, who was then Sick. Several difficult Queſtions concerning *Grace and Freewill* were diſcuſſed in that Council, which gave our Saint an Opportunity of ſhewing Skill in that Controverſy; for he proved all his Aſſertions by the Scriptures, and Authority of the holy Fathers. What he ſaid on that Occaſion was adopted and confirm'd by *Ceſarius*, and approved of by the holy See.

Toulon, and the reſt of *Provence* was incorporated with *France* in 536; a Change that gave the orthodox Prelates the cheerful Proſpect of Protection, and Encouragement of their Endeavours for extirpating Hereſy: in which Work our Saint exerted himſelf with a becoming Vigour. The Time of *Cyprian*'s Death is not certainly known; *Ceſarius* mentions him in his Will in 542; but he was not alive in 549, as appears from the fifth Council of *Orleans* being ſign'd by his Succeſſor *Palladius* that Year. He was buried in his own Cathedral, in which a magnificent Chapel was afterwards built in his Honour; where his Relicks are ſtill preſerved with due Veneration. The Church of *France* keeps the third of *October* in his Memory, and the City of *Toulon* looks on him as their Patron.

The IV Day.

St. *FRANCIS*, Founder of the Order of *Minor Friars*.

ST. *Francis*, a Native of *Aſſiſio* in *Italy*, was born in the Year 1181. His Parents bore a good Character among their Neighbours; but, being engaged in Trade, were more intent on getting Money than educating their Children. *Francis* was applied to Buſineſs as ſoon as he was capable of it; and, 'though he was not remarkable for any Vice, his whole Time was divided between Intereſt and Pleaſures. He had a natural Tenderneſs for the Poor, which encreaſed with Age, and ſhew'd itſelf on all Occaſions. He made it a Law to himſelf never to refuſe relieving any one that aſked for the Love of God; being one Day very buſy in his Shop, he chanced to let a poor Man go away without Aſſiſtance; but upon reflecting on the Omiſſion, he was ſo touched with a Senſe of what he thought a great Fault that he left his Buſineſs, went in Queſt of the ſame miſerable Object, gave him a large Alms,

Alms; and made a Promiſe to Almighty God never to refuſe any that ſhould ask in his Name, as long as it was in his Power to relieve them; an Obligation, which he obſerved moſt punctually the remaining Part of his Life. He had ſeveral other excellent Qualities which recommended him to the Affection, and Eſteem of all who knew him; his Honeſty, Liberality, Politeneſs, and obliging Behaviour gave the Inhabitants of *Aſſiſio* abundant Reaſon to hope he would one Day become the Ornament of their Town. But Providence had other Views in his Favour, and deſign'd to employ thoſe valuable Diſpoſitions in a very different Way. Oct. 3.

Francis, full of the Spirit of the World, and entirely taken up with Buſineſs, did not for ſome Time comprehend the Will of God in his Regard, and ſeem'd to have no Reliſh nor Concern for any thing but what brought a preſent Satisfaction. Upon his Recovery from a long and dangerous Fit of Sickneſs, he was one Day going abroad in a fine Suit of Cloaths, when meeting one, whom he knew to be a Gentleman of a good Family, very ſhabby, he was ſo ſtruck with the melancholy Object that he gave him his Coat. The following Night he dreamt he was in a large Room full of Arms, all marked with a Croſs; and upon aſking for whoſe Uſe they were deſign'd, was told they were for him and, his Soldiers. When he 'waked, he concluded he ſhould be advanced to ſome conſiderable Poſt in the Army, and began to think how to put himſelf in the Way of military Preferment; in this View he left his Buſineſs, undertook a Journey into *Apulia*, in order to offer his Service to a Nobleman there, who had raiſed a conſiderable Body of Forces. As he was on the Road, he was favour'd with another Dream which undeceived him, brought him back to *Aſſiſio*, and let him know he was deſign'd for the Service of God in a particular Manner. This Admonition made ſo deep an Impreſſion on him that from that Moment he enter'd into himſelf; and concluded that the Enemies whom he was to engage were ſuch as attack the Soul, and that Inſtruments of Penance were the Arms, which he was to employ in that holy War.

At his Return to his Father's Houſe, the Change of his Heart was viſible in every Circumſtance of his Behaviour: he ſeldom went abroad; broke with all his old Companions; and began to allow Prayer and Meditation ſome Share of his Time. As he had now ſerious Thoughts of Eternity, he reſolved to leave off his Buſineſs, and break from every Engagement that fix'd him to the World. Full of theſe excellent Diſpoſitions he was one Day on Horſeback in the Plains of *Aſſiſio*, where he met a poor Man cover'd with a loathſome Leproſy; Nature recoiled at the ſhocking Sight; but *Francis*, reflecting on the Obligation of Self Conqueſt, as an indiſpenſible Condition of the Service

Oct. 3 of *Jeſus Chriſt*, alighted, embraced the miſerable Object, gave him a handſome Alms, and then purſued his Journey. He had ſcarce mounted his Horſe, when to his great Surprize, the Perſon he had relieved diſappear'd; but *Francis* was ſo far from being afrighted at what had happen'd, that he receiv'd freſh Courage and Reſolution, and from that Moment propoſed to make every Action of his Life a Step to Perfection. In this View he now took all Opportunities of retiring, and ſeem'd to have no other Pleaſure but what he found in Silence and devout Tears.

As he was one Day abſorp'd in Prayer, and tranſported into a Sort of Extaſy, he was favour'd with a Viſion, which repreſented our Redeemer expiring on the Croſs. That Object made ſo deep an Impreſſion on the happy Convert that from that Time he never heard the Sufferings of *Jeſus Chriſt* mention'd without teſtifying his Senſe of the Enormity of Sin, and the infinite goodneſs of God in reſcuing us from it's Tyranny, by Tears and Sighs. The Evangelical Maxims of Self-denial, and Carrying the Croſs were always in his Mind, and the Life of our divine Maſter continually before his Eyes. The Humility, Poverty, Patience, and boundleſs Tenderneſs of his crucified Saviour were the daily Subjects of his Meditation, and the grand Model on which he endeavour'd to form his own Life.

Soon after *Francis*'s Return to *Aſſiſio*, as he was converſing with the Almighty in St. *Damian*'s Church, near that Town, he heard a Voice like that of a Man, which ſeem'd to proceed from the Crucifix on the Altar, and order'd him to repair that Building, then in a ruinous Condition. Being convinced that he was alone, he was at firſt ſtartled at what he had heard; but upon reflecting on the Matter, receiv'd the Command as an authentick Declaration of the Will of God, and reſolved to perform what was thus recommended to his Care. Upon going home, he loaded a Horſe with Goods, which he diſpoſed of at *Foligno*, and carried the Money to the Prieſt who had the Care of St. *Damian*'s Church, deſiring it might be employ'd in repairing the Houſe of God, and feeding the Poor, and that he might be allow'd to live with that Eccleſiaſtick for his Improvement in Vertue. The Prieſt, whoſe Circumſtances were very narrow, agreed to the laſt Article of his Requeſt; but declined accepting of the Money. *Francis* then aſſured him he did nothing in this whole Affair without the immediate Direction of the Almighty, and threw his Purſe into a Window. He had ſpent ſome Days with his new Companion in Faſting, Prayer, and Self-mortification before his Father knew what was become of him; but upon being inform'd of his whole Conduct ſince he went from home, the old Gentleman accompanied by ſome Relations haſten'd

ſten'd to St. *Damian*'s in the firſt Tranſports of his Paſſion, and demanded his Son. *Francis*, not thinking it proper to confront an angry Parent, hid himſelf in a Cave, where he paſs'd ſeveral Days in Tears and Penance, begging to be deliver'd from the Hands of thoſe, who attempted to drag him from his religious Retreat; at laſt, fortified by the Grace of God, he ventured out and reſolved to bear the worſt that could befal him. Upon his appearing at *Aſſiſio* in a Dreſs and Manner vaſtly different from what he wore when among them before, the moſt favourable Opinion they entertain'd of him was that this Change proceeded from a Diſorder in his Mind; and his Diſcourſe, which now turn'd on Subjects not uſually admitted by ſuch as live in the World, confirm'd his Neighbours in their Opinion of his Diſtraction. But our Saint was to begin with the great Leſſons of Chriſtian Morality, and be inured to Contempt and ill Uſage from the firſt Moment of his entring into the School of *Jeſus Chriſt*; he was accoſted in the Streets with Stones, and Dirt, and treated as an incurable Madman. *Francis*'s coarſe Reception at *Aſſiſio* drew the whole Town together; and the Saint's Father being alarm'd at the Noiſe made on that Occaſion, ran out, ſeiz'd him, carried him home, beat him, bound him, and confined him like one who had really loſt his Senſes. Upon his Father's going into the Country, the Priſoner was recommended to the Care of his Mother, with Directions to treat him as He had done. She had not been long in Poſſeſſion of that Commiſſion, when being convinced that *Francis*'s Reſolution was proof againſt the moſt vigorous Attempts, ſhe gave him his Liberty, and he went back to St. *Damian*'s. Oct. 3.

His Father returning to *Aſſiſio*, and miſſing the Saint, flew to the Place of his Retreat with all the Rage of a diſappointed Worldling, who imagined his Son loſt, if not employ'd in increaſing his Fortune. At his Arrival, *Francis* met him, and with an undaunted Courage aſſured him he was ready to bear the Weight of more Chains and Blows for the Love of *Jeſus Chriſt*, whoſe Diſciple he was, and reſolved to remain. The angry Father, finding he gain'd no Ground, ſeem'd willing to compound for the Loſs of his Son by ſecuring the Money he took at *Foligno*, and grew much calmer as ſoon as that Darling of his Heart was in his Poſſeſſion. The old Gentleman then gave him his Choice either to return to his Houſe, or renounce all his Hopes and Expectations in the Family. Upon *Francis* preferring the latter, he was carried before the Biſhop of *Aſſiſio*, and required to do it in Form. As ſoon as they came into the Preſence of that Prelate, the Saint perform'd what he had promiſed by ſtripping himſelf, and giving up all his Cloaths; after which expreſſive Ceremony, turning to his Father, "*hitherto* ſaid he, *I have called You*

Oct. 4. "*my Father*; *but now I am to make my whole Application to my Father, who* "*is in Heaven.*" The Biſhop, ſtrongly affected with *Francis*'s Reſolution and Diſintereſtedneſs, embraced him, and cover'd him with his own Cloak 'till he could find ſomewhat more proper for his Uſe, which was an old Cloak belonging to a Country Fellow, who chanced to be in the Epiſcopal Palace at that Time. The Saint receiv'd it cheerfully, and made a Croſs on it with Chalk, or Mortar, that the Paſſion of *Jeſus Chriſt* might always be in his Mind.

This Converſion is dated in the twenty fifth Year of our Saint's Life. Upon his leaving the Biſhop he quitted the Town, went in Queſt of a convenient Solitude, and ſanctified every Step by ſinging the Praiſes of the Almighty. Submitting his own will to the Direction of the holy Spirit, he travell'd where he thought that Guide led him; and, coming to *Gubbio*, was met by one of his old Acquaintance, who receiv'd him very kindly, made him ſeveral Profers which his Indifference to all the Enjoyments of Life made him decline, and with much difficulty prevail'd with him to accept of an old Coat, to wear under his Cloak. Thus accommodated *Francis* made ſome Stay in that Town, during which Time the Hoſpital was the moſt conſtant Scene of his Actions; where dreſſing leprous Sores, kiſſing the moſt Offenſive Ulcers, and other Acts of Charity and Humility were his whole Employment. But the Remembrance of the Order he had receiv'd in St. *Damian*'s Church brought him back to *Aſſiſio*, and made him enter on Means for performing what was then recommended to him. In this View he ſubmitted to beg where he had once lived in Plenty, and his Applications were crown'd with a Succeſs that enabled him to repair the ſaid Building; at which he work'd, 'though much waſted, and diſabled by rigorus Faſts. Having thus experienced his own Strength, and the charitable Diſpoſitions of the People, he undertook to repair two other Churches; one of which bore the Name of St. *Peter*, the other was dedicated in Honour of *our Lady of the Angels*. The latter of theſe lay about three Quarters of a Mile from the Town, was called *Portiuncula* i. e. *a ſmall Part*, and then belong'd to the *Benedictin* Monks. The Situation of this Building was ſo agreeable to our Saint, that he reſolved to make it the Place of his ordinary Reſidence. Here it was that he laid the Foundation of the flouriſhing Order, which carries his Name, after two Years ſpent in Silence and Mortification. Being one Day at Maſs that Paſſage of the Goſpel was read in which our Lord recommends to his Apoſtles a perfect Diſ-engagement from the World and all it's Cares, and forbids their providing themſelves with Money, Shoes, or two Coats, when employ'd in the Evangelical Meſſage;

Mat. 10 9. 10.

Meſſage; upon hearing this Advice, he took it as a direct Command to him- Oct. 4
ſelf, immediately conform'd to the Letter of it, and reſolved to make it the inviolable Rule of his own Life. Being thus reduced to the Circumſtances of the firſt Founders of Chriſtianity, he preached the Neceſſity of Penance in ſo ſtrong, and ſerious Terms that ſeveral Perſons were converted; which carried the Reputation of his Virtue, and Apoſtolical Life to diſtant Parts of *Italy*. Some of thoſe, whom God had touched by the Miniſtry of the Saint, preſs'd to be admitted as Members of one Family under ſo excellent a Father, that the Model of the Perfection which he taught might be always before their Eyes. *Bernard*, a ſubſtantial Tradeſman of *Aſſiſio*, was the firſt of that Number: *Peter* of *Catana* Canon of the Cathedral in the ſame City, the ſecond: and *Giles* a poor ignorant Peaſant of great Simplicity and Virtue, the third. *Bernard* and *Peter*, after ſome neceſſary Inſtructions in our Saint's Deſign, were diſpatched into *Romagna* with Directions to recommend the Poverty and Sufferings of *Jeſus Chriſt* both by Word and Example; while the Saint, attended by Brother *Giles*, was employ'd in the ſame Manner in the *Marca* of *Ancona*.

As ſoon as *Francis* found the Number of his Diſciples ariſe to Six, he call'd them together, made them moſt pathetick Diſcourſes on the Neceſſity of Self denial and corporal Mortifications, in order to gain the Kingdom of Heaven; and then let them know that he propoſed ſending them into different Parts of the World to preach the ſame Doctrine to others. Before he could execute this holy Deſign, his Family was conſiderably encreaſed; upon which the Saint depending on large Additions to their Number, drew up a Set of Rules, containing the ſeveral Precepts he had given his Diſciples ſince they had engaged to ſhare the Labours of an Apoſtolical and Penitential Life with him. The Biſhop of *Aſſiſio*, whom he conſulted on all Occaſions, adviſed him to admit of Lands and Revenues for the Maintainance of himſelf and his Companions; but *Francis* would not hear of a Propoſal ſo foreign to his original Deſign of leaving the World; and, when the Property of the *Portiuncula* was offer'd him, he would only accept of the Uſe of it, that he and his Diſciples might always appear Strangers on Earth.

Having thus eſtabliſhed his Order on the Foundation of Evangelical Poverty, his next Care was how to continue and perpetuate the new Eſtabliſhment; which was not to be done effectually without the Approbation of the holy See. This Affair carried him and his whole Community to *Rome* in the Year 1210; where *Innocent* III, after ſome Delay, approved of his Plan by Word of Mouth. Being now Maſter of all he deſired in this World, he

conducted

Oct. 3. conducted his ſpiritual Children to the Valley of *Spoleto*, where he ſpent ſome Time in forming them to the Spirit of his Inſtitute, and then conducted them to the *Portiuncula*, ſent them about the Country with the Evangelical Commiſſion, and provided a convenient Number of Cells for their Reception at their Return from thoſe charitable Journeys. The holy Founder was indefatigable in the Labours of his Vocation, which were rewarded and encouraged by a Succeſs equal to the Holineſs of his Intentions.

We have already told our Readers what Share St. *Francis* had in the Converſion of St. *Clare*, and founding a Monaſtery of his Order for Women, in our Account of that holy Virgin on the twelfth of *Auguſt*; and therefore proceed to acquaint them with the prodigious Increaſe of that Part of our Saint's Family which was more immediately under his Direction. As a Proof of his own Humility, and to inſpire his Diſciples with the ſame Vertue, he gave them the Name of *Minor Friars*. Their Love of Poverty, and Mortification, and Zeal for the Souls of their Neighbours had ſuch Powerful Charms for all who were inclined to give Eternity a ſerious Thought, that our Saint had the Satisfaction of ſeeing above five thouſand Apoſtolical Labourers of his Inſtitute at the firſt general Chapter in 1219. It is ſcarce poſſible to deſcribe all the Mortifications practiced by our Saint for his own Sanctification, and the Edification of others, who were thus moved to do Penance for their Sins; his Faſts were long and rigorous: his Food coarſe, and diſagreeable: his Cloaths mean, and ſcarce able to defend him from the Injuries of the Weather: the bare Ground his Bed: and a cloſe Union with God in Prayer, and Meditation his chief Pleaſure.

Our Saint's Charity, which knew no Bounds, inſpired him with a Deſire of labouring for the Converſion of remote Countries, particularly thoſe inhabited by Infidels. This was his Diſpoſition when he made a Journey to *Rome* for the Pope's Conſent to his carrying the Light of the Goſpel among the *Saracens* in *Syria*. His Holineſs eaſily granted his Requeſt, and aſſiſted him in raiſing a Convent of his Order at *Rome*. Thus authorized he took Shipping; but by the Direction of a wiſe overruling Providence, was thrown on the Coaſt of *Sclavonia*, and obliged to return to *Italy*. Soon after this Diſappointment he fell dangerouſly ill, and, before his Recovery was complete, ſet out for *Spain*, from which Country he deſign'd to go for *Africa*, where he hoped he might be honour'd with the Crown of Martyrdom. Several great Miracles perform'd by his Miniſtry on the Road were ſo many Proofs of the Power of God, and his Approbation of the Saint's Views in this Expedition; but *Francis* was not yet to enjoy the wiſhed for Satisfaction of preaching the Kingdom of *Jeſus Chriſt*

Chriſt to the *Mahometans*, and a violent Fit of Sickneſs in *Spain* led him to conclude the Almighty had reſerved that Taſk for other Hands, and deſign'd to inſinuate by this ſecond Diſappointment that the Preſervation of his Conqueſts in *Italy* was his preſent Buſineſs. Full of this Perſuaſion he return'd to his firſt Retreat as ſoon as his Health allow'd him to travel. At his Return to his Convent, he reaſſumed his Labours for the Propagation of his Order in other Parts of *Europe*; which ſucceeded ſo well that in a little Time Communities of his Friars were eſtabliſhed in all the chief Towns of *England*, *France*, and *Germany*. Oct. 3.

Upon the breaking up of the general Council of *Lateran*, held in 1215, *Francis* made a ſecond Journey to *Rome* in Hopes of obtaining a Bull in Confirmation of his Rule. *Innocent* III died during the Saint's Stay in that City; and his Succeſſor *Honorius* III, uſed him with all the Reſpect due to his Vertue; but having the Rules of three other Orders before him at that Time, he was obliged to defer the formal Approbation of the *Franciſcan* for ſome Years. In the mean while the pious Founder prevail'd with his Holineſs to allow them a Protector, and Cardinal *Hugolin*, Biſhop of *Oſtia*, was named on that Occaſion. That Prelate preſided in the firſt General Chapter of the new Order, which was held in the open Fields near the Convent *of our Lady of the Angels*, being too numerous to be contain'd in any Building in that Neighbourhood, where all his Buſineſs was to moderate the exceſſive Auſterities of ſeveral, who had form'd their Lives rather by the Example than Precepts of the Saint.

Soon after this Aſſembly was diſſolved, *Francis* made a third Attempt to viſit and enlighten the Infidels, which ſucceeded to his Wiſh. He took Shipping at *Ancona* in Company with eleven of his Friars, and landed at *Acon*, in *Paleſtine*, known formerly by the Name of *Ptolomaïs*; from which Port he travell'd to *Damiata* in *Egypt*, the Subject of a long Conteſt between the Sultan of *Egypt*, and the Chriſtian Army engaged in the holy War. That Prince, incenſed at the Boldneſs of theſe reſolute Strangers, had promiſed a very conſiderable Reward to any one who ſhould bring him the Head of one of them. A Danger like this could have no Influence over a Man, who had left his own Country in Queſt of Martyrdom; full of the cheerful Hope of dying in the glorious Cauſe of Religion, the Saint, attended only by one of his Companions, known by the Appellation of *the illuminated Brother*, made his Way to the *Mahometan* Camp, where after much ill Uſage they were carried before the Sultan. Upon their Appearing, that Prince aſked them what Buſineſs had brought them into that Country; to which *Francis* readily anſwer'd that the only true God had ſent them thither to ſhew Him and his Subjects the Path

of

Oct. 4. of Salvation. The *Sultan*, ſeeing his Courage, heard him with great Attention for ſeveral Days together, and invited him to ſtay in his Dominions, and near his Perſon. The Saint let him know his Converſion and that of his People would be the only Means to detain him in *Egypt*; and, to convince him of the ſuperiour Excellency of the Religion which he propoſed, offer'd to throw himſelf into a large Fire in Company with one of the Mahometan Prieſts, and put the whole Iſſue of the Diſpute upon the Eſcape or Death of one of the Parties. The *Sultan* was too well acquainted with the Diſpoſitions of his Prieſts to imagine any of them would ſtand the Trial; and when the Saint profer'd to undergo it alone, upon Condition this his Delivery from the Power of the Flames ſhould determine the Converſion of the Infidels, the Sultan thought proper to decline the Propoſal; but acknowledged *Francis*'s Merit by rich Preſents, which the holy Man would by no Means receive. This generous Contempt of what the Generality of Mankind purſue ſo vigorouſly, and with ſo much Anxiety, inhanced the Sultan's Opinion of his Merit; who diſmiſſed him in the civileſt Manner poſſible, recommended himſelf to his Prayers, and gave him the Liberty of making what Conqueſts he could in his Dominions. But it appear'd on this Occaſion that it is in vain for Man to talk to the Ear, unleſs God touches the Heart; for *Francis* left *Egypt* without any other Satisfaction than that of a good Intention, and a diſintereſted Zeal for the Glory of God.

It was our Saint's Cuſtom to divide his Time between God and his Neighbour; the former Part was employ'd in Prayer and Contemplation: the latter in ſerving all who wanted his Aſſiſtance. He had now diſcharged all the Obligations under which he lay to his Neighbour, procured the Pope's Confirmation of his Order, reduced his Rule to a more regular and methodical Form, and reſign'd his Character of Superior General into the Hands of *Peter* of *Catana*; ſo that his own Sanctification ſeem'd now the only Employment left. In the Year 1224 he retired to Mount *Alverno*, where he undertook to obſerve his uſual Faſt of forty Days from the Aſſumption of the Bleſſed Virgin, to the End of *September*, in Honour of St. *Michaël*. While he was employ'd in a Cloſe Converſation with the Almighty in that Retreat, he received the Impreſſions of our Lord's Paſſion in his Hands, Feet, and Side, after being favoured with the glorious Viſion of a *Seraph*. This Circumſtance of our Saint's Life, from which he derives the Appellation of *Seraphick*, is related by St. *Bonaventure*, who was well convinced of the Reality of the Wounds in his venerable Body, and tells us he had heard Pope *Alexander* IV declare from the Pulpit that he had ſeen them.

From

From the Time of his receiving that Favour 'till the Concluſion of his holy Life, which happen'd two Years after, the Saint could only inſtruct his Diſciples by Patience under continual Sickneſs. Finding his End approach, he haſten'd to his Convent of *Our Lady of the Angels*, deſired the whole Community to come into his Cell, employ'd his laſt Breath in exhorting them to the Love of God, the Practice of Evangelical Poverty, and Steadfaſtneſs in the Catholick Faith, and expired in their Arms on the fourth of *October* 1226. The next Day his Body, attended by great Crouds of People, was carried to *Aſſiſio*; and buried in St. *George*'s Church, where he had receiv'd ſome ſlight Inſtructions in his Infancy, and preached ſeveral Times ſince his Converſion. The Number and Luſtre of the Miracles perform'd at his Grave ſeem'd ſuch evident Marks of his Sanctity to *Gregory* IX, then in the holy See, that he undertook to canonize him in Form, as ſoon as it was poſſible. It was not neceſſary to make long and perplex'd Enquiries in this Affair; the ſacred College was unanimous on that Article, and his Holineſs, while Cardinal Protector of the Order, had been an Eye Witneſs of the Sanctity of his Life and the many Favours conferr'd on the Sick, and Lame by his Miniſtry. The Ceremony was perform'd at *Aſſiſio* with great Solemnity on the ſeventeenth of *July* 1228, and his Feſtival fix'd on the Day of his Death. Oct. 5.

The V Day.

St. *PLACIDUS*, and his Companions MARTYRS.

PLACIDUS, Son to *Tertullus* a Senator of *Rome*, was put into St. *Benedict*'s Hands in his Infancy, and placed under his Direction about the Year 522 in the Monaſtery of *Subiaco*, where he made a happy Progreſs in Virtue, and became one of that Saint's moſt conſiderable Diſciples. He was ſent in Company with a convenient Number of Monks into *Sicily*, with Commiſſion to build a Monaſtery in that Iſland. That Building being finiſhed, our Saint was placed at theHead of the newCommunity, which by his prudent Management ſoon encreaſed. *Eutychius* and *Victorius*, the holy Abbot's Brothers, and *Flavia* his Siſter,made him a Viſit when in that Station. While they were there, a Company of Pirates landed, probably at *Meſſina*, plunder'd the Monaſtery, and put our Saint his Brother and Siſter,with thirty Monks to the Sword. As they fell by the Hands of *Barbarians*, the Church honours them as Martyrs on the fifth of *October*.

Oct. 5.

St. *GALLA*, Widow.

GALLA was Daughter to the illuſtrious Patrician *Symmachus*, who was put to Death at *Ravenna* in the Year 525 by Order of *Theodorick* King of the *Goths* in *Italy* for endeavouring to ſupport the Dignity of the *Roman* Senate againſt that Prince's Attempts. Hiſtory has not preſerved the Name of our Saint's Husband; but St. *Gregory* the Great tells us ſhe loſt him in leſs than a Year. Her Youth, the Affluence of her Fortune, and the Pleaſures of the World which ſmiled on her, and courted her Acceptance were ſo many ſtrong Inducements to engage again in a married State; but *Galla*, blind to all the Charms of created Beings, choſe to devote the Remainder of her Days to her Heavenly Spouſe. In this View ſhe retired to a ſmall Monaſtery joining to St. *Peter*'s Church, where ſhe ſpent ſeveral Years in Solitude, Prayer, and Mortification; which Employments were never interrupted but by Acts of Charity that required her to converſe with Mankind. The Saint was very punctual and diligent in the Practice of all thoſe Virtues which make Retirement agreeable to the Almighty by ſanctifying the Perſon. Toward the Cloſe of her Life ſhe was afflicted with a Cancer in her Breaſt, but ſuffer'd all the Pain of it with moſt edifying Patience and Submiſſion to the Divine Will, 'till the happy Moment which deliver'd her from Life and all the Evils of it. The Time of her Death is not known; but the *Roman* Martyrologe places her Name on the fifth of *October*.

The VI Day.

St. *BRUNO*, Founder of the Carthusians.

BRUNO, deſcended of an ancient and honourable Family, was born at *Cologn* about the Middle of the XI Century, and in his very Infancy ſhew'd ſuch Diſpoſitions to Virtue as made it eaſy to judge that God had prevented him with his holy Grace, and deſign'd him for a ſingular Inſtrument of his Glory. His Parents, whoſe Virtue was ſtill more conſiderable than their Birth, made it their firſt Care to improve the Bleſſing they enjoy'd in ſo promiſing a Child by a religious and liberal Education. As he was happy in an excellent Genius and good Memory, he made a conſiderable Progreſs in his Studies at an Age when the Generality are ſcarce acquainted with the firſt Rudiments of Learning. The Innocence of his Life, and an uncommon

Ripeneſs

Ripeneſs of Underſtanding recommended him ſo ſtrongly to the Eſteem of St. *Amnon*, then Biſhop of *Cologn*, that he was made Canon of St. *Cunibert*'s Church in that City, when very young. Upon the Death of that holy Prelate *Bruno* removed to *Rheims*, where he finiſhed his Studies, was admitted Canon of the Cathedral, and Chancellor of the Univerſity; and, according to all Accounts of his Life, he was reckon'd one of the moſt learned Men of the Age. Oct. 6.

Bruno, being one Day in Company with *Raoul* Provoſt of the Church of *Rheims*, and an other Friend, their Diſcourſe turn'd on the Vanity of the Pleaſures and Enjoyments of this World, and the Solidity and eternal Duration of thoſe which are promiſed in the other. They had dwelt ſome Time on theſe important Topicks when, finding themſelves inflamed with an ardent Deſire of eternal Happineſs, they made a Vow to leave the World as ſoon as it was poſſible, and retire to a Monaſtery. The Execution of this Deſign was deferr'd 'till the Return of one of his Friends, who was then going to *Rome*; but, he ſtaying longer than was at firſt propoſed, and the other growing cold in the Affair, *Bruno* perſevered in his Reſolution, and conſider'd of Means to acquit himſelf of the Obligation under which he lay. The Loſs of his two firſt Companions was more than made up by the Addition of ſix Perſons of great Vertue, and other valuable Qualifications, viz. Dr. *Landuin*, a Native of *Lucca* in *Italy*: *Stephen du Bourg*, and *Stephen de Die* Canons of St. *Rufus*'s near *Avignon*: *Hugh*, the only Prieſt in the Company; and *Andrew* and *Guerin*, two Laymen. Theſe ſeven were bent on retiring together, and were conſidering of a proper Place for their Purpoſe, when *Bruno* obſerved to them that finding a Deſart for their Reception was much the leaſt Part of their Buſineſs, and deſired they would endeavour to engage the Direction and Advice of ſome able and holy Man in that Undertaking. Upon this neceſſary Hint the two Canons already mentioned told him they knew a Prelate in that Country, who made the Salvation of his Neighbour his firſt Care, and would be glad to receive and encourage ſuch as were diſpoſed to end their Days in penitential Auſterities. The Perſon of whom they ſpoke was *Hugh*, the famous Biſhop of *Grenoble*, whoſe real Character exceeded all the Panegyricks that have been beſtow'd on his Vertue; and the Mention of that excellent Maſter and great Patron of a ſolitary Life determin'd the whole Company to make a Journey to *Grenoble*; where they threw thmſelves at the holy Prelate's Feet, begging his Direction, and the Liberty of retiring in ſome Part of his Dioceſe, where they might ſerve God without Interruption, or being burthenſome to others. The Sight of the ſeven Strangers put the Biſhop in Mind of a Dream, in which

Oct. 6 he ſaw ſeven Stars move before him to an uncultivated, mountainous Deſart called in the *French* Tongue *La Chartreuſe*, where he thought the Almighty raiſed a Place of Worſhip. Upon hearing their Petition, he immediately applied his Dream to Them, and concluded theſe were the Perſons repreſented by ſo many Stars; full of this Perſuaſion, and tranſported at a Propoſal ſo conducive to the Glory of God, and the Salvation of the Men before him, he receiv'd them with all Marks of Affection and Reſpect, gave them Leave to inhabit the *Chartreuſe*, and aſſured them of all the Protection and Aſſiſtance in his Power. That they might not be ſurprized at their Arrival there, *Hugh* thought it would not be improper to give them an exact Deſcription of the Deſart; but, 'though all the Horrors of that Place were drawn in ſtrong Colours, *Bruno* and his Companions were ſo far from being ſhock'd at the Repreſentation that they ſeem'd the more impatient to begin their Penance in a Place ſo ſuitable to their Deſign and Inclinations. The Biſhop, obſerving their Fervour, deſired they would conſider that it would be impoſſible for them to practice the ſame Auſterities in a cold Country, which were uſed by the holy Solitaries of *Egypt*, *Syria*, and *Paleſtine*, and remember that Prudence obliged them to make conſiderable Abatements in the Article of Faſting, which was much eaſier in thoſe hot Climates. The Saint and his Companions aſſured the Biſhop that they went to that Deſart with more Pleaſure than could be imagined; were too well perſuaded of their own Weakneſs to place their Confidence in any thing but God; and, as they believed Him the ſole Author of their Reſolution, and propoſed the Advancement of his Glory as the only End of all their Undertakings, hoped they might depend on the Divine Aſſiſtance, as long as they continued faithful to the Directions of Heaven.

Hugh, charm'd with theſe excellent Diſpoſitions, kept them in his Houſe 'till toward the Cloſe of *June*, and then conducted them to the Scene of their intended Penance, and put them in Poſſeſſion of all the Ground that lay between two or three high Mountains, where our Saint and his Companions built a ſmall Chapel, and ſeveral low Cells at a convenient Diſtance one from another, not unlike the antient *Laura*'s of *Paleſtine*. This was the humble Beginning of the *Carthuſian* Hermitage, which has communicated it's Name to the whole Order; the Foundation of which is by ſome dated in 1084, by others two Years later.

The holy Inhabitants of this Deſart lived there in a Manner, which cannot well be deſcribed, becauſe they took no ſmall Care to conceal their Auſterities from every Eye but his, who has promiſed a publick Reward for good Actions done privately. *Guibert*, Abbot of *Nogent*, who ſaw this Family of Penitents

ſoon

ſoon after their Eſtabliſhment in *Dauphiny*, tells us that in his Time they had Oct. 6.
each a ſeperate Cell in which they worked, eat and ſlept, received their Stock
of Proviſions for the Week every Sunday, which conſiſted only of Bread and
Legumes; the Water, they drank, ran before their Doors; on Sundays and
great Feſtivals they eat Fiſh and Cheeſe; took no Money; admitted no ſu-
perfluous Ornaments in their Place of Worſhip; obſerved ſtrict Silence; and
thus their whole time was divided between Prayer, Contemplation, and Labour.
Their chief Employment was to tranſcribe pious Books, which brought Mo-
ney enough to keep them from being burthenſome to others.

Bruno was conſider'd as the Head and Maſter of this Body of Hermits, a Station due to his ſuperiour Vertue as well as to his other Qualifications. The Saint had been ſix Years in that Poſt when *Urban* II, who had been his Scholar at *Rheims*, ſent for him to *Rome* in Order to adviſe with him about the Affairs of the Church. When his Holineſs's Will was ſignified to our holy Recluſe, the Companions of his Penance were inconſolable under the Loſs they ſhould ſuſtain by the Abſence of their Father; and when the melancholy Hour of his Departure was come, they aſſured him he ſhould not leave them, for they would follow him wherever he went. The Saint did all in his Power to diſſuade them from quiting their dear Solitude, and endeavour'd to make them eaſy under the Separation by promiſing to return as ſoon as poſſible; but no-thing could prevail with them to think of ſtaying in the Deſart without him. Some Authors tell us they accompanied him to *Rome*; while others ſay they follow'd him to that City; but all agree that the *Chartreuſe* was quite deſerted on this Occaſion, and the poor Buildings recommended to the Care of *Seguin*, Abbot of *Chaiſe Dieu* in *Auvergne*, the former Proprietor of the Place.

The Saint was receiv'd by the Pope in a Manner that ſufficiently expreſs'd his Holineſs's Senſe of his Merit, and Eſteem for his Perſon. His Companions were allow'd a Houſe in the Town; but ſoon found the Difference be-tween their preſent Situation and what they had left in *France*. The Noiſe of the Streets, the perpetual Hurry and Confuſion of a large and populous Place, and a Number of troubleſome Viſits diſturb'd their Repoſe, and broke in upon the Spirit of Retirement which had been their firſt Motive for leaving the World. This unhappy Change, the manifeſt Reſult of their own ill Con-duct, open'd their Eyes, and made them wiſh to recover their former Peace and Solitude. *Bruno*, glad of this Diſpoſition, ſent them back to the *Chartreuſe* and made *Landuin* their Prior; for the Pope would not allow our Saint to leave his Court.

The

Oct. 6 The Saint while thus detain'd did not forget what he ow'd his Diſciples; but ſent them moſt excellent Advice for their Conduct and Advancement in their State in ſeveral Letters. Upon receiving an Account of their Difficulties and Scruples in the Practice of Penance, he anſwer'd them in a Manner ſuitable to their reſpective Caſes, comforted them under their Mortifications, and encouraged them to Patience and Perſeverance. Upon the Pope's going for *France*, *Bruno* obtain'd Leave to return to his favourite Deſart; but, conſidering that if his Holineſs made any Stay in that Country, he ſhould be involved in all the Difficulties with which he had ſo long ſtruggled at *Rome*, he retired to a convenient Place in the Dioceſe of *Squillace* in *Calabria* in Company with ſome Diſciples whom he had gain'd ſince his Arrival in *Italy*. From this Solitude he wrote a fine Letter to *Raoul*, afterwards Archbiſhop of *Rheims*, in which he puts that Eccleſiaſtick in Mind of his Vow, and preſſes him to diſcharge the Obligation which ſtill ſubſiſted.

Bruno had not been long in his new Hermitage, when *Roger* Count of *Sicily* and *Calabria*, being carried that Way in Purſuit of Game, had the Curioſity to talk with him, and was ſo well pleaſed with the Saint's Behaviour and Manner of Life that he gave immediate Orders for building a Church, with a convenient Number of Cells, and annexing the Revenues of a neighbouring Monaſtery and ſome Land adjoining for the Maintainance of him and his Companions. Our Saint's ſettling in *Calabria* is by ſome dated in 1090, and by others in 1096; but all Writers, who have Occaſion, to mention him place his Death in 1101. *Bruno*, finding himſelf near his End, ſent for his whole Community, gave them a particular Account of his Life; and concluded his Diſcourſe with an explicit Profeſſion of his Faith, eſpecially on the Articles of the Bleſſed Trinity, and the holy Euchariſt, which was exactly conformable to the Belief of the Catholick Church at this Day. He died on the ſixth of *October*, the Day kept by the Church in Memory of that great Servant of God, and excellent Model of Penance.

His Body was buried behind the Altar; where his Sanctity was manifeſted by Miracles.

Saint *FAITH* Virgin, and Saint *CAPRASIUS*, Martyrs.

ST. *Faith*, a Native of *Agen* in *Aquitain*, was from her Infancy inſtructed in the Principles of the Chriſtian Religion, and educated in a Way ſuitable to the plentiful Circumſtances of her Parents, and her holy Profeſſion. As ſoon

ſoon as ſhe became acquainted with the Merit of Chaſtity, as a Chriſtian Virtue, ſhe conſecrated her Virginity to God. About the Year 287 the Emperor *Maximian Herculius*, perſecuted the Diſciples of *Jeſus Chriſt* in ſeveral Provinces of *Gaul*. *Aquitain* was govern'd by *Dacian*, a Man famous for Bigotry to Pagan Superſtition, and blindly devoted to his Prince's Will. That Magiſtrate, being at *Agen* when the Emperor was in *Gaul*, was particularly active in ſearching for Chriſtians, and preſſing them to renounce the Faith. Several Martyrs ſuffer'd for refuſing this Compliance; and Orders were iſſued out for ſeizing our Saint, whoſe Virtue made her in a particular Manner the Object of *Dacian*'s Averſion. Being inform'd of this Enquiry, and perſuaded that ſhe could not long remain conceal'd, ſhe begg'd the Almighty to ſtrengthen her, and inſpire her with proper Anſwers on her Trial, and then haſten'd to the Tribunal before the Officers diſcover'd her. The Governor employ'd both Promiſes and Menaces; but finding her proof againſt both, he order'd her to be laid on a Gridiron over a ſlow Fire; which cruel and lingring Torment ſhe endured with a Courage and Cheerfulneſs, that converted ſeveral of the Spectators, and encouraged them to meet Death for the ſame glorious Cauſe with Intrepidity. Oct. 6.

Capraſius was one of thoſe humble Chriſtians who hid themſelves when the Storm broke out; being apprized of St. *Faith*'s Conflict he addreſs'd himſelf to God and begg'd ſhe might obtain the Victory. As he grew warm in his Devotions he felt a ſtrong Inclination to follow her Example; and, being perſuaded the Motion came from Heaven, offer'd up an earneſt Prayer for Reſolution and Perſeverance; after which he made his Way to the Governor, where he declar'd himſelf a Chriſtian. Upon this open Confeſſion, he was loaded with Chains, in Order to receive the Puniſhment due to his ſuppoſed Crime. The Governor perceiving him young and fit for Service, attempted his Conſtancy by the Profer of a conſiderable Poſt at Court; but *Capraſius* rejected every Propoſal but that of dying for his Faith, with true Chriſtian Generoſity; and declared that his Imperial Majeſty had nothing to beſtow on his Favourites that could compare with what he hoped for at the Hands of the God he ſerved. *Dacian* then deliver'd him to Executioners, with Directions to try the Force of Torments on him; but his Courage and Fidelity under the moſt ſevere and barbarous Uſage had the ſame Effect on the Spectators as thoſe of St. *Faith*. The Governor, enraged to find all he had hitherto done, only increaſe the Courage and Number of the Chriſtians, condemn'd the two Martyrs to loſe their Heads, and extended that Sentence to ſome, who had embraced the Faith upon ſeeing their Manner of maintaining it.

The

Oct. 7. The Night after their Suffering, the Faithful carried off the Bodies and buried them as well as the unhappy Poſture of Affairs would permit. About the Middle of the fifth Century *Dulcitius* Biſhop of *Agen* built a Church in that Town, to which he removed the venerable Relicks with due Solemnity. The ancient Mrrtyrologes place S. *Faith*'s Name on the ſixth of *October*, ſuppoſed to be the Day on which ſhe glorified God; and in this they are follow'd by that of *Rome*. The Dutchy of *Aquitain* being annex'd to the Crown of *England* upon the Marriage of *Henry* II to Q. *Eleanor*, the Feſtival of that Saint was eſtabliſhed in our Iſland; where it was obſerved till the Change of Religion, as appears by the Calendars uſed here before that Time.

According to the foregoing Account, *Capraſius* ſuffer'd on the ſame Day; and his Name was formerly join'd with that of S. *Faith* on the ſixth of *October*; but moſt Martyrologes mention his Martyrdom on the twentieth of the ſame Month.

The VII Day.

St. *MARK*, Pope.

UPON the Death of St. *Silveſter*, which happen'd on the laſt Day of the Year 335, *Mark*, a Native of *Rome*, was raiſed to the holy See, and conſecrated on the eighteenth of *January* following. It pleaſed God to reward his good Intentions in Favour of the Flock committed to his Care, before he had Time to put them in Execution; for he died on the ſeventh of *October* 336. His Name occurs on that Day in the *Roman* Calendar drawn up in the Pontificate of *Liberius*, who was promoted to St. *Peter*'s Chair in 352; which will always paſs for a Proof of the Veneration paid to his Memory ſoon after his Death; and ſhews the Senſe of Antiquity in Regard to the holy Pope's Vertue and Sanctity, 'though we have none of the Particulars of his Life.

St. *SERGIUS*, and St. *BACCHUS*, Martyrs.

ACcording to the beſt Accounts we can find of St. *Sergius* and St. *Bacchus*, they were both commanding Officers in the *Roman* Army, and attended

attended the Emperor *Maximian* into *Syria*. That Prince, being inform'd that *Sergius* and *Bacchus* profeſs'd the Faith of *Chriſt*, reſolved to know the Truth of the Accuſation, and do his utmoſt to bring them over to the Religion of the Empire. He was near the River *Euphrates* when he undertook to put them to the Trial, which he did by propoſing their joining with him in a Sacrifice to *Jupiter*, and eating what was offer'd to that Idol. Not being able to prevail with them to commit that Act of Apoſtaſy, the Emperor order'd their Helmets to be taken off, and the degraded Soldiers to be dreſs'd in Womens Cloaths with iron Chains about their Necks. In this ridiculous Equipage they were lead through the Army, and conducted to the Palace. *Maximian* made them ſeveral ſtrong Reproaches on the Subject of Religion, and then remitted them to *Antiochus*, Prefect of the Eaſt, with Orders to force them to abjure the Name of *Chriſt*, or diſpatch them for their Contempt of the Gods. *Antiochus* follow'd the Emperor's Directions moſt punctually, but without Succeſs; upon which *Sergius* was thrown into Priſon; and *Bacchus* beaten 'till he expired. This Tragedy was acted at *Barbaliſſa*; at his leaving that Town the next Morning *Sergius* was brought out, and obliged to walk nine Miles before him in Shoes full of Nails, with the Points toward his Feet; but neither this nor the other Torments which he endured making the leaſt Impreſſion on his Mind, the Prefect order'd him to be beheaded. Oct. 7.

Bacchus's Body had been privately buried in a neighbouring Cave by the Chriſtians of *Barbaliſſa*: That of *Sergius* was depoſited where he ſuffer'd; but when the Church enjoy'd Peace the Relicks of the former were removed to the Place where thoſe of the latter lay, that their Memory might be honour'd together. *Alexander*, Biſhop of *Hierapolis*, who was preſent at the general Council of *Epheſus* in the Year 431, raiſed a ſtately Church there, which was conſecrated under the Name of *Sergius*; and the Town, where he finiſhed his Courſe, being conſiderably augmented in the fifth Century, was call'd *Sergiopolis*.

The Veneration of theſe two illuſtrious Victims of *Jeſus Chriſt* was not confined to the Limits of *Syria*, but ſoon made it's Way into *Egypt*, as appears from the Monuments of the Church of *Alexandria*. *Ptolomaïs* in *Phenicia* paid an early Reſpect to our Martyrs in a Church built in that City by the Emperor *Juſtinian*, who came to the Crown in 527. That Prince, who had a particular Devotion to St. *Sergius* and St. *Bacchus*, raiſed ſeveral Churches in their Name in other Provinces. Nor have the Chriſtians in the Weſt appear'd leſs ſenſible of the Merit of the Saints of this Day than thoſe of the Eaſt; for in

Oct. 9. the ſeventh Age, at lateſt, they had a Chapel in *Rome*, which was repair'd and enlarged in 731 by Pope *Gregory* III. Both the *Latins* and *Greeks* place their Feſtival on the ſeventh of *October*.

The VIII Day.

Saint *BRIDGET*, Widow.

BIRGIT more commonly called *Bridget*, Daughter to *Birger* of the Blood Royal of *Sweden*, and *Sigridis*, deſcended from one of the firſt Families in that Kingdom, was born at the Beginning of the fourteenth Century. The firſt remarkable thing recorded of our Saint was that having never articulated one Word 'till ſhe was three Years old, ſhe then came to the free Uſe of her Tongue on a ſuddain, and ſpoke as plain as any Perſon of a more advanced Age. Not long after this Wonder ſhe loſt her Mother, a Woman of ſingular Piety and Devotion; and was then put into the Hands of an Aunt, whoſe Vertue and Prudence were well known to her Father. She was at ten Years of Age ſo ſenſibly affected by a Sermon on the Paſſion of our Saviour, that the following Night ſhe dreamt ſhe ſaw the bleeding Victim ſtretched on the Croſs, and upon enquiring who had brought him into this Condition, was anſwer'd, that thoſe were his Murtherers who neglected his Commandments, and took no Care to ſhew themſelves truly ſenſible of his Love for Mankind. This Viſion left ſo deep an Impreſſion on her Mind, that ſhe made the Crucifixion of *Jeſus Chriſt* the conſtant Subject of her Meditations, and never reflected on that melancholy Myſtery without a thorough Compunction of Heart, expreſs'd in Sighs and Tears.

At the Age of thirteen ſhe was by her Father's Direction married to *Ulfo* Prince of *Nericia*, then but eighteen. *Bridget* was more inclined to devote her Virginity to God; but her Obedience to a pious and wiſe Parent made her accept of the propoſed Match. It pleaſed God to bleſs this Marriage with eight Children two of their Sons died on their Way to *Paleſtine*, where they were to join the Chriſtian Army againſt the Infidels; two others departed in their Infancy; of four Daughters two engaged in a married State, one became a Nun; and *Catharine* the youngeſt is the Perſon whom the Church honours as a Saint on the twenty fourth of *March*. She made it her chief Care to bring her Children up in the Fear of God, and give them an early Acquaintance with the Truths of Salvation; form'd their tender Minds to ſuch pious Exerciſes as

as were moſt proportion'd to their Years; and frequently inculcated the Excel- Oct. 8.
lency of Works of Mercy, and the Neceſſity of Penance. Being now the happy Mother of a ſufficient Number for ſupporting and continuing the Family, ſhe prevail'd with her Husband to obſerve Continence the Remainder of their Lives. Her Exhortations on that and other Vertues work'd ſo ſtrongly on *Ulfo* that he ſoon began to grow indifferent to the Court where he had ſpent his whole Time, and appear'd but ſeldom among thoſe whoſe Happineſs depended on the Smiles of their Prince. In ſhort *Ulfo* entertain'd the ſame Contempt of the World, which had always made a conſpicuous Part of *Bridget*'s Character; and gave into the ſame devout Practices which had been her Employment from her Infancy; with his Conſent ſhe undertook to treat the Poor and Sick as her own Children, built an Hoſpital for their Reception, made a handſome Proviſion for their Entertainment, Relief and Inſtruction, and ſerved them with her own Hands.

Bridget, always ſolicitous for the eternal Welfare of her Husband, employ'd all the pious Arts in her Power to diſengage him entirely from the Love of the World; to keep him for ſome Time out of the Way of ſuch Temptations as were peculiar to his own Country, where his Birth and good Qualifications almoſt inevitably engaged him in Company, ſhe prevail'd with him to undertake a Pilgrimage to *Galicia* in Honour of St. *James*, and accompanied him in that devout and difficult Journey. In their Return *Ulfo* fell dangerouſly ill at *Arras*; and his Recovery is by the Author of the Saint's Life attributed to the Force of her Prayers. At their reaching *Sweden*, which was in the Year 1343, he was ſo thoroughly diſguſted of the World that he reſolved to retire into a Monaſtery; but God, ſatisfied with that holy Reſolution, took him to himſelf before he could put it in Execution.

Our Saint's Liberty being now complete by the Death of her Husband, ſhe was reſolved to live in a more retired, and perfect Manner than ſhe could do before. To this End, ſhe divided her Subſtance among her Children, diſpoſed of every thing that could divert her from the Service of God, devoted her whole Time to Acts of Piety; and, upon going into Mourning, choſe a Dreſs ſuitable to the penitential Life ſhe deſign'd to lead the Remainder of her Days. This Step was cenſured and laugh'd at by the World; and the Court was particularly ſevere upon her; for the beſt Appellation they could afford this Part of her Conduct was that of Lowneſs of Spirit; but the Opinions of Men gave the Saint no Uneaſineſs, while her only View was to pleaſe the Almighty.

Oct. 8. *Bridget* was well acquainted with the Secret of joining the Duties of interiour Life with the exteriour Functions of Charity, Devotion and Penance. Her bodily Mortifications were many and ſevere; her Faſts frequent and ſtrict; her Reſt ſhort, and ſuch as ſcarce deſerved that Name; her Sentiments of Devotion were particularly tender, and affectionate; and her Compaſſion for others was equal to the Severity with which ſhe treated herſelf. The Poor were always ſecure of a tender Mother and bountiful Benefactreſs in her; for ſhe fed twelve of thoſe unhappy Objects every Day with her own Hands, and waſhed their Feet on *Thurſday* Evening in Imitation of our Lord's Humility, who waſhed thoſe of his Apoſtles before his Paſſion.

Before ſhe diveſted herſelf of her Fortune, and perhaps in *Ulfo*'s Life Time, ſhe founded a Convent of Nuns at *Waſtein*, and gave them an excellent Set of Rules; which were alſo propoſed to, and accepted of by a Body of Religious of the other Sex; which is the Origin of the *Bridgitans*, an Order confirm'd long ſince by the holy See. The Monaſtry of *Waſtein* had been the Place of her conſtant Reſidence ever ſince the Diviſion of her Subſtance among her Children; and after about two Years ſpent in that Retreat, ſhe felt a ſtrong Inclination to undertake a Journey to *Rome*, and pay her Devotions to the Almighty in a Place conſecrated by the Blood of a numerous Army of Martyrs. During her Stay in that City ſhe lead a very retired and penitential Life, and ſeldom went abroad but to the Church or Hoſpitals. By continual Application to the great Object of her Devotion, and a cloſe Converſation with the Almighty, ſhe acquired both Wiſdom and Courage enough to enable her to adviſe and reprove Perſons in the moſt exalted Stations, as appears from the many Letters ſhe wrote to Popes, Biſhops, Emperors, Kings, and Princes; and this Liberty was diſpleaſing to none of thoſe Powers, becauſe every one was perſuaded ſhe acted by the Direction of the divine Spirit.

It pleaſed God to afflict our Saint with a very bad State of Health; but when ever ſhe enjoy'd the leaſt Reſpit, ſhe employ'd the favourable Interval in making devout Pilgrimages in *Tuſcany*, *Umbria*, the *Marca* of *Ancona*, the Kingdom of *Naples*, and *Sicily*. Thoſe Journeys, which were always perform'd in the Spirit of Penance, reduced her to a very low Ebb; but ſhe could not be eaſy 'till ſhe had viſited the Place of our Saviour's Sufferings. She had honour'd the Life and Death of *Jeſus Chriſt* by an ardent Devotion at the ſeveral Places which he had favour'd with his Preſence, and was upon her Return for *Europe*, when ſhe was ſeiz'd with her laſt Sickneſs, which was a Fever, attended with a Weakneſs and violent Pain in her Stomach. This Indiſpoſition

ſition was conſiderably encreaſed before ſhe reached *Rome*; but did not ſet her pious Soul at Liberty 'till the twenty third of *July* 1373 in the ſeventy ſecond Year of her Age. Oct. 8.

Her Body was buried at *Rome*; but removed a Year after into *Sweden*, and depoſited in her Convent at *Waſtein*. The many Miracles perform'd there and in the Church at *Rome* where her Arms was left confirm'd the Opinion the World had long entertain'd of her Sanctity; and ſhe was canonized by Pope *Boniface* IX in 1391. The *Roman* Martyrologe mentions her on the eighth of *October*, which it owns was neither the Day of her Death nor that of the Tranſlation of the venerable Relicks.

St. *THAIS*, Penitent.

THAIS a young Lady famous for her looſe Life, whoſe Converſion is recorded for the Encouragement of Sinners, and whoſe Penance is to be remember'd as an excellent Proof of a real Change of Heart, lived toward the Middle of the fourth Century; but we have no Account of the Place of her Nativity, nor the Scene of her Debaucheries. We are inform'd, indeed, that ſhe excell'd in Beauty, and was poſſeſs'd of ſeveral engaging Qualifications, which not being under the Conduct of Religion led her into thoſe Extravagancies from which the Divine Grace afterwards reſcued her, and that her own Mother had a conſierable Hand in her Ruin. *Thaïs* had been inſtructed in the firſt Principles of our moſt holy Religion; ſhe believed in God, and knew this Life would be ſucceeded by an Eternity happy or miſerable, according to our different Behaviour here. But then theſe important Truths were ſtiffled by an unbridled Love of Pleaſure, and a Deſire of making a Figure in the World at the Expence of her Vertue, ſo that her Faith was dead and barren; and ſhe retain'd only the Name of a Chriſtian.

This thoughtleſs Proſtitute was poſting to eternal Deſtruction when the Divine Mercy interpoſed in her Favour, and employ'd *Paphnutius* an Anchoret of *Thebaïs* as an Inſtrument of the great Work. That holy Man, having receiv'd an Inſpiration from Heaven to endeavour her Converſion, dreſs'd himſelf in a Manner ſuitable to the Part which he was to act, and went in Queſt of the loſt Sheep, with the charitable View of bringing her to the Fold. Upon finding *Thaïs* he ſeem'd inclined to converſe with her in a criminal Way, gave her what Money he had brought, and was conducted to a handſome Room. *Paphnutius* told her he could not think they were private enough there;

and

Oct. 8. and desired to be accommodated with a more retired Place. *Thaïs* replied that she was ready oblige him; *but*, said she, *what do You apprehend here? If "you would avoid the Sight of Men, I can assure you we are safe enough here; "but if your Caution proceeds from our being seen by God, where is it possible to "find a Shelter from his all-penetrating Eye? What*, return'd *Paphnutius*, *do "you know there is a God? Yes*, replied *Thaïs*; *and that Heaven or Hell will be "the eternal Lot of all Mankind. Is it possible*, said the holy Hermit, *you should "know all this and yet go on in this miserable State, damning yourself, and others "without Remorse?*" *Thaïs* was now convinced that the Person who made her this stinging Reproach was a true Servant of God; and, soften'd by the divine Grace which began to work in her Heart, threw herself at the holy Man's Feet, burst into a Flood of Tears, begg'd he would interceed to the Almighty in her Favour, desired only three Hours to settle her Affairs, and assured him she submit to any Penance he should enjoin.

Paphnutius, pleased with the Conquest, promised to receive her; in the mean Time *Thaïs* got together all her ill-gotten Wealth, which consisted of Jewels, magnificent Furniture,and rich Cloaths, carried the whole into one of the pubblick Streets, burnt them in the Face of the Town, and invited her Lovers to feast their Eyes on the Sacrifice. She then took her Leave of the World, and repair'd to the Place appointed by *Paphnutius*; and after some Stay there was removed to a Monastery of her own Sex. Her holy Master shut her up in a Cell, fasten'd the Door, and left her nothing but a little Window open, at which she was to receive a daily Supply of Bread and Water. *Thaïs*, thus enclosed, desired the holy Anchoret's Instruction for praying; who told her she was not worthy to pronounce the sacred Name of God, or raise her Hands to Heaven; that all the Direction he could give her on that Article was to turn her Face to the East, and only say, *You who created me, have Mercy on me.* The Convert complied punctually with his Orders; and had remain'd three Years in that State when *Paphnutius* went to consult St *Anthony* about her, and beg his Advice for continuing, or ending her Penance. The Saint spent that Night in Prayer with his Disciples, and *Paul* one of that Number was favour'd with a Revelation assuring him that *Thaïs* should receive a Place in Heaven. At his Return *Paphnutius* released his penitential Prisoner, who profess'd a great Desire to pass the Remainder of her Life there; but the holy Anchoret, assured of the Remission of her Sins, would not allow it. *Thaïs* then told him that during her Confinement she had constantly consider'd the Crimes of her past Life as a terrible Heap always before her Eyes, and bewail'd them in the Bitterness of her Soul, which had been her whole

whole Employment. About a Fortnight after her Releaſe ſhe enter'd on Poſ- Oct. 9.
ſeſſion of the Happineſs which God had prepared for her.

The *Greek* Church honours our Penitent's Memory on the eighth of *October*; the *Latins* are not unanimous in the Day, but generally venerate her for the Wonders God perform'd in her Favour.

The IX Day.

St. *DENIS* the *Areopagite*, Biſhop and Martyr.

THE Converſion of the illuſtrious Saint of this Day has been related in our Account of St. *Paul*, Vol. 2. pag. 555. Some Authors ſuppoſe him born in *Thrace*, while others ſpeak of him as a Native of *Athens*; but he was certainly a Citizen of that Seat of Learning and Politeneſs, as appears from his Character of Senator, or Counſellor of the *Areopagus*. His appearing in that Poſt is a ſtrong Proof of his being a Man of good Morals, great Probity, and well qualified for the Adminiſtration of Juſtice. All thoſe good Qualities were ſanctified by the Grace of Baptiſm; and no Man was judged more capable of governing the Faithful of *Athens* in the Capacity of a Biſhop than this valuable Convert. Thoſe, who make him different from the famous Apoſtle and firſt Biſhop of *Paris* of the ſame Name, ſuppoſe he ſuffer'd for the Faith at *Athens*, or not far from that City, either under *Domitian*, or *Adrian*. But thoſe, who are of Opinion that the *Areopagite* and the Biſhop of *Paris* are one and the ſame Perſon, tell us that after he had ruled the Church of *Athens* ſome Years, and brought it to a flouriſhing Condition, he made a Journey to *Rome*, and found St. *Clement* in St. *Peter*'s Chair, who ſent him into *Gaul* to preach the Goſpel; that he founded a Church at *Paris*, and laid down his Life for the Faith. This is the Account we have of the Matter in the *Roman* Martyrologe; which *Baronius* undertakes to maintain againſt thoſe who are for making two different Saints of *Dionyſius*. According to the ſame learned Author, he was join'd in that Apoſtolical Commiſſion by *Ruſticus* a Prieſt, and *Eleutherius* a Deacon, the Companions of his Martyrdom, as well as of his Labours. Such Writers as are inclined to aſſert a Difference between the Senator of *Athens*, and the Apoſtle of *France*, tell us the latter came into that Country at the Beginning of the III Century, or at lateſt toward the Middle of the ſame Age, had his Miſſion from *Rome*, and

Oct. 10 and after forming a Body of Clergy, and raiſing a handſome Edifice for the publick Service of God, was put to Death in Company with *Ruſticus*, and *Eleutherius*. Both theſe Parties, however, agree in this that *Dionyſius* and his two Eccleſiaſticks already mention'd, were carried before *Feſceninus*, Prefect of *Paris*, who applied Threats, Perſuaſions, and Tortures to make them abjure the Name of *Chriſt*; and, finding them an Overmatch for all he could do, order'd them to be beheaded. This the *Roman* Martyrologe applies to the *Areopagite*; whereas, thoſe, who contend for a Diſtinction, confine the Account to the firſt Biſhop of *Paris*. The *French*, who pretend to be beſt acquainted with their own Eccleſiaſtical Hiſtory, venerate the holy Biſhop of *Athens* on the third of *October*, and the Apoſtle of their own Country on the ninth. The ſtately and rich Abbey near *Paris*, which bears our Saint's Name is a ſtanding Monument of the Veneration of both Prince and People to their Apoſtle. The Kings of *France* have always look'd on him as their Protector and Patron, had Recourſe to his Interceſſion in all publick Calamities, and begg'd the Aſſiſtance of his Prayers upon their engaging in any hazardous Enterprize; and the Church dedicated in his Honour has long been the Repoſitory of the Royal Aſhes.

The X Day.

St. *FRANCIS BORGIA.*

THE Saint of this Day was Son to *John Borgia* Duke of *Gandia*, and Grandee of *Spain*, and *Joanna* of *Arragon*, Daughter of *Alphonſo* natural Son to *Ferdinand* V, and born at the City from which his Father receiv'd his Title, on the twenty eighth of *October* 1510. His Parents were particularly careful of inſtilling Principles of Virtue and Piety into his tender Mind as ſoon as he was capable of anyImpreſſion; and, that nothing might be wanting for making him worthy of his illuſtrious Birth, and the Religion in which he was educated, he was furniſhed with a Governor and Preceptor of known Prudence, Experience, and Learning, who directed all their Thoughts and Labours to forming his Sentiments, and regulating his Paſſions; which was no hard Taſk; for God had bleſs'd our Saint with virtuous Diſpoſitions, an excellent Capacity and great Docility.

Francis

Francis loſt his Mother, when but ten Years old; and was ſcarce twelve Oct. 10.
when his Father carried him to *Saragoſſa*, where he was put into the Hands of his Uncle, Archbiſhop of that City. That Prelate, who undertook to finiſh his Education, provided him with Maſters to inſtruct him in the Languages, Hiſtory, and other Branches of School Learning. Thoſe Studies proved no Obſtacle to our Saint's pious Exerciſes; and he had not been long at *Saragoſſa* when he was ſo touched with two Sermons on the laſt Judgment, and our Saviour's Paſſion, preached by his Director, that nothing but his not being of an Age to diſpoſe of himſelf could have detain'd him one Moment in the World.

One Reaſon of our Saint's Removal to *Saragoſſa* was to avoid the Fury of the Rebels, who made their Advantage of *Charles* the fifth's Abſence, took up Arms againſt the Regency, and thus became Maſters of ſeveral Towns in the Kingdom of *Valencia*, among which was *Gandia*. The ſame Calamity obliged ſeveral of his Relations to leave the Monaſtery in that City, and retire to *Baëza* in the Kingdom of *Granada*. *Francis* went thither to viſit them, was taken ill before he left the Place, and kept his Bed almoſt half a Year; during which Time he gave excellent Proofs of a Mind deeply affected with a Senſe of God's Right to govern his Creatures as he pleaſed, and ſubmitted to the Scourge with an admirable Patience, and Humility. Upon the Marriage of the Infanta *Catharine*, Siſter to *Charles* V, with *John* III King of *Portugal*, he was made Page of Honour to that Princeſs. But his Father, who had more exalted Views for him in *Arragon*, ſoon recalled him from the Court of *Portugal*, and engaged the Archbiſhop of *Saragoſſa* to reaſſume his Care of his Nephew. He was about eighteen Years old when his Inclinations ran very ſtrong toward a Cloiſter; upon which his Father and Uncle thought proper to ſend him to the Court of *Charles* V, where they hoped his Thoughts would ſoon take a different Turn; nor were they miſtaken; for *Francis*, 'though ſtill full of tender Sentiments of Religion, had a Heart not inſenſible to the Glory of the World. The Ripeneſs of his Judgment and Prudence were ſuch as ſeldom appear even in a more advanced Age; and his unaffected Complaiſance, and Aſſiduity could not fail of gaining the Emperor's Favour. 'Though he willingly accepted of every Mark of his Prince's Regard for him, he was a Stranger to Gaming, Debauchery, and the other Vices which are but too commonly practiſed, and authorized in Courts.

The Empreſs had ſo juſt an Idea of the young Courtier's Merit, that ſhe propoſed a Match between him and *Eleanor de Caſtro*, a Lady whom ſhe had brought out of *Portugal*. The Emperor was well pleaſed with the Propoſal;

Oct. 10 and, as an Acknowledgment of his first Services and Encouragement to his active and aspiring Temper, made him Marquis of *Lombay* and Master of the Horse to the Empress. This Marriage was favour'd with the Blessing of God, and a numerous Offspring; the happy Couple lived together in a Manner sufficiently expressive of their Regard for a Sacrament, which was design'd by the Almighty to represent the Union of *Jesus Christ* with his Church; and his whole Family was regulated by the Precepts of the Gospel. Without any Violation of his Duty to God, he studied his Prince's Inclinations; was allow'd to share his Diversions, particularly that of Hunting; and had the Honour of studying the Mathematicks with him, especially those Branches that are necessary for fortifying Towns. From these Engagements the Emperor proceeded to give him more substantial Proofs of his Opinion of his Wisdom, and Fidelity by letting him into his most important Designs, and desiring his Advice in the most difficult Undertakings.

Francis attended his Imperial Majesty in his Expedition to *Africa* in 1535; and at his Return from that Campaign, fell into a violent Fit of Sickness, which shew'd his Patience and Resignation to great Advantage. A second Affliction of the same sort, the Death of *Garcilas de Vega* a famous Poet, and his intimate Friend, with that of his imperial Mistress were so many Means employ'd by divine Providence to disengage his Affections from the World, and cure him of all Inclination to the shortlived Pleasures, and precarious Grandeurs of this Life. That great Princess died at *Toledo* in 1539; the Sight of that beautiful Lady's Corpse preached strongly the Vanity of Beauty; but her funeral Oration pronounced by the famous *D'Avila* completed his Disgust of all the World admires, and idolizes. This was the Situation of his Mind, when he applied himself to that holy Preacher, begg'd his Direction, resolved from that Moment never to engage in the Service of one of whom Death could deprive him, retire into a Monastery if he survived his Wife.

'Though these Impressions were never worn out of his Mind, he complied with the Will of his Sovereign so far as to accept of the Government of *Catalonia*, and the Command of the Order of St. *James*. Upon taking Possession of his Post, the Face of the whole Province was changed; several inveterate Abuses were removed, and Justice and Religion flourished. The great Duties of a Post, which made him at once the Father and Judge of a numerous People, were no Impediments to his beginning the Practice of a Religious Life in his Palace. Four or five Hours every Morning were spent in Prayer, without any Prejudice to Publick Affairs, or Neglect of his Family;

mily; and what Time ſeem'd to be loſt by private Exerciſes of Piety was ſufficiently made up by his Faſts and other Mortifications; for his Meals and Sleep were ſhort, and his Supper entirely baniſhed. He was conſtantly attended by two *Dominicans*, and a *Franciſcan*, Men of great Reputation for Sanctity and Learning. By their Advice he confeſs'd his Sins once eyery Week; communicated in publick all great Feſtivals, and privately every Sunday in the Year. This was the Life of our excellent Viceroy, when *Anthony Aroaz*, the firſt profeſs'd Member of the Society of Jesus after the ten concern'd in the firſt Project of that holy Order, came to *Barcelona*, and preached in that City. By his Means *Francis* became acquainted with this new Inſtitute and the Character of it's great Founder, to whom he wrote upon the Queſtion of frequent Communion, which then divided the ableſt Doctors in *Spain*. *Ignatius*'s Anſwer was ſo prudent and ſatisfactory that the Viceroy reſolved to conſult him alone in all his Doubts and Difficulties for the future, and do all in his Power toward eſtabliſhing the Society in his Dominions. Purſuant to his Direction, *Francis* continued his weekly Communion. Oct. 10

Our Saint was about thirty two Years old when his Father's Death gave him the Title of Duke of *Gandia*; but he was ſo far from any Thoughts of making a more conſiderable Figure in the World by his Acceſſion to that Honour; that he petition'd the Emperor to be allow'd to reſign his Government and retire. That Prince granted the former Part of his Requeſt; but obliged him to repair to Court immediately; and accept of the Office of Maſter of the Houſhould to the Infanta *Mary* of *Portugal* Daughter to King *John* III, then upon the Point of being married to *Philip*, the Emperor's Son. His Dutcheſs was at the ſame Time declared Lady of Honour to the ſaid Princeſs, and their of her Daughters allow'd honourable Employments under her. But the Death of the Infanta, which happen'd before the intended Marriage, broke all theſe Meaſures, and providentially left Our Saint at Liberty to follow his own Inclinations to a private Life. The Emperor going about that Time for *Italy*, *Francis* return'd to *Gandia*; where his Preſence conſoled the People under the Loſs of the late Duke. He fortified the Town againſt the Inſults of the *Moors* and *Corſairs*, repaired the Hoſpital, encreaſed it's Revenue, and made conſiderable Advances toward ſettling the *Jeſuits* there. The Dutcheſs had her Share in that and other good Works, and enter'd into all his Deſigns for promoting the Glory of God, and procuring the Good of Mankind.

Francis was thirty ſix Years old when his Lady died, and left him Father of eight Children; all of which were afterwards married to Perſons of the firſt Rank in *Spain*, except one Daughter, who conſecrated herſelf to God

among the *Poor Clares* at *Gandia*. Our Saint had now no Obſtacle to the Per-
Oct. 10 formance of his Vow in it's utmoſt Extent; ſo that, after ſome Time ſpent in providing for his Children, he had nothing to do but chooſe the Order in which he would ſpend the Remainder of his Days. His Affection for the Society of *Jeſus*, for whoſe Reception he had then built a handſome College at *Gandia*, ſoon determin'd him on that Article. In Order to qualify himſelf for that ſolemn Engagement he per form'd *theSpiritual Exerciſe*, as preſcribed by S. *Ignatius*, under the Direction of *Peter le Fevre*, that Saint's firſt Companion, who was then in *Spain*, but died ſoon after at *Rome*; his Concern at the Death of that Servant of God, who had aſſiſted him in his firſt Steps toward a Religious Life, led him into ſerious Reflections on their Converſation on that Subject, and produced two ſmall Treatiſes on Humility, which were judged very ſolid and edifying; and thoſe are not the only Pieces he compoſed before he quitted the World.

Being now confirm'd in his Reſolution of entring the Society of *Jeſus*, he ſignified his Mind to the holy Founder, who receiv'd the Propoſal with Joy. *Ignatius* anſwer'd his Letter in the fulleſt and moſt ſatisfactory Manner, approved of the Motion; but adviſed him to make the beſt Proviſion he could for his Children before he left the World, and finiſh all the Houſes he had begun for the Uſe of the Society before the Publick was acquainted with his Deſign; he told him he could wiſh he would apply to the Study of Divinity, and take his Doctor's Degree before he engaged in the Order; but deſired all this might be managed with the utmoſt Secreſy, 'till a proper Seaſon for making the Diſcovery, becauſe the World would be ſtartled at ſo extraordinary a Change, and attempt to divert him from the Execution of his pious Deſigns. *Francis* complied exactly with every Article of the Saint's Advice, and endeavour'd to procure a ſufficient Stock of Learning for inſtructing others according to the Aim of that excellent and charitable Society.

Ignatius, conſidering the many Ties our Saint had and how difficult it would be to break them at once, obtain'd the Pope's Permiſſion for his ſpending four Years in the World after he had taken the Vows. Upon the Arrival of his Holineſs's Brief for that Purpoſe, *Francis* was profeſs'd in the Chapel belonging to the College of *Gandia* in as private a Manner as was conſiſtent with the Rules of the Society. After this he left his Caſtle to his eldeſt Son, and retired to another Houſe where he might purſue his Studies, and practice the Obligations of his new State without Interruption. One of the firſt Orders he received from his holy Superior was to moderate his Auſterities, that he might have Strength enough to perform what he had recommended

commended to him; upon which he made an excellent Diſtribution of his whole Time in the following Manner; he left his Bed at two in the Morning: ſpent ſix Hours in Prayer: and then made his Confeſſion, heard Maſs, and receiv'd the Bleſſed Euchariſt every Day. The Reſt of his Time till Dinner was devoted to the Study of Divinity, except one Hour, which was employ'd in ſuch temporal Affairs as were inſeperable from his appearing as a Grandee of *Spain*. After Dinner, he ſpent an Hour in talking to his Servants and giving them neceſſary Directions; which being done, he return'd to his former learned and laborious Enquiries. After a convenient time ſpent in that Manner, his Door was open to all who had Buſineſs with him 'till the Cloſe of the Day; and then he retired to pray and read the Word of God; theſe pious Exerciſes concluded in a rigorous Examination of his Conſcience, and ſhort Repoſe on a Carpet ſpread on the Ground: and it is eaſy to imagine that one ſo regular as our Saint took Care that his whole Family ſhould obſerve much more Order, than is uſual in the Houſes of Perſons of Quality. His Way of living made ſo deep an Impreſſion on thoſe who were Eye-witneſſes of it that ſeveral of the firſt Rank propoſed him to themſelves as a Model of a true Chriſtian Life. Oct. 10

In the Year 1549 the Duke of *Gandia*, having finiſhed all the Affairs which obliged him to appear in that Character, made his Will like a dying Man, and ſaw it executed before he left his own Country. He then ſet out for *Rome*, where he arrived on the thirty firſt of *Auguſt* 1550, attended by *John* his ſecond Son, thirty of his own Servants on Horſeback, and ſome *Spaniſh* Jeſuits ſummon'd to aſſiſt at a general Chapter of the Order. In the Beginning of the next Year by the Direction of St. *Ignatius* he wrote to the Emperor, acquainted him with his Reſolution, and deſired his Leave to renounce all the Titles and Employments which he then held under that Prince. Our Saint ſhew'd his Zeal for the Increaſe of the Society by founding a large College at *Rome*, and building a Church for the Uſe of the profeſs'd Houſe in the ſame City. Two of theſe new Religious having been dignified with a Cardinal's Cap, *Francis* apprehenſive of receiving the ſame Mark of the Pope's Favour, poſted back to *Spain*, and ſpent ſome Time incognito in *Guipuſcoa*. As his Veneration for St. *Ignatius* had determin'd him to that Province, he made a Viſit to *Loyola*, the Place of his Birth, and retired to *Ognata* about four Leagues from that Caſtle, where he receiv'd his Imperial Majeſty's Anſwer containing a full and free Conſent to his Requeſt, high Commendations of the Saint's Virtue, and Aſſurances of acknowledging his Services by protecting his Family. A few Days after the Arrival of

this

Oct. 10 this Letter he ſent for a publick Notary, and renounced all he had in the World in Favour of his eldeſt Son, according to the legal Forms provided in that Caſe.

Thus diveſted of all that detain'd him in the World, he cut his Hair, and put on the *Jeſuits* Habit. All this was done in 1551; on the firſt of *Auguſt* the ſame Year he was ordain'd Prieſt, and ſaid his firſt Maſs in the Chapel at *Loyola*. He then retired to a little Hermitage near *Ognata*, where he gave heartily into the Practice of Humility and Mortification; catechiſed the Children and ignorant Perſons of more advanced Years; and preached in a Stile ſuitable to the mean Capacities of his Country Audience. His Example had a happy Influence over ſeveral of the Nobility; ſome of whom left the World, and conſecrated the Remainder of their Days to God in different Places; while others haſten'd to *Ognata*, to enjoy the Advantage of his Converſation and Direction.

John III, who was ſtrongly inclined to give the moſt ſignal Proofs of his Senſe of our Saint's Merit, deſign'd to dignfy him with the ſacred Purple at the next Promotion of Cardinals; to which he was warmly ſolicited by the Emperor *Charles* V. As ſoon as *Ignatius* was apprized of the Matter, he employ'd all Means in his Power to divert his Holineſs from it, and his Application on that Subject met with the wiſhed for Succeſs. Not long after this happy Eſcape *Francis* receiv'd his holy Superior's Orders to leave *Biſcaye*, and labour for the Salvation of others in a more enlarged Sphere; his Inſtructions were to viſit ſeveral Perſons of the firſt Quality in different Parts of *Spain*, who were deſirous of regulating their own Lives and thoſe of their Families by his Advice. He obey'd; and the Sacrifice which he made of his Inclination to Solitude was rewarded by prodigious Succeſs in *Caſtile*, particularly at *Burgos*, and *Valladolid* where the Emperor kept his Court, in the Univerſity of *Salamanca*, and at the Court of *Joanna* Daughter to the Emperor, deſign'd to marry *John* only Son to the King of *Portugal* the third of that Name. His Labours were rewarded and encouraged in the ſame Manner in *Andalouſia*, and *Portugal*; to which Country he was invited by the King, one of the chief Patrons of the Society. While he was at that Court he had the Satisfaction of ſeeing his pious Counſel follow'd by the moſt conſiderable of the Princes and Nobility. Don *Lewis*, the King's Brother carried his Zeal and Devotion ſo far as to deſire to engage among the *Jeſuits*; but our Saint and St. *Ignatius*, conſidering that Prince's Age, his ill State of Health, and the Neceſſity his Majeſty had of his Aſſiſtance in the Adminiſtration of his Kingdom,

dom, desired he would not think of making that unseasonable Step, but satisfy himself with reducing his Family to an exact Regularity. *Ignatius*, perceiving the Blessing of God attend all the Endeavours of our Saint, named him Superior of the Society for *Spain* and *Portugal*, and soon after put the *Jesuits* of the *East-Indies* under his Direction. *Francis*'s Activity and Success in his Station was such that in less than two Years the Society had Houses and Colleges in above twelve of the most considerable Towns under his Jurisdiction, which he visited frequently. Oct. 10

In the Year 1557, *Francis* wrote a Letter of Condoleance and Consolation, to the Queen of *Portugal* on the Death of her Royal Consort; after which he was deputed by the Emperor to make his Compliments on that melancholy Occasion, and treat with her about some private Affairs of great Importance. At his Return from the Court of *Portugal*, he was preparing for a Journey to *Rome*, where his Presence and Assistance were required for the Choice of a General, when he was seiz'd by a violent fit of the Gout; which he look'd on as a double Providence, both as it kept him out of the Way of farther Promotion, and allow'd him to remain where his Order wanted the Support of his Authority. The Saint met with no small Opposition from Persons, whose Station enabled them to be very troublesome to him in the Discharge of his Duty; but his Patience and indefatigable Industry carried him through all those Difficulties. He went on to found new Houses of *Jesuits* in several Parts of *Spain*, and undertook the Mission of *Granada*, *Asturia*, and *Africa*.

In the Year 1560 *Francis* made a Journey into *Portugal*, visited all the Houses founded there by the late King, the chief Protector of the Order; preach'd the Lent at *Evora*, and then went to *Brague* to facilitate the founding a College in that City, which had been much opposed. He was at *Porto* and employ'd in concerting Measures for raising a House of *Jesuits* there, when he heard that the Inquisition had forbid the Reading of the Pieces which he had composed before his Profession; and his Silence and Modesty gave his Adversaries an Opportunity of concluding him guilty of some Errors in those pious Writings. They did not scruple loading him with the most extravagant and mortifying Calumnies, and gave an odious Turn to his Friendship for *Bartholomew Caraanza* Archbishop of *Toledo* who, having assisted *Charles* V at his Death, was thrown into the Inquisition on Suspicion of favouring some Errors imputed to that Prince.

By Vertue of an Order from Pope *Pius* IV, and *Lainez* General of the *Jesuits*, he made a Journey to *Rome* in the Year 1561. At his Arrival there he

understood

understood that *Lainez* was gone to *France* with the Cardinal of *Ferrara*, and
Oct. 10 that his Obedience was due to *Alphonſus Salmeron*, one of the moſt learned Men of the Society. The Saint had not been many Months at *Rome* when that Father was diſpatched to the Council of *Trent* with the Character of the Pope's Divine; and the General being obliged to aſſiſt in the ſame venerable Aſſembly, *Francis* was entruſted with the Government of the whole Society during the Abſence of thoſe great Men. *Lainez* returning to *Rome* in 1564 made our Saint one of his four Aſſiſtants in the Government of the Order; *Spain* and *Portugal* fell to his Share in the Diviſion; and that General dying the next Year, *Francis* was choſen in his Place, in Spight of all the Oppoſition his Humility could make on that Occaſion.

The whole Order was ſoon ſenſible of the Bleſſing which attended his Adminiſtration, and increaſed prodigiouſly both in *Europe* and the *Indies*. Being ſenſible that the true Beauty of all Religious Bodies conſiſts in a ſtrict Obſervance of the Rules left by their Reſpective Founders, he took a particular Care to enforce the rigorous Poverty preſcribed by St. *Ignatius* in all the profeſs'd Houſes, Noviceſhips, and Seminaries of his Order. The new General gave freſh Vigour to the Conſtitutions in Being, ſupplied what was wanting, and put the laſt Hand to the Diſcipline of the Society; ſo that it has been juſtly obſerved, that the Body of *Jeſuits* owes it's Perfection to our Saint; for, 'though *Ignatius* muſt be allow'd the Honour of laying the Foundation of this noble Edifice, *Francis* may challenge that of finiſhing the Building. His Infirmities, Inclination to Retirement, and a deep Senſe of the Weight of his Poſt, which he had fill'd to the Satisfaction and Admiration of the whole World five Years, put him upon deſiring his Diſcharge from that Obligation in 1570; but his Requeſt was not granted. *Pius* V then in St. *Peter*'s Chair, gave him Leave to retire to *Tivoli* for ſome Weeks, after which he was order'd to accompany Cardinal *Alexandrini*, that Pope's Nephew, into *France*, *Spain*, and *Portugal*; in which Kingdoms his Eminence appear'd with the Character of Legate from the holy See. After he had executed the Commiſſions lodged in his Hands with univerſal Applauſe, and to the manifeſt Prejudice of his Health, he return'd to *Rome* ſoon after the Election of *Gregory* XIII; but was ſo ill that he could give his Holineſs no Account of his Negotiations. The Fathers of the Society, convinced that they ſhould ſoon be deprived of their holy General, begg'd he would name his Succeſſor, and allow them the Satisfaction of taking his Picture; but he would do neither; which Reſolution he maintain'd to his laſt Moment, and left his ſorrowful Children on the Night between the laſt of *September* and firſt of *October*.

His

His Body was buried in the old Church of the profeſs'd Houſe near thoſe of the two preceeding Generals; and in the Year 1617 removed to *Madrid* by the Cardinal and Duke of *Lerma*, firſt Miniſter of State to the King of *Spain*, and Grandſon to the Saint, where it is honour'd at this Day. *Francis* was beatified by *Urban* VIII in the Year 1624; canonized by *Clement* X in 1671; and his Feſtival fixed on the tenth of *October* by *Innocent* XI in 1683. Oct. 10.

Saint *PAULINUS*, Biſhop of *YORK*, afterwards of *ROCHESTER.*

PAULINUS, an *Italian*, was ſent into *England* in the Year 601 to aſſiſt the Miſſionaries employ'd there for the Converſion of our *Saxon* Anceſtors, and labour'd many Years in that Part of the Lords Vineyard with great Zeal and Succeſs under the Direction of St. *Auguſtin*, St. *Mellitus*, and St. *Laurence*, the firſt Biſhops of *Canterbury*. He was carrying on that Apoſtolical Work with his uſual Vigour when *Edwin* King of *Northumberland* made a Propoſal of marrying *Edelburg*, Siſter to *Edbald* King of *Kent*, and Daughter to the holy King *Ethelbert*. As *Edwin* was ſtill a Slave to Superſtition and Idolatry, it was not thought proper to accept of the Offer without making ſome Terms in Favour of Religion; the King of *Northumberland*, underſtanding this Difficulty, replied that *Edelburg* ſhould be allow'd to bring as many Chriſtians as ſhe pleaſed into his Dominions, aſſured them of Protection and Toleration, and promiſed to embrace the ſame Religion, if upon a candid and thorough Examination it appear'd to him more holy and worthy of the ſupreme Being. This Profer facilitated the Match; the Princeſs was ſent to the Court of *Northumberland* in 625, and our Saint, whom *Juſtus* then Archbiſhop of *Canterbury*, had inveſted with the Epiſcopal Dignity, was choſen to accompany her thither.

The chief Deſign of the King of *Kent* in putting *Paulinus* in his Siſter's Retinue was to preſerve her from the Corruptions of a Pagan Court; but the holy Prelate had a farther View in that Journey, and deſign'd to do all in his Power for propagating the Kingdom of *Jeſus Chriſt* among the *Northumbrians*. In the following Year the Queen being deliver'd of a Daughter, *Edwin* was going to thank his Gods for the Favour; upon which Occaſion our Saint undertook to prove to him that his Gratitude was due to the God of the Chriſtians, and reaſon'd ſo ſtrongly on that Subject that the King allow'd him to baptize the new born Princeſs, and promiſed to embrace the Faith, if he

Oct. 10 return'd victorious from his War with the King of the *Weſt Saxons*, who had made an Attempt on his Crown and Life.

Edwin had all the Succeſs he could wiſh, and the Satisfaction of ſeeing his Enemy fall in the Field of Battle; but did not immediately perform what he had promiſed. He relinquiſhed the Worſhip of his Idols; but deſired to diſcourſe with *Paulinus* more at large on the ſeveral Articles of the Faith, and hear what the wiſeſt and beſt Part of his Council had to ſay to each Particular, before he profeſs'd himſelf a Chriſtian. While he was thus employ'd, Pope *Boniface* V, being inform'd of his good Diſpoſitions, wrote to the King, and exhorted him to receive the Faith of *Jeſus Chriſt*; he diſpatched a Letter to the Queen at the ſame Time, in which he congratulated her on the Proſpect of her Royal Conſort's Converſion, and put her in Mind of her Obligation to do all in her Power for advancing that good Work. *Edwin*'s Declaration was deferr'd 'till Eaſter in the Year 627; having then ſurmounted all his Difficulties, he conven'd the chief of his Nobility, his Council, and ſeveral Officers of his Houſehold and Army, whom he was reſolved to ſound and endeavour to engage them to accompany him to the ſacred Font. Having gain'd them, he built a Church of Wood at *York*, which *Paulinus* conſecrated in Honour of St. *Peter*, and then baptized the King, his two Sons, and great Numbers of all Ranks.

Paulinus who was now look'd on as the Apoſtle of that Kingdom, and Biſhop of all *Edwin*'s Dominions, thought proper to fix his See at *York*, the uſual Reſidence of the Kings of *Northumberland*. The Saint, however, did not confine his Labours to that City, but conſider'd himſelf under an Obligation of propagating Chriſtianity in all Parts of his royal Convert's Dominions, who was then the moſt powerful Prince in this Iſland. The divine Seed, which the holy Biſhop ſow'd under his Protection, produced ſuch a plentiful Harveſt that he was harldly able to confer the Sacrament of Regeneration on all who offer'd themſelves. Nor was *Edwin* leſs active in his own Court, where he became an Inſtrument in the Hand of the Almighty for gaining a conſiderable Number to the Faith; and his Zeal carried him to undertake the Converſion of *Carpwald* King of the *Eaſt-Angles*, which he happily effected. *Honorius*, who ſucceeded *Boniface* in the holy See, hearing what Progreſs the Goſpel made in the North of *England*, wrote a congratulatory Letter to the King, and ſent the *Pallium* to *Paulinus*, and *Honorius*, whom that Saint had lately conſecrated Archbiſhop of *Canterbury* at *Lincoln*.

Edwin

Edwin had reign'd ſeventeen Years, when *Ceadwalla*, tributary King of the ancient *Britons*, then confined to *Wales* took up Arms againſt him, and being join'd by *Penda* the formidable King of *Mercia*, gave *Edwin* Battle and left him dead in the Field, with his Son *Oſfrith*. This melancholy Blow which was ſtruck on the fourteenth of *October* 633, changed the whole Face of Religion in the Kingdom of *Northumberland*, and entail'd a violent Perſecution on the Church of that Country; for *Penda* was a profeſs'd Pagan; and *Ceadwalla*, 'though a pretended Chriſtian, was not inferiour to his Ally in Barbarity, but treated the Faithful there as ſo many Hereticks on the Account of the Difference about the Obſervance of *Eaſter*. In this Diſtreſs *Paulinus* ſeeing no Way left to ſecure his own Perſon and that of the Queen, but leaving the Place, made the beſt of his Way into *Kent* with that Princeſs and her whole Family. At his Arrival King *Edbald* and *Honorius* the Archbiſhop, well acquainted with the Saint's Merit, receiv'd him very handſomely, and preſs'd him to accept of the See of *Rocheſter*, vacant by the Death of the laſt Incumbent. *Paulinus* accepted of that Preferment, and diſcharged his Duty in that Poſt with his uſual Zeal, Vigilance and Charity 'till his Death, which happen'd on the tenth of *October* 644, the Day appointed in the *Roman* Martyrologe for honouring his Memory. Oct. 11.

The XI Day.

Saint TARACHUS, Saint PROBUS, and Saint ANDRONICUS, MARTYRS.

UPON the Publication of the Imperial Edicts for a Perſecution at the Beginning of the IV Century, *Maximus*, Governor of *Cilicia* being at *Pompeiopolis*, *Eutolmus* and *Palladius* preſented three Chriſtians of different Ages and Countries to that Magiſtrate; and at his coming to *Tarſus* the Metropolis of the Province the ſame pretended Criminals were brought before him a ſecond Time in Order to be tried in Form. *Demetrius*, an Officer in the Army, placed them before the Governor's Tribunal, and open'd the Charge againſt them, which ſet forth that the Perſons at the Bar were of the impious Sect of Chriſtians, and diſobedient to the Emperor's Orders.

Maximus, addreſſing himſelf to *Tarachus*, obſerved that he began with him as the firſt in Rank, and the eldeſt of the Company, and then aſk'd him his Name. The venerable Confeſſor anſwer'd he was a Chriſtian. " Let me not

Oct. 11. " hear that impious Appellation, replied the Governor, but tell me your " Name." *Tarachus* repeated his former Anſwer; upon which *Maximus* order'd him to be ſtruck on the Face, and at the ſame Time admoniſhed not to give ſuch croſs Anſwers. *Tarachus* then aſſured the Judge that he had already told him his real and eſſential Name; but, if he was deſirous to know that which he had made Uſe of in ſeveral Circumſtances of Life, he would be pleaſed to underſtand that *Tarachus* was the Name he receiv'd from his Parents, but *Victor* what he bore in the Army. The Governor's next Enquiry was concerning his Station; to which the Martyr replied he was a Soldier; and, being born at *Claudiopolis* in *Iſauria*, enjoy'd the Privileges of a *Roman* Citizen; but had quitted the Service upon the Account of his Religion. *Maximus* gave an odious Turn to his laſt Words, told him he was diſmiſs'd from the Army becauſe his abominable Principles had made him unworthy to draw a Sword for the Emperor, and aſked who gave him his Diſcharge; *Tarachus* aſſured him he had obtain'd that Favour from *Fulvio*. The Governor then put on a mild and inſinuating Look, profeſs'd a Compaſſion for the Saint's grey Hairs, invited him to ſacrifice to the Gods, as a ſure Way to Promotion and Honour and urged the Example of their Imperial Majeſties for what he recommended to him. *Tarachus* replied, that thoſe Princes were miſled and deceived by the Devil. *Maximus*, reſenting this Affront to the Emperors, gave Orders for ſtriking him again and breaking his Jaws; upon which *Tarachus* declared that " he had ſaid; and always would ſay that they were deceived and miſtaken, " like other Men." Come, ſaid the Governor, ſacrifice to the Gods of our Fa- " thers and take your Leave of theſe idle Whims, and obſtinate Adherence " to your own Opinion." " No, replied the Saint, I worſhip the God of " my Fathers not with the Blood of Victims, but the Sacrifice of a pure Heart; " Well, ſaid *Maximus*, my Regard for your Age obliges me to adviſe you " to lay aſide theſe wild Notions, obey the Emperors, ſhew a due Deference " for Me their Repreſentative, and comply with the Laws of our Anceſtors. *Tarachus* anſwer'd that he never oppos'd the Laws of his Anceſtors. " Draw " near then, and ſacrifice, replied the Governor. " No, ſaid the Saint, my Regard " for the Laws of my Anceſtors, will not allow me to commit that wicked " Action. How! aſked *Maximus*; is there then any Law but that which I " preſs. Yes anſwer'd *Tarachus*; and you tranſgreſs it by worſhiping Stocks " and Stones, the Works of Men's Hands." The Governor, reſenting the " Freedom of this Reproach, directed his being ſtruck on the Neck with this Admonition, *ceaſe to talk and act fooliſhly*; but the courageous Martyr aſſured him he ſhould not quit the Means of ſaving his Soul, 'though he was pleaſed

to

to call his Perſeverance Folly. Upon the Governor's telling him he would undertake to cure him and bring him to his Senſes, *Tarachus* calmly replied he might do what he pleaſed with his Body, which was entirely in his Power. *Maximus* then order'd him to be ſtript, and laſhed ſeverely. "Yes, ſaid the "Saint, now you have really made me wiſe; for the Blows I receive will but "inſpire me with freſh Strength, and inhance my Confidence in God, and his "*Chriſt.*" Theſe Words gave the Governor an Opportunity of accuſing the Saint of worſhipping two Gods, and conſequently being inconſiſtent with himſelf; to which Charge he replied he confeſs'd but one true God; upon which *Maximus* bid him remember he had given that Appellation to *Chriſt.* This Appeal to the Martyrs Words put him upon profeſſing the Divinity of our Redeemer, calling him the Son of the Living God, the Hope of the Chriſtians, and declaring him the Author of Salvation to ſuch as ſuffer for his Sake. He would probably have enlarged on that Subject had not the Governor interrupted him by bidding him drop that rambling Diſcourſe, and offer Sacrifice to the Gods. *Tarachus*, anſwer'd that what he had ſaid deſerved a better Title, being no more than ſtrict Truth; to which he added that was then ſixty five Years old, had been brought up in the Faith, and was not diſpoſed to abjure it. *Demetrius*, who was preſent during the whole Trial, went up to the Saint, and adviſed him to ſacrifice for his own Security. "Be gone, thou "Miniſter of Satan, ſaid the invincible Martyr, and keep thy Advice for thy "own Uſe. *Maximus* then order'd him to be loaded with Chains of the largeſt Size, and thrown into Priſon; and call'd for the ſecond of this illuſtrious Company. Oct. 11

Demetrius brought his Priſoner to the Bar, and *Maximus* ask'd him his Name. "My chief and moſt valuable Name, ſaid he, is *Chriſtian*; but I "am diſtinguiſhed in the World by that of *Probus.*" The Governor's next Queſtion was concerning his Family and Country; to which he replied "his "Father was a *Thracian*, that he was born at *Sida* in *Pamphylia*, that he "could not not boaſt of noble Deſcent, but gloried in the Appellation of "*Chriſtian*". "That Denomination, ſaid *Maximus*, will do you no Service; "take my Advice therefore; ſacrifice to the Gods, and thus you may pro-"cure the Favour of their Imperial Majeſties, and engage my Friendſhip". *Probus* immediately anſwer'd that he neither wanted to recommend himſelf to the Eſteem of thoſe Princes, nor deſired the Governor's Friendſhip, adding that "he had left a conſiderable Fortune for the Service of the Living "God, 'through *Jeſus Chriſt*". *Maximus* then commanded the Officers who attended the Court to ſee him ſtript, bound, and ſeverely whipt. This

ſanguinary

Oct. 11 ſanguinary Order was executed as ſoon as given; and the Martyr had bore the Laſh ſome Time, when *Demetrius*, deſired he would have ſome Regard for his own Fleſh, and obſerve how the Blood ſtream'd from his Body. "My Body, "ſaid the patient Sufferer, is in your Power, and the Severities which you "inflict on it are as agreeable to me as Perfumes. What, ſaid *Maximus*, "do you ſtill perſiſt in your Madneſs"? *Probus* anſwer'd that reproachful Queſtion by obſerving to the Governor that Character was ill beſtow'd on one, who refuſed to worſhip Devils. He had hitherto been beaten only on the Back; but now by the Judge's Direction he was turn'd in Order to receive the ſame Correction on his Belly. While this was doing the Martyr invoked the Aſſiſtance of the Almighty; upon which the Perſons employ'd in torturing the Saint were order'd to aſk him where was his Aſſiſtant, when they laid on the Laſh. *Probus*, full of Courage and Confidence in God, declared he was always ready to help him, and that all the Arts of Cruelty the Governor could employ ſhould never ſtagger his Reſolution. That Magiſtrate deſired he would conſider what his Obſtinacy had brought on him, and how much Blood he had loſt. "Know, replied the undaunted Soldier of *Jeſus Chriſt*, "that the more my Body ſuffers for my Saviour the more vigorous my Soul "grows." *Maximus*, finding he could make no Impreſſion on the Martyr at that Time, endeavour'd to reduce him to a Compliance by farther Hardſhips; and in this View order'd him to be carried off, loaded with Iorns, his Hands and Feet to be ſtreched in the Stocks; with a ſtrict Prohibition of uſing any Means for the Cure of his Wounds.

Upon the third appearing at the Bar, *Maximus* begun with the uſual Interrogatory, and was anſwer'd in the ſame Manner, as before. The Governor then obſerved to him that the Apellation of Chriſtian had been of no Uſe to his Companions, and therefore commanded him to anſwer without Circumlocution. "If then you would know the Name I bear among Men, ſaid "the Saint, it is *Andronicus*". The ſecond Queſtion was as in the former Trials; to which he replied he was a native of *Epheſus*, and deſcended of one of the firſt Families in that City. "Well, ſaid the Governor, wave all idle "and ſenſeleſs Speeches, and be ruled by one, who is diſpoſed to treat you "with all the Tenderneſs of a Father; thoſe who have already appear'd here "on that Subject do not find their Accounts in the Folly and Extravagance "of their Diſcourſes and Principles; honour the Emperors therefore, and "ſacrifice to the Deities, whom our fore Fathers own'd and thus you ſhall be "conſider'd, and receive the Reward of your Obedience". *Andronicus* replied; "it is with Juſtice you call them the Gods of *your Fathers*; for you "are

" are no better then Sons of the Devil, and even Devils, while you do the Oct. 11
" Works of that evil Spirit". *Maximus*, incenſed at this unexpected and galling Retortion, told him the Warmth of his Youth inſpired him with Inſolence; to which the Saint anſwer'd that, 'though he appear'd Young, his Soul was full of Robuſt Manhood, and prepared for the moſt ſevere Trial. " Leave babling, and haranguing, ſaid the Governor, and ſacrifice, that you " may avoid the Puniſhment due to the Refuſal." Upon which *Androncius* aſſured him his Sentiments and Reſolutions were the ſame with thoſe of his Predeceſſors in the Courſe, and that he was ready to meet any Sufferings on that Score with Pleaſure. Immediately after this Declaration he was ſentenced to ſhare the Fate of thoſe whom he ſeem'd ſo fond of imitating. As the Executioners were preparing for the Work, *Demetrius* deſired him to comply with the Imperial Orders; and the Governor adviſed the ſame; but *Andronicus* declared he never had ſacrificed to Devils, and was reſolved never to be guilty of that ſacrilegious Impiety; upon which the Word was given for beginning the Execution. *Athanaſius*, and Officer belonging to the Jayl, applied next to our Saint, urged the Authority of his ſuperior Age, which he ſuppoſed would paſs for a Preſumption of more Wiſdom, and with the Gravity of a Father preſs'd him to obey the Governor. " Be gone, replied " *Andronicus*, keep your Advice for your own Uſe; 'though you are old, " your Underſtanding is weak, as appears by your perſuading me to ſacri- " fice to Stones and Devils." *Maximus*, hearing this courageous Anſwer, aſked him whether he was inſenſible to the Torments, and reſolved to continue in his Folly, without the leaſt Compaſſion for himſelf. " This Folly, ſaid " *Andronicus*, is neceſſary for us who place our Hope in *Chriſt*; whereas " temporal Wiſdom entails eternal Death on its Poſſeſſors." *Maximus* aſked the Saint who taught him this boaſted Folly; " I learnt it, replied he, from " the ſaving Word, in whom we live, and ſhall live, our Hopes of a Re- " ſurrection being built on God, who is in Heaven." The Governor aſſuring him that if he went on in that Strain, he ſhould feel the Weight of more ſevere Torments; *Andronicus* calmly replied that, as his Body was in his Hands, he might do what he pleaſed with it. *Maximus* then order'd his Legs, and Sides to be torn, Salt to be thrown in his Wounds, and his Sides to be ſcraped with Bits of broken Pots; but *Andronicus* triumphed over all this Cruelty, and aſſured him his Body receiv'd freſh Strength from the Hands of his Tormentors; that he fear'd not his Threats, and deſpiſed all he could do to him. After this truly Heroick Speech the Martyr was chain'd and conducted to Priſon.

Some

Oct. 11 Some Days after, *Maximus*, being at *Mopſueſta*, order'd the three glorious Champions of *Jeſus Chriſt* to be brought before him for a ſecond Trial, and begun with obſerving to *Tarachus* that old Age was generally honour'd, and ſuppoſed to be accompanied with good Senſe, and Prudence, and therefore he had Reaſon to expect a Change in his Sentiments and Reſolutions, which could not fail of recommending him to the Eſteem, of his Superiours *Tarachus* anſwer'd; "I am a Chriſtian, and heartily wiſh that both you and their Im-"perial Majeſties would open your Eyes, and correct your miſtaken Notions, "that the true God may give you Life and Strength." This charitable wiſh provok'd the Governor to order his Mouth to be ſtruck with Stones, with this Admonition, *quit your Folly.* But the Execution of this Sentence could not hinder him from telling that Magiſtrate the Character of Fool would better ſuit Him. Upon *Maximus* bidding him obſerve his Teeth were looſſen'd, and conſider what he brought upon himſelf by perſiſting in his Confeſſion, *Tarachus* aſſured him he could not hurt him, 'though he cut off all his Limbs; for he ſhould ſtill ſtand his Ground by Virtue of the Strength he receive from *Jeſus Chriſt.* After this the Martyr was ſilent; but ſuch was the Cruelty of the Magiſtrate that he order'd him to be ſtruck, with a Command to Speak; upon which *Tarachus* urged the Loſs of his Teeth, and the Blows he had reeceiv'd on his Jaws as a ſufficient Excuſe for his Silence; "and "yet, ſaid *Maximus*, you remain obſtinate; come to the Altar, and ſacrifice "to the Gods. No, replied the Saint, 'though I have almoſt loſt the Uſe "of my Speech, you ſhall never move my Reſolution, which grows ſtron-"ger by my Sufferings". When *Maximus* told him it was in his Power to conquer his boaſted Strength, the Martyr declared he was ready for the Attack and did not Doubt of *Victory* in the Name of God who fortified and ſupported him in the Conflict. The Governor then order'd the Saint's Hands to be held open, and Fire applied to the Palms. He was under this Torment when he told his Judge, "he did not fear his temporal Fire, but was reſolved to "avoid eternal Flames by refuſing to worſhip falſe Gods." *Maximus* bid the Martyr conſider what he had ſuffer'd for his Folly, and reſolve to ſacrifice. Upon another formal Refuſal, he was ſentenced to be hung up by the Feet and ſmoaked. "Do you imagine, ſaid he, that I, who have proved an Overmatch for "your Fire, am afraid of your Smoke." He was in that Poſture when the Governor called to him, and required his Compliance; to which he replied; "You may ſacrifice to Men, as you uſed to do; but God forbid I ſhould be "guilty of ſuch a Crime." The Governor then order'd a Mixture of Salt and the ſharpeſt Vinegar to be pour'd into his Noſtrils; but the Martyr told him

the Executioner his Vineyar was ſweet to him, and his Salt inſipied; upon Oct. 11
which the Governor directed the Addition of Muſtard. The Martyr was ſo
little affected with this Preſcription that he called the Judge by his Name, and let him know that his Servants had given him Honey inſtead of Muſtard. *Maximus*, finding all his Attempts fall to the Ground, could only aſſure *Tarachus* that he would make it his Buſineſs to invent freſh Tortures againſt his next Appearance, to cure him of his Folly; "and it ſhall be mine, replied "the Martyr, to prepare for the Attack".

Tarachus being chain'd and carried to Priſon, *Probus* was aſked whether he had given the Matter a ſecond Thought, and was diſpoſed to follow the Emperor's Example in ſacrificing. "I come, replied the Saint, better prepa-"red to Day: for what I have ſuffer'd already has only confirm'd and ſtrength-"en'd my Reſolution. Employ your whole Power on me, then; and You "ſhall find that neither You, nor your Maſters the Emperors, nor the Gods "whom you ſerve, nor even your Father the Devil ſhall oblige me to adore "Gods, whom I know not." After a ſhort Dialogue between the Gover-nor and the Martyr concerning the Dignity of the Pagan Divinities, the latter concluded with declaring he would not own a Plurality of Gods, but was reſolved to adhere to the Worſhip of the one ſupreme Being, who alone deſer-ved that Appellation. *Maximus*, endeavouring to make his Advantage of this Profeſſion, invited him to ſacrifice to *Jupiter*, whom he ſtiled the great, invin-cible God. "How! replied *Probus*, ſhall I pay divine Honours to one, who "married his own Siſter; that infamous Debauchee, as he is deſcribed even by "your own Poets." The Governor, ſhock'd at the Hiſtory of his great and invincible God, order'd his Mouth to be ſtopt with Blows, with a Caution againſt Blaſphemy. *Probus* could not forbear complaining of the Injuſtice of this Proceeding, obſerved once more that *Jupiter*'s Character had been drawn in the ſame Colours by thoſe who profeſs to worſhip him, and appeal'd to his Judge for the Truth of what he had ſaid. The Governor, inſtead of reaſoning with his Priſoner, order'd Bars of Iron to be heated and applied to his Body. His Direction was follow'd moſt exactly; but the Martyr declared the Fire had loſt it's Force, and did not affect him. *Maximus* commanded the Bars ſhould be heated again, and *Probus* preſs'd cloſe to the Inſtrument of Torture. But the Fire in the Saint's Opinion was as weak as before; upon which he was order'd to be bound, ſtretched out, and whipp'd into Obedience; but neither that, nor ſhaving his Head, and putting live Coals on it, nor any other Acts of Cruelty, which the Governor could direct, or his Officers inflict

Oct. 11 had the leaſt Influence on the Martyr's Conſtancy; whereupon, he was order'd to Priſon, and *Andronicus* call'd to his Trial.

Maximus endeavour'd to gain *Andronicus* by aſſuring him that the Martyrs, who had been tried before him, had at laſt, 'though with much Difficulty, own'd the Gods of the Empire; told him their Obedience would be ſoon rewarded by the Prince, who enforced the Worſhip of thoſe excellent Beings; adviſed him to prevent the Stroke of Juſtice by a ready Compliance with his Duty; and ſwore by the Gods and the Lives of the invincible Emperors he would make him a terrible Example, if he refuſed what was required. "Lay "not ſuch a Weakneſs to the Charge of thoſe who have appear'd here on "the ſame Subject, ſaid the Martyr; nor imagine it in your Power to ſhake "my Reſolution with artful Speeches. I cannot believe that They have diſ-"obey'd the Law of their Fathers, renounced their Hopes in our God, and "obey'd your extravagant Orders: nor will I ever fall ſhort of them in "Faith and Dependence on our common Saviour. Thus arm'd I neither "know your Gods, nor fear your Authority; fulfil all your Menaces, exe-"cute your moſt ſanguinary Inventions, and employ every cruel Art in your "Power on me." Upon this Defiance he was by the Governor's Order ſtretched out at full Length, and whipp'd unmercifully. His Body was one continued Wound, when the Martyr aſked the Governor whether this was all he could do to him, purſuant to his ſolemn Oath; and aſſured him this was nothing to thoſe, who love the living God. *Maximus* then order'd his Wounds to be rubb'd with Salt, and his Body to be turn'd, that every Part of it might bear the Marks of his Hatred to the Chriſtian Religion. *Andronicus*, ſupported by the Power of God, obſerved that he who had heal'd his former Wounds in an expeditious Manner, would take the ſame Care of him a ſecond Time. The Governor, hearing of his Cure, reproached his Guards with acting contrary to his expreſs Orders in that Point. *Pegsiaus*, Keeper of the Priſons ſolemnly aſſured him no Man had been admitted to ſee the Priſoners, and offer'd his Head as a Puniſhment of his Neglect, if it could be proved on him. *Andronicus* now thought it Time to declare the Author of that Favour, and let the Court know that the God whom he and his Companions ſerved was a powerful Phyſician, and could perform the greateſt Cures by his bare Word. This Seſſion ended with the Governor's Orders for putting the invincible Martyr in Irons, and a ſtrict Charge to let no Man ſee him.

Not long after, *Maximus* being at *Anazarbum* call'd for the three illuſtrious Martyrs. Upon underſtanding they waited his Pleaſure, he order'd *Tarachus* to be brought in, and aſked him whether what he had already ſuffer'd had

let

let him ſee his Error, and diſpoſed him to comply with his Duty to the Gods, Oct. 11
whom he called the Governors of the Univerſe. "Woe be to You and Them,
"replied the Martyr if the World is under the Direction of ſuch as are de-
"ſtined to eternal Torments, a Fate which will attend all who adore them."
This Speech was follow'd by a Repetition of his former Profeſſions, and declared he would maintain the Faith inviolably in Spight of all the Torments that could be inflicted on him. The Martyr was then bound, the Propoſal of ſacrificing to the Pagan Deities urged to him again, and upon his perſiſting in the Refuſal, he was threaten'd with a lingring Death. *Maximus*, enraged at the Intrepidity of the Martyr, order'd him to be ſtruck on the Face, and his Lips to be cut; upon which *Tarachus* aſſured him that while he disfigured his Body, he gave freſh Vigour to his Soul. The Governor ſurprized, and confounded, imputed his Inſenſibility of this cruel Uſage to Magick. To which the Saint replied that he never was engaged in thoſe diabolical Arts, having never worſhipped Devils, but adhered to that God, who gave him Patience under his Sufferings, and furniſhed him with what he was to ſay at that Time. Upon the Governor telling him all he could ſay would prove uſeleſs to him, and adviſing him to procure his Relief by ſacrificing, *Tarachus* replied that he was not Fool enough to renounce his God, from whom he expected eternal Life, and obey a Man, who could only give him a few Moments bodily Eaſe, follow'd by an everlaſting Death. As ſoon as he had ended this Declaration, *Maximus* order'd red hot Spits to be applied to his Breaſt and Sides; his Ears cut off; his Head cloſe ſhaved, and flead; and burning Coals laid on the bare Skull. *Tarachus* aſſured his cruel Judge that 'though he ſhould Order his whole Body to be excoriated, he ſhould not force him from his God. After threatning to burn his Body and ſcatter the Aſhes in the Air to prevent the Chriſtians paying their Reſpect to his Relicks, and preſerving them as Trophies of his Victory, the Governor remanded him to Priſon, with a Promiſe of expoſing him to the Beaſts the next day.

Probus, being call'd to his third Examination, was bid to conſider the melancholy Conſequences of perſiſting in his former Reſolution, remember what he had already felt, and the Condition to which his Obſtinacy had reduced *Tarachus*, and think of making his Way to Preferment by an Act of Religion. "No, ſaid *Probus*, we are all one Opinion in the preſent Affair, and have all "form'd the ſame Reſolution. Imagine not that I ſhall change my Language "on this Occaſion; for neither Tortures, nor Threats can ſhake me. My "Courage is proof againſt all you can do, and I wait the Diſcharge of your "whole Rage on me with Impatience." The Governor obſerved that he was

Oct. 11 ſenſible he and his two Companions had agreed to refuſe the Honours due to the Gods; and adviſed him with an affected Tenderneſs to prevent the Sroke that was ready to fall on him by a dutiful Compliance with the Imperial Orders; but the Martyr's Reply was a Repetition of his own and their Reſolution to perſevere in their Fidelity to the Almighty. Upon which the Governour gave the Word for hanging him up by the Feet, and applying red hot Spits to his Body. While he was in this Poſture ſome Meat and Wine, that had been offer'd to the Idols, were forced into his Mouth. The Martyr could only appeal to Heaven, and proteſt againſt the Violence which was offer'd him; and then, addreſſing himſelf to the Governor, let him know that his Soul would receive no Damage where his own Will was not concern'd, as in the preſent Caſe, in which he was merely paſſive. His Legs were then burnt with the hot Spits; and *Maximus* expreſſing his Surprize at the Saint's Perſeverance, after all he had ſuffer'd by his Direction; He replied, "I freely give my Body to be treated as you pleaſe for the Preſervation of my Soul." Upon the Governor ordering his Hands to be pierced with ſharp Nails made hot for that Purpoſe, *Probus* expreſs'd his Gratitude to the Almighty for allowing him this Conformity with the Sufferings of *Jeſus Chriſt*. But neither that Act of Cruelty nor the Loſs of his Eyes, which ſoon follow'd it, could make the leaſt Abatement in our holy Martyr's Courage; whereupon he was ſent back to Priſon loaded with Chains, and a ſtrict Charge given that no one ſhould be permitted to viſit him or his Companions, to which was added an Aſſurance that he ſhould be thrown to the Beaſts on the firſt Occaſion.

Upon *Andronicus* appearing, according to the Governor's Order, he was aſk'd whether he was inclined to ſave his Life by acknowledging the Gods of the Empire; his Anſwer was that he was ready to bear the utmoſt Effects of his Averſion to the ſacred Name of *Jeſus Chriſt*, and would with the divine Aſſiſtance give him ſubſtantial Proofs of the Vigour of his Soul. *Maximus* had once more Recourſe to the ſame vile Calumny which was employ'd to deceive the Martyr at his ſecond Examination, and aſſured him that *Tarachus* and *Probus* had ſacrificed to the Gods, in Obedience to the Imperial Edicts. The Martyr declared as before, that he would not give Credit to what he ſaid to the Diſadvantage of thoſe glorious Soldiers of *Jeſus Chriſt*; whereupon his Belly was burnt, and hot Irons thruſt between his Fingers; but *Andronicus* triumphed over the Cruelty of his Judge, and declared that his Union with *Jeſus Chriſt* would make him an Overmatch for all he could invent. *Maximus* obſerved to him that the Perſon on whoſe Aſſiſtance he depended was no better than an infamous Malefactor, who ſuffer'd on the Croſs; and aſked him

what

what he could hope for from one of that Character. This contemptuous Way Oct. 11.
of ſpeaking of the Saviour of the World fired the Martyr with new Zeal, who told the blaſpheming Governor he was not worthy to mention that venerable Name, which would be of no Uſe to him, while he perſecuted the Servants of God; and profeſs'd that all his Sufferings would turn to his Advantage, and be rewarded in Heaven. *Maximus* uſed the ſame Violence to *Probus* in regard to the deteſtable Offerings of the Pagans; againſt which the Saint proteſted in the ſame Manner, as had been practiſed by that Martyr. Upon the Governor threatning to cut out his Tongue, *Andronicus* begg'd he would be as good as his Word, and do the ſame Execution on his Lips, which had touched the idolatrous, abominable Food. After this and ſome other Speeches which the Governor reſented as ſo many Affronts to the Powers whom he repreſented, he order'd his Tongue to be cut out, and all his Teeth forced from his Jaws; to which he added a Caution that muſt paſs for a ſtrong Proof of the Chriſtians reſerving and venerating the Relicks of thoſe who ſuffer'd for the Faith. "*Go*, ſaid that Magiſtrate in the Tranſports of his Zeal againſt our holy Religion, and it's Votaries, *burn the Teeth and Tongue of that wicked* "*Head*; *and ſcatter the Aſhes ſo that none of his impious Aſſociates may take* "*them up and keep them as ſomewhat valuable and holy.* After this Charge the Saint was remanded to Priſon, where he was to expect the firſt favourable Opportunity of finiſhing his Courſe with his two Companions.

The *Trials* of the three Martyrs being thus concluded, *Maximus* ſent for a proper Officer, and gave him Orders for a publick Show the next Day. The Governor's Will being notified to thoſe who had the Care of the Beaſts, and the whole Town invited to the Amphitheatre, which was about a Mile from *Anazarbum*, the Scene of this barbarous Diverſion was crouded with Spectators at the Time appointed. The cruel Sports had laſted ſome Time, and ſeveral were kill'd, when the Governor diſpatched a Meſſage to the Priſon for bringing the Martyrs to the Amphitheatre. What they had ſuffer'd made them unable to walk, ſo that it was neceſſary for the Guards to carry them to the Place deſign'd for their laſt Combat. The Appearance of ſuch melancholy and ſhocking Objects ſpread a confuſed Murmur among the Spectators; ſome of whom could not forbear expreſſing their Concern and Reſentment at the Governor's Proceedings, and left the Amphitheatre. Several Beaſts were let looſe, but would not touch the Martyrs; which incenſed *Maximus*, who, full of Rage at the Diſappointment of his Malice, order'd the Keeper to be ſeverely chaſtiſed, and then in an angry Tone bid him immediately bring out a Beaſt that would execute his Deſign on the

Criminals

Oct. 11 Creminals in Queſtion. The Keeper, half dead with Fear, let looſe a fierce Bear, that had diſpatched three Men that Day; but neither That nor a terrible Lioneſs, which afrighted the whole Company, could be provoked to hurt thoſe faithful Servants of God. *Maximus* laid the Blame of the whole Miſcarriage on *Terentianus*, the Officer whom he had entruſted with the Affair, and order'd the holy Martyrs to be kill'd with the Sword which was done accordingly.

Upon leaving the Place, the Governor poſted ten Soldiers there to guard the Bodies of the Saints, which lay mixed with thoſe of the Gladiators and Malefactors, who fell for the Diverſion of the People. Some Chriſtians, who had obſerved all that had paſſed from a neighbouring Mountain, took the Advantage of the Night, came down, fell on their Knees, and begg'd the Almighty would aſſiſt them in carring off the venerable Relicks. They then went on; and coming near the Amphitheatre, found the Soldiers at Supper, and a good Fire blazing near the Bodies. They retired ſome Steps, and made a ſecond Prayer on the ſame Subject; ſoon after which a terrible Storm of Rain, and Thunder, attended with an Earthquake, quenched the Fire and forced the Soldiers from their Poſts. The Weather growing Calm on a ſuddain, the Chriſtians made a third Addreſs to Heaven, and then ventured to the Amphitheatre; but it was ſo dark that it was impoſſible to diſtinguiſh what they ſought. In this Diſtreſs, they raiſed their Hands and Voices to God; and immediately were directed to the deſired Treaſure by a Stream of Light, which pointed out the holy Bodies. Tranſported at their Succeſs, they carried the precious Remains off, and by the Help of the ſame Light, which made the Diſcovery, lodged them in the Hollow of a Rock.

The three Martyrs finiſhed their glorious Courſe on the eleventh of *October* in the firſt Year of *Diocleſian*'s Perſecution, as appears from the Account of their Sufferings; a Piece deſervedly eſteem'd one of the moſt valuable Monuments of Eccleſiaſtical Antiquity. The Chriſtians, who carried off the Bodies of our Saints, purchaſed a Copy of their Trial; added the Reſt upon the Credit of their own Senſes, and ſent the whole to the Church of *Iconium*, deſiring it might be communicated to the faithful of *Piſidia* and *Pamphylia*, for their Edification and Inſtruction.

The

The XII Day.

Oct. 12

St. *WILFRID*, Archbiſhop of *York*.

WILFRID was born in the Kingdom of *Northumberland* about the Year 634, in the Reign of *Oſwald* whom the Church honours as a Saint on the fifth of *Auguſt*. His Parents, who were Perſons of Diſtinction, were particularly careful of his Education in the Principles of the Chriſtian Religion and the Rudiments of Learning. But his Mother dying when he was about thirteen Years old, and his Father marrying again ſoon after, he left the Houſe, and went to *York*, where the Court was kept while this Iſland was divided between ſeven Kings. At his Arrival he was introduced to Queen *Eanfled* Wife to *Oſwy*, then in Poſſeſſion of the Throne. That Princeſs ſeeing the young Stranger handſome, polite, and of a very promiſing Appearance in every Reſpect, made him an Offer of a Place worth his Acceptance. *Wilfrid* modeſtly declined the Favour, letting her Majeſty know his Inclinations led him to Retirement; and the Queen, pleaſed with that Declaration, promiſed to do all in her Power to facilitate the Execution of his Deſign. In this View ſhe put him into the Hands of one of the chief Officers of the King's Houſhould, who was bound for the Monaſtery of *Lindisfarne*, with a Reſolution of engaging in that Religious Community. *Wilfrid*, glad of this Opportunity of leaving the World, accompanied that Gentleman to the Monaſtery, where he ſpent ſome Years in Study, and the Exerciſe of Chriſtian Piety. This Houſe, which ſtood in a Peninſula between *England* and *Scotland* was full of Iriſh Monks, placed there by the late holy King of *Northumberland*; and *Wilfrid* had obſerved ſome Difference between them and other Churches in Relation to the Feaſt of *Eaſter*, and other Particulars; which gave him an Inclination to travel to *France*, take an exact View of Eccleſiaſtical Diſcipline in that Kingdom, and viſit the moſt regular and celebrated Monaſteries there.

Taking his Leave of the Abbot and Monks at *Landisfarne*, he went to *Canterbury*, with Letters of Recommendation from *Eanfled* to *Ercombert*, King of *Kent*, her Couſin German. *Wilfrid* reached that City toward the Cloſe of Archbiſhop *Honorius*'s Life, where he had an Opportunity of ſeeing the Practice of the *Roman* Church, which was introduced there with the Goſpel. After ſome Stay at *Canterbury*, he went for *France* with St. *Benedict Biſcop*, about ſix Years older than himſelf, who was going abroad with the ſame View. The two Travellers met with a kind Reception at *Lyons* from the Biſhop of that City; who was ſo much charm'd with *Wilfrid*'s Behaviour, and Capacity that he

Oct. 12 he detain'd him, while his Companion purſued his Journey to *Rome*. Among other Means which that Prelate employ'd to engage his Stay, he made him an Offer of his Niece, and a handſome Eſtabliſhment at *Lyons*. *Wilfrid*, 'though form'd to pleaſe, and engage the Affections of Mankind, could not think of fixing in the World, and therefore declined that honourable, and advantageous Alliance, and let the Biſhop into his Deſign of devoting himſelf to the Service of God; who thereupon furniſhed him with all that was neceſſary for carrying him to *Rome*, but would not let him go 'till he had obtain'd his Promiſe of taking *Lyons* in his Way home.

Thus accommodated *Wilfrid* went for *Rome*, where he contracted an Intimacy with *Boniface*, Archdeacon of that Church, a Man of great Reputation for Learning and Vertue, who undertook to give his new Friend a Light into Eccleſiaſtical Diſcipline, and ſuch Branches of Literature as would beſt anſwer the Deſign of his leaving *England*. Having ſpent near a Year under that excellent Maſter, he made a ſecond Viſit to *Lyons* in 654; where the Biſhop receiv'd him with great Joy, gave him the Tonſure, obliged him to accept of an Appartment in his Houſe, and reſolved to make him his Heir, and preſs his ſucceding him in the Epiſcopal Chair. During his Reſidence at *Lyons*, *Wilfrid* enjoy'd the Converſation of ſeveral Perſons of eminent Qualifications, who were inſtrumental in forming him to the Vertue and Knowledge his State required. He was ſtill at that City when *Clovis* II died and left his Queen *Bathilda* the Tuition of three young Princes. 'Though that Lady acquitted herſelf of all the Duties of her Station with admirable Prudence, ſhe had no ſmall Diſturbance from ſome of the Nobility who made their Advantage of *Clotaire*'s Weakneſs, for the Gratification of their own irregular Paſſions; and one of their Number, who made it his Buſineſs to perſecute all ſuch as oppoſed his irregular Motions, employ'd a Set of Ruffians to aſſaſſinate our Saint's great Patron. *Wilfrid*, having paid his laſt Duties to that venerable Prelate, return'd to *England*; where he was well receiv'd by *Alfrid*, *Oſwy*'s eldeſt Son and his Aſſociate in the Kingdom of *Northumberland*. That Prince took a ſingular Pleaſure in hearing our Saint's Account of the *Roman* Rites, and expreſs'd a great Deſire to ſee them introduced in his Dominions. Knowing *Wilfrid*'s Inclination to Retirement, and to ſecure his Aſſiſtance more effectually, he gave him a Piece of Land called *Rippon* in the Dioceſe of *York*, on which he deſign'd to found a Monaſtery, and had already laid the Foundations of that Building. The Saint, acting in Concert with that Prince, finiſhed the Houſe, and was made firſt Abbot of the ſame. He had been ſome Time in that Poſt,

when

when it was thought proper to raiſe him to the Dignity of Prieſthood, which Oct. 12
was perform'd by *Ailbert* a *Frenchman*, Biſhop of *Dorcheſter*.

The Diſpute about keeping *Eaſter* began now to run very high; as the *Northumbrians* had received their Chriſtianity from the Miſſionaries of *Ireland*, ſome of them were for adhering to the Practice of that Country, where the Feaſt of our Lord's Reſurrection was celebrated on the fourteenth Day of the Moon, when it fell on a *Sunday*; while others, underſtanding the Reſt of this *Iſland* and the whole Church obſerved that great Solemnity on the firſt *Sunday* after the fourteenth of the Moon, according to the Regulation of the *Nicene* Council, were as warm in aſſerting this Practice. This Difference cauſed no ſmall Confuſion in the moveable Feaſts, and made a Sort of Schiſm. *Oſwy*, ſenſible of the Inconveniency of this Diviſion, reſolved to do all in his Power for uniting his Subjects on that Article. To this End in 662 he aſſembled a Council at *Strenſhall*, now called *Whitby*, where he aſſiſted with his Son. *Colman*, Biſhop of *Lindisfarne*, was at the Head of thoſe who defended the *Iriſh* Cuſtom, in which he was ſeconded by *Hilda* Abbeſs of the Houſe, where they met. *Ailbert*, Biſhop of *Dorcheſter*, was to explain the Sentiments of the oppoſite Party; but not being well verſed in the Language of the Country, deputed *Wilfrid* to perform that Taſk, for which he was very well qualified. Our Saint acquitted himſelf of that Commiſſion ſo well that the two Kings and *Ced*, Biſhop of *London* declared loudly for the *Roman* Cuſtom, and reſolved to join the whole Catholick Church in the Point in Debate. *Colman* could not be prevail'd with to quit the Party which he had eſpouſed; who, rather than conform in that Particular, quitted his Biſhoprick and went for *Ireland*.

Paulinus, Biſhop of *York* having left that City in 634, as has been related in our Account of that holy Prelate on the tenth of this Month, the Epiſcopal See remain'd vacant about thirty Years; in which Time the large Dioceſe of *York* labour'd under ſuch Difficulties as called aloud for Relief. *Oſwy* and *Alfrid*, taking the diſtreſſed State of that Church into ſerious Conſideration, named *Wilfrid* to the Biſhoprick of *York*. The Saint accepted of that Poſt with much Difficulty; and went to *France* for Conſecration; for at that Time there was but one Biſhop in all *England*, which was not ſufficient according to the Canons. The Ceremony was perform'd at *Compiegne* by *Ailbert*, who had left our Iſland and was then Biſhop of *Paris*. During his Abſence, thoſe whom he had oppoſed ſo ſucceſsfully in the Synod of *Strenſhall* made the King believe that his Return was uncertain, and, the Neceſſities of the ruin'd Church being very preſſing, prevail'd with him to place *Chad* in

Oct. 12 the Epiſcopal Chair, who was conſecrated by an *Engliſh* Biſhop, aſſiſted by two *Britiſh* Prelates.

Wilfrid, coming back to take Poſſeſſion of his Biſhoprick, found it diſpoſed of in the Manner already related. He could not but be ſurprized at this uncanonical Proceeding; but, rather than create the leaſt Diſturbance, retired to his Monaſtery at *Rippon* 'till a more convenient Opportunity ſhould preſent itſelf. About three Years after, *Theodore*, who had been conſecrated at *Rome*, came over with the Character of Primate of *England*; by Virtue of which Authority *Chad* was depoſed, as has been already obſerved on the ſecond of *March*, and our Saint put in Poſſeſſion of his Right.

King *Oſwy*, who ſurvived *Alfrid*, died in the Year 670, and was ſucceeded by *Egfrid* his ſecond Son. The Beginning of the new King's Reign was favourable to the Church of *York*, as it allow'd it's excellent Paſtor the peaceable Exerciſe of his Functions. The Cathedral built by *Paulinus* being now fallen to Ruin, and ſcarce fit for the Service of God, *Wilfrid* repaired that Edifice, cover'd it with Lead, glazed the Windows, a thing at that Time far from Common in this Iſland; and made a conſiderable Addition to the Revenue of that Church. Several other Buildings ſacred to the Worſhip of the Almighty were by his Direction beautified, and ſupported; and a new Church at *Rippon* acknowledged him it's ſole Founder. He built that of *Haguſtald*, now call'd *Hexham*, which was look'd on as a moſt curious and ſurpriſing Piece of Architecture, and became the See of a new Biſhoprick in his Time. Several other charitable Foundations in different Parts of his Dioceſs, encouraged by Queen *Etheldreda*, proclaim our Saint's Concern for his Flock and that Princeſs's excellent Diſpoſitions for advancing the real Good of her Subjects. *Etheldreda* did nothing of Conſequence without our Saint's Advice, who negotiated her Seperation from the King, gain'd his Conſent for her retiring into a Monaſtery; gave her the Veil in the Abbey of *Coldingham*. The Queen had not been long there when *Egfrid*, had Thoughts of making her leave the Cloiſter and return to Court. Being apprized of his Deſign, ſhe fled to the Kingdom of the *Eaſtangles*, where ſhe could depend on more Security. This drew the King's Anger on our Saint, which was not appeaſed 'till he took another Wife.

Eromberga the new Queen, not being able to bear one in the Kingdom ſo powerful as our Saint's Dignity and perſonal Merit had made him, reſolved to deſtroy the King's good Opinion of the holy Prelate; and found Means to execute her Malice by ſurpriſing *Theodore* Archbiſhop of *Canterbury* into her Meaſures. She urged the Neceſſity of dividing that populous Kingdom among

among ſeveral Biſhops; and this pretended Zeal for the Church prevail'd with Oct. 12
the good Primate to depoſe *Wilfrid*, and eſtabliſh *Boſa* and *Eata* in his Room.
Some time after three new Biſhopricks were erected within the Dioceſe of *York*; but *Wilfrid* was quite excluded in the Diviſion. *Boſa*, as Paſtor of the *Deiri*, was placed at *York*; *Eata*, as Biſhop of the *Bernicians*, fix'd his See at *Lindisfarne*; *Tunbert* was ſettled at *Haguſtald*; and *Trumwin* entruſted with the Church of the *Picts*, or Inhabitants of the Southern Parts of *Scotland*. Our Saint, thus diſplaced, carried his Complaint to Court; but could get no other Anſwer than that nothing was laid to his Charge, but no Alterations would be made in this new Regulation.

Finding no Redreſs, he came to Reſolution of leaving *England* about the Year 679 attended by *Eddi*, formerly Chanter of *Canterbury*, whom he had employ'd in reforming and ſettling the Choirs at *York* and *Rippon*. That Prieſt, was his inſeperable Companion in all his Travels from that Time, wrote his Life; and it is from that Piece we have borrow'd our Account of the Saint. *Wilfrid* embark'd for *Frieſland*, where he preached the Faith with the Zeal and Succeſs of an Apoſtle; converted and baptized Prince *Algiſius* and great Numbers of his Subjects; and then ſet forward for *Rome*, taking *France* in his Way to that City. *Dagobert* II was then on the Throne of *Auſtraſia*; and as he ow'd the Recovery of his Father's Crown to our Saint's Aſſiſtance and Advice, he receiv'd him in a Manner expreſſive of his Gratitude, acknowledged the Favour before the whole Court, and endeavour'd to engage his Stay in his Dominions by an Offer of the Biſhoprick of *Strasbourg*. But nothing could divert him from his intended Journey, becauſe he hoped for that Relief from the holy See which he could not find at home.

Wilfrid reached *Rome* toward the Cloſe of *September* 679, where he found *Agatho* in St. *Peter*'s Chair; who eſpouſed his Cauſe in a Manner becoming the firſt Biſhop, conven'd a Synod in *October* the ſame Year, and in Conjunction with that venerable Aſſembly pronounced him free from all Cenſures, and rightful Biſhop of *York*. His Holineſs held a Council of 125 Prelates againſt the *Monothelites* in 680, in which our Saint was preſent and ſubſcribed in the Name of the Archbiſhop of *Canterbury*, and the whole *Engliſh* Church, purſuant to a Deputation from the Primate, and other Biſhops of this Iſland. This Commiſſion was ſufficient to perſuade *Wilfrid* that *Theodore*'s Mind was changed in his Regard, and that he would make no Difficulty of promoting his Re-eſtabliſhment; and in this Perſuaſion he ſet out for his own Country. As he paſs'd through *France* he was very near being involved in the Calamity which had taken off *Dagobert*. That Prince, being

Oct. 12 War with King *Thierry*, was baſely aſſaſſinated by the Direction of *Ebroïn*, prime Miniſter to his Enemy. The two Armies lay on the Frontiers of the Dioceſes of *Langres* and *Toul* when *Wilfrid*, whoſe Road lay that Way, fell into the Hands of the Ruffians, who had maſſacred the unfortunate King of *Auſtraſia*. The Head of them, well acquainted with our Saint's Hiſtory ſo far as it regarded the deceaſed Prince, reproached him with the Service he had done that King, and laid all the Miſcarriages of his Reign to *Wilfrid*'s Charge; but the Saint reaſon'd the Caſe ſo well with a Biſhop in *Ebroïn's* Army, that he eſcaped with his Life and purſued his Journey to *England*.

As ſoon as he landed, he went to the Archbiſhop of *Canterbury*, and ſhew'd him the Pope's Order for his re-aſſuming the Government of his Dioceſe. Meeting with no Oppoſition from his Primate, or the other Biſhops, he made his Way to *York*, where he was but coldly receiv'd by *Egfrid*, ſtill prejudiced againſt him by the Queen. Upon attempting to enter on his Paſtoral Functions, purſuant to the Direction and Decrees of the holy See, he was thrown into Priſon, where he ſuffer'd much Hardſhip; for his Enemies gave out that he had either impoſed on the Pope by a falſe Account of the Matter, or bought his Favour and Protection. *Eremburga*, who raiſed this Storm againſt the Saint, was taken dangerouſly ill ſoon after his Commitment, and, apprehending her Indiſpoſition was the Effect of the divine Juſtice for her Proceedings againſt that Prelate, order'd he ſhould have his Liberty; which he employ'd in preaching the Goſpel among the *South-Saxons*, great Numbers of thoſe People being ſtill Slaves to Idolatry. *Edilwach* King of *Suſſex*, according to our Saint's Hiſtorian, receiv'd him as a Perſon ſent from Heaven for his Inſtruction, liſten'd to his Doctrine with great Docility, and was initiated in the Faith by Baptiſm. Under the Protection of that Royal Convert he continued his Apoſtolical Labours, and gain'd ſeveral Thouſands to the Faith of *Chriſt*. *Edilwach*, as a ſmall Return for the ineffable Favour he had receiv'd by his Miniſtry, gave him ſeveral Parcels of Land, which enabled him to build and endow the Monaſtery of *Selſey*, afterwards a Biſhop's See, and then tranſlated to *Chicheſter*.

This Monaſtery was his uſual Reſidence during his Stay in that Kingdom. *Nothelm*, who ſucceeded *Edilwach*, embraced the Faith upon hearing our Saint; in which he was follow'd by *Nothgida* his Siſter. That Princeſs founded a Monaſtery and built ſome Churches with what was deſign'd for her Dowry; this was with the a View of diveſting herſelf of all ſhe had in the World, and retiring from it, which ſhe perform'd ſoon after under the Direction of our Saint. When he had eſtabliſhed Religion on ſo good a Foot in *Suſſex*, he

made

made an Apoſtolical Journey to the Country of the *Weſt Saxons*, where he laid Oct. 12
the firſt Foundations of the Chriſtian Religion in King *Ceadwalla*, who was
baptized at *Rome* by Pope *Sergius* I in 689. Having obtain'd a Grant of a fourth Part of the Iſle of *Wight*, he ſent a Prieſt thither to inſtruct the deluded Natives and reſcue them from Idolatry.

Since our Saint left the Kingdom of *Northumberland* his Behaviour had been irreproachable in the Eyes of the whole World, and God had rewarded his Evangelical Labours with prodigious Succeſs, wherever he preached. The Reputation of his Vertue, and Succeſs of his Miniſtry affected *Theodore* ſo ſtrongly that he could not but reproach himſelf with Weakneſs in conſenting to his being depoſed, and a criminal Negligence in not making him publick Satisfaction for that Injury. This was the Poſture of the Archbiſhop's Mind, when he let *Wilfrid* know he was heartily ſorry for what had paſs'd, and would aſſured him he employ all his Authority in doing him Juſtice againſt his malicious Enemies. This Meſſage was follow'd by an Interview, in which *Theodore* aſk'd the Saint's Pardon before another Biſhop. After the Death of King *Egfrid* in 685, the Archbiſhop of *Canterbury* gave a ſufficient Proof of his Sincerity by applying to *Alfrid* his Succeſſor in Favour of the injured Prelate; whom that Prince was pleaſed to allow to return to his Flock. *Wilfrid*, thus in Poſſeſſion of his Dioceſe, aſſerted his Juriſdiction over the Churches of *Rippon*, and *Haguſtald*, which were thus reduced to Monaſteries, their Condition before his Expulſion. St. *Cuthbert*, Biſhop of *Lindisfarne*, dying in 687, our Saint was under a Neceſſity of taking Care of that Dioceſe, 'till a new Biſhop could be choſen. He ſupported the Weight with exemplary Patience and Courage, and exerciſed all the Functions of that extenſive Charge with an active Zeal, conſtant Vigilance, and indefatigable Induſtry. *Wilfrid* had not enjoy'd the Pleaſure which a true Paſtor feels when employ'd in procuring the Salvation of thoſe committed to his Care above five Years, when a new Storm aroſe; his Enemies inſinuated to the King that it would be expedient to erect an Epiſcopal See at *Rippon*, and convert the Revenues of that Monaſtery to the Uſe of the new Biſhop and his Succeſſors; and that our Saint was obliged to ſubmit to the Regulation which had been made, and approved of by the Primate of *England* upon his Depoſition. The holy Prelate would not conſent to this Uſurpation; he did not pretend an Exemption from ſuch Mandates as *Theodore* had publiſhed for the Reformation of Eccleſiaſtical Diſcipline, conformably to the Canons; but was of Opinion that thoſe which he had granted to the Prejudice of the See of *York*, were either originally null and void; or, at leaſt tacitly revoked by his repenting

Oct. 12 repenting of his Conduct in that Point, and making his Reconciliation in a ſolemn Manner. Theſe were his Sentiments of his own Caſe; but finding Enemies too formidable, and perceiving that his Stay could be of no Service to his People, he left the Kingdom once more, and fled to *Ethelred* King of *Mercia*, who receiv'd him very graciouſly, and committed to his Care the See of *Litchfield*, vacant by the Death of *Saxulf*. That Prince, whom Hiſtory ſtiles our Saint's faithful and conſtant Friend, made no ſmall Advantage of his Converſation; and it is obſerved by the Author of *Wilfrid*'s Life that *Ethelred*'s Reſolution of ending his Days in a Cloiſter, which he executed in 704, was the Reſult of the holy Biſhop's pious Diſcourſes on the Vanity of the World and the Importance of Salvation.

Wilfrid had labour'd in the Work of the Lord near twelve Years under the King of *Mercia*'s Protection, when *Brithwald*, Succeſſor to *Theodore*, and ſeveral other Prelates meeting about ſix Miles from *Rippon*, invited him to that Synod. The Saint, imagining his Affair would be handled there in an equitable Manner, and ſome Accommodation offer'd, ſet out immediately; but was ſurprized at his Arrival to find the greateſt Part of the Biſhops prejudiced againſt him, and ready to give a Sanction to the Calumnies of his implacable Enemies. Several Articles were urged againſt him in that Aſſembly; but 'though he confuted them to the Confuſion of his Perſecutors, *Wilfrid* was ſtill preſs'd to make a free Reſignation of his Title to the See of *York*. Upon refuſing to comply with their Propoſal, he was confin'd to his Monaſtery at *Rippon*; and ſome Steps were taken toward degrading him. But the Saint broke the Courſe of their Proceedings by appealing to the holy See; nor could his Age and Infirmities divert him from undertaking a Journey to *Rome*, where he hoped to find that Juſtice which was denied him at home. The Matter was examin'd by Pope *John* VI in a Synod in the Year 704; where *Wilfrid* was abſolved and declared innocent; but as the other Claimant of the See of the *York*, and the Biſhop of *Huguſtald* were not preſent, it was order'd that a Synod ſhould meet in *England*, where they ſhould urge their ſeveral Pleas before our Saint, and Meaſures be taken for bringing the Diſpute to an amicable Concluſion; but if no Accommodation could be made on the Spot, all the Parties concern'd ſhould apply to the holy See for a final Determination of the Affair.

Wilfrid reached *England* in the Year 705, and upon coming to *York* ſolicited the Execution of the Decree paſs'd at *Rome*. The Archbiſhop of *Canterbury*, glad of this Opportunity of making ſome Amends for his Conduct in the late Synod, readily conſented. But King *Alfrid* did not comply ſo eaſily.

ly. He had ſtood out ſome Days when he was ſeized with a violent Fit of Sickneſs; in his Extremity he made a Promiſe to Almighty God that if he recover'd, he would forward the Execution of the Deciſions of the holy See in Favour of our Saint; and if he died, charged his Succeſſor to do him that Juſtice. He had ſcarce ended this Declaration of his Diſpoſition in Regard of the injured Prelate when he became Speechleſs, and died in a few Days. *Eadulf*, who ſeized on the Crown, was ſo far from acting conformably to the laſt Will of his Predeceſſor, that he ſent our Saint Word that if he did not quit the Kingdom in ſix Days after that Notice, both He and all his Adherents ſhould ſuffer Death. But the Uſurper ſate but two Months in the Throne of *Northumberland*, and was then depoſed to make Room for *Oſred*, Son to the late King. This Revolution brought *Brithwald* toward *York* in the Cloſe of 705, where he found Things in a very good Poſture for terminating this troubleſome Affair. *Boſa* dying about that Time, the Saint was reſtored to his own See; but it was thought neceſſary for the Peace of the Church to prevail with him to reſign the Biſhoprick of *York*, and content himſelf with *Haguſtald* and *Rippon*. From that Time *Wilfrid* divided his Days between thoſe two Monaſteries, and lived in the Practice of ſuch Mortifications as ſeem'd not well ſuited to his Years, and bad State of Health. Two Years after his Re-eſtabliſhment, he was taken with his laſt Sickneſs, which being long and violent gave him a glorious Opportunity of ſhewing a true Chriſtian Patience and Reſignation to the Will of God. During his Illneſs, he put all his Affairs in Order; and diſtributed his whole Subſtance among the Poor, except what he devoted to other pious Uſes, ſuch as endowing, or adding to the Revenues of Churches. He was in a very languiſhing Condition when the Abbots of two Monaſteries in the Kingdom of *Mercia*, deputed by *Cenred*, Succeſſor to *Ethelred*, brought him that Prince's Invitation to his Court, where he was deſirous of modeling his Life by the holy Biſhop's Advice. *Wilfrid*, 'though ſcarce able to travel, could not decline a Work where Salvation was concern'd. After ſeveral Converſations with *Cenred*, and ſome excellent Regulations of the Monaſteries which he had founded in that Kingdom under his devout Predeceſſor, he expired at *Oundle*, at preſent a Town in *Northamptonſhire*, on the twenty fourth of *Auguſt* 709, being then in his 67th Year. Oct. 12

His Body was removed to *Rippon*, and buried at the Foot of St. *Peter*'s Altar. That Monaſtery being demoliſhed by King *Edred*'s Army, in 948 our Saint's Relicks lay buried in the Ruins, 'till *Odo* Archbiſhop of *Canterbury* order'd them to be dug out, and depoſited in his Metropolitan Church in the Year 959; leaving ſome of them at *Rippon* for the Comfort of the Inhabitants

Oct. 13 bitants of the Country where the Saint had ſpent a conſiderable Part of his Life. *Landfranck*, who was raiſed to the Metropolitan See in 1070 put the the valuable Treaſure into a new Shrine, and about the Year 1080 removed it with great Solemnity on the twelveth of *October*, the Day on which the *Engliſh* Church kept his Feſtival, as alſo that on which his Name occurs in the *Roman* Martyrologe.

The XIII Day.

St. *EDWARD* the Confeſſor, King of *ENGLAND.*

EDWARD, whoſe exemplary Piety has given him the Title of Confeſſor, was Son to *Ethelred*, who came to the Crown of *England* in the Year 978. The *Danes*, who had been very troubleſome to this Iſland ever ſince the Foundation of the Monarchy in the Beginning of the IX Century, landed in ſuch Numbers in that weak and unfortunate Prince's Reign, that he was obliged to reſcue his Dominions from thoſe bold Invaders by the Stipulation of forty thouſand Pounds a Year; a Tribute, which in the Language of our *Saxon* Anceſtors was called *Danegelt*. Our Saint being born in thoſe troubleſome Times was by his Royal Father's Direction carried over to *Normandy*, where it was preſumed his valuable Life might be ſecure. During his Exile *Emma* his Mother, who attended him took care to educate him in a Manner ſuitable to his Birth, and Baptiſmal Obligations; and that excellent Princeſs had the Satisfaction of ſeeing early Inclinations to Vertue, and a Horror of Vice as it were interwoven with his Nature. The admirable Sweetneſs of his Temper was accompanied with uncommon Purity of Heart, and ſolid Piety. Thoſe good Qualities join'd with a general Benevolence recommended him to the Eſteem, Reſpect, and Love of all who knew him.

Upon the Death of *Hardicnute*, which happen'd in the Year 1042, *Edward* was placed on his Father's Throne, and made it his whole Study how to reeſtabliſh that Felicity and good Order in his Dominions, which had been deſtroy'd by a Uſurpation of three ſucceſſive Kings of the *Daniſh* Race for above twenty Years together; and his firſt Care was to ſee *Jeſus Chriſt* reign in the Hearts of his Subjects. He was crown'd on *Eaſter* Day 1043; and, at the Solicitation of his affectionate Nobility, married *Editha*, Daughter to Earl *Godwin*, the richeſt, and moſt conſiderable of their Number. That Lady was perfectly agreeable to our Saint; but what recommended her moſt to his

Eſteem

Eſteem was her Love of virginal Chaſtity, which they agreed to obſerve their Oct. 13
whole Lives.

Earl *Godwin*, a Man of a warm Temper and naturally ambitious, was puff'd up with this honourable Alliance, and depended on the King's Weakneſs too much. *Emma*, our Saint's Mother, had long entertain'd a Suſpicion of his being the principal Actor in the Tragedy of her eldeſt Son's Death, and conſequently was not inclined to favour his Pretenſions, or promote his Deſigns. That Earl preſuming on the Credit he had with his Son in Law, whiſper'd ſeveral Things to her Diſadvantage, advanced a ſtrong Accuſation againſt her Chaſtity; and was ſo ſucceſsful in his diabolical Attempts that the Queen Mother was ſtript of all ſhe poſſeſs'd in *England*, and her Perſon confined; an unhappy Inſtance of the Misfortune of Princes, who ſeldom hear or ſee Things as they are in themſelves, but are under a Neceſſity of taking them as repreſented by their Miniſters, who are not always remarkable for Honeſty, and a generous Concern for their Maſter; but too often make the Man, whom they call their Sovereign, the Tool of their own Paſſions. *Emma* had now no Way left to clear her Innocence, but that of an *Ordeal* Trial, in which it was expected that God ſhould viſibly interpoſe in Favour of the injured Perſon; that Princeſs was willing to put the Matter on that Iſſue, and walk'd over nine red hot Plowſhares blindfold in the Cathedral of *Wincheſter*, before a numerous Aſſembly of the Nobility and Gentry of the Kingdom. Her miraculous Preſervation on that Occaſion was acknowledged an authentick Juſtification of her Vertue, and affected the King ſo that he immediately fell at his Mother's Feet, begg'd Pardon for his Credulity, and underwent a rigorous Penance for his Fault in the Face of the whole Company.

Edward was favour'd with the Gift of Propheſy, as appear'd from ſeveral Predictions concerning the miſerable End of Earl *Godwin*, the Death of the King of *Denmark*, the Ruin of his Fleet, and ſeveral Calamities which fell on this Nation after his Deceaſe. Nor was he leſs famous for Miracles; one of which is acknowledged hereditary to the Kings of *England*, and the Diſtemper which is cured upon their Touch is therefore called the *King*'s *Evil*. The many Wonders perform'd at his Tomb recommended him to the Veneration of our pious Anceſtors ſoon after his Death, which happen'd on the fifth of *January* 1066. *William* the Conqueror, who came to the Crown in *October* the ſame Year, order'd his holy Predeceſſor's Coffin to be incloſed in a rich Caſe of Gold and Silver; and in 1102 his Body was taken up entire. Pope *Alexander* III canonized our Saint in Form at the Requeſt of *Henry* II in the Year 1161; and two Years after the venerable Relicks were tranſlated with great

Oct. 14 Solemnity on the thirteenth of *October*, the Day on which the Church of this Iſland celebrated his Memory in a more particular Manner than on that of his Death; and, though the *Roman* Martyrologe places his Name on the latter, the Breviary of that Church keeps his Feſtival on the former.

The XIV Day.

Saint *CALLISTUS*, Pope and Martyr.

UPON the Death of *Zephyrinus* toward the Cloſe of the Year 218, *Calliſtus*, or, as moſt Latin Writers call him, *Callixtus*, was placed in St. *Peter*'s Chair. He was a *Roman* by Birth, the Son of *Domitius*, and conſecrated to the holy See about the Beginning of the Year 219. Since the Perſecution raiſed by the Emperor *Severus*, which ended with his Life in 212, the Church had enjoy'd Repoſe. *Heliogabalus*, a Prince of an infamous Character had been ſome Months on the Imperial Throne when our Saint was promoted to the papal Dignity; but his Debaucheries employing his whole Time, and engroſſing all his Thoughts, the Chriſtians receiv'd no Moleſtation in the Practice of their Religion. *Calliſtus* made the beſt Uſe poſſible of that happy Calm, which was complete when the World was deliver'd of that Monſter in the Year 222; for *Alexander*, who ſucceeded that Prince was ſo favourably diſpoſed to the Diſciples of *Jeſus Chriſt*, that he allow'd them more Liberty than they had ever known ſince the firſt Foundation of the Church. The Author of that Emperor's Life, a profeſs'd Pagan, gives the following Inſtance of his Regard for the Profeſſors of our moſt holy Religion; A Diſpute happening between the Inn-keepers of *Rome* and the Chriſtians of the ſame City about Piece a of Ground, the Emperor decided it in Favour of the former, 'though their Adverſaries accuſed them of entring on Poſſeſſion of it to the Prejudice of the Publick. Thoſe who tell us our Saint built a Church on that Spot of Ground advance nothing but what is extremely probable, if we may believe what ſome Authors of great Credit have ſaid, *viz.* that the Chriſtians began to erect publick Edifices for divine Worſhip in *Alexander*'s Reign. But the moſt conſiderable Work that has been aſcribed to our Saint is a Burial Place, which he made on the *Appian* Road, the largeſt and moſt celebrated of the Kind, for the Reception of the Bodies of Martyrs.

Alexander's

Alexander's Inclination to favour the Chriſtians did not prove a perfect Se- Oct. 15
curity for thoſe People, while the Laws of the Empire againſt Innovations in Religion ſtood unrepeal'd, or the Populace lay under no particular Reſtraint in that Particular. Several Chriſtians fell a Sacrifice to the blind Zeal of the Rabble, or the Malice of Men in Power; and our Saint is uſually reckon'd one of thoſe who ſuffer'd for the Faith at that Time; 'though ſome Place his Death in 233, others in the following Year. The fourteenth of *October* is univerſally allow'd to be the Day of his Martyrdom, and is that on which the *Roman* Martyrologe honours his Memory.

The XV Day.

Saint *TERESA*, Virgin.

TERESA, a Native of *Avila* in the Kingdom of *Caſtile*, was born on the twelfth of *March* 1515. Her Parents were both of ancient and noble Families, and ſuch as made a very conſiderable Figure in the World; but their Perſonal Merit was what diſtinguiſhed them much more than the illuſtrious Names of their Anceſtors. *Alphonſo* our Saint's Father had ſeveral Children by a former Wife, and by *Beatrix* her Mother. *Tereſa*, the youngeſt of three Daughters, was happy in Parents who made it their firſt Principle in the Education of their Children to commend and favour nothing but Vertue in their Preſence. *Alphonſo*, who had the Character of Honour, Probity, Sincerity, Integrity, and Charity, was particularly fond of good Books, and took Care to be always furniſhed with a conſiderable Stock of them in the vulgar Tongue for the Improvement and Inſtruction of his Children. The Uſe which *Tereſa* made of this favourable Opportunity, join'd to her Mother's Care of her religious Education, inſpired her with the firſt Sentiments of Devotion, which were very warm when ſhe was ſcarce ſeven Years old. She was her Father's chief Favourite, a Diſtinction founded on the excellent Diſpoſitions which the Almighty had form'd in her; and the ſame Motive made the Saint herſelf prefer *Rodriguez* to her other Brothers, 'though ſhe loved them all. He was about four Years older than *Tereſa*; and, as their Inclinations ſeem'd to point the ſame Way, they ſate down to read the Saint's Lives together. 'Though our Saint was very young when ſhe enter'd on that Taſk, ſhe had then ſo exalted an Idea of the ineſtimable Value of the Kingdom of Heaven that upon peruſing the Account of the Sufferings of

Oct. 15 the Martyrs, ſhe concluded they had procured eternal Happineſs at a ſmall Expenſe, and wiſhed ſhe might be immediately allow'd the ſame Favour at the ſame Price. *Rodriguez* and *Tereſa*, full of ſuch Thoughts and Deſires, began to conſider of proper Means for obtaining the deſired Happineſs, and came to a Reſolution of going among the *Moors*, where they might reaſonably hope for an Opportunity of laying down their Lives for the Name of *Jeſus Chriſt*. Our Saint tells us that while they were employ'd in peruſing the Pieces which had inſpired them with an ardent Deſire of Martyrdom, nothing touched them more than to obſerve that the Writers of thoſe edifying Accounts frequently inculcated the Eternity of the Pains and Pleaſures of the World to come; *How*! ſaid they one to another, *for ever*? *what! will they never end?* and the frequent Repetition of thoſe amazing Words made ſuch a deep Impreſſion on *Tereſa*'s Mind, that her whole Thoughts were turned to the narrow Way, which as our Lord aſſures us leads to Life.

Their Attempt to viſit the Infidels in Queſt of Martyrdom being defeated by the Authority of their Parents, who did not think either Prudence or Piety would privilege that extraordinary Step, their next Thought was to retire into ſome Deſart; but that Project had no better Succeſs than the former. Theſe Diſappointments could not divert our Saint from the Practice of all the Vertues in her Power, and ſuch Exerciſes as had the ſame Tendency with her deſired Retirement. She lived as privately as poſſible in her Father's Houſe, ſpent a conſiderable Share of her Time in Prayer, and diſpoſed of her little Allowance to the Poor. *Tereſa* was but twelve Years old when ſhe loſt her Mother, a Lady of an unblemiſhed Character in Regard of the World, and exemplary at home. But, as the beſt of People are ſubject to Failings, that excellent Woman was too fond of Romances, and made no Difficulcy of putting thoſe dangerous and monſtrous Compoſitions into the Hands of her Children. *Tereſa*, ſpending much of her Time in her Mother's Company, contracted a Habit of reading thoſe pernicious Books; which, as ſhe tells us herſelf, was the firſt Cauſe of her Coldneſs and Indifference to divine Entertainments, and gave her a Taſte for the World. Thus corrupted, her whole Thoughts were bent on appearing to Advantage in the World, and attracting the Eyes of Crouds, 'though with no farther View than that of being admired; but her Vertue never was in more Danger than from her Converſation with a Female Relation of a bad Character, which baniſhed all her good Thoughts, and pious Inclinations, and was very near engaging her in the ſame vicious Courſe of Life. The Saint aſſures us ſhe had then loſt all Senſe of the Fear of God, and that a Concern for her Honour was her only Reſtraint. She

was

was about fourteen Years old when ſhe ſtood on the Brink of this Precipice, and in all human Probability would have been loſt, had not her vigilant Father ſnatched her from the Danger, and placed her in a Convent. Oct. 15

Tereſa had not been a whole Week in that religious Retreat when Grace began to ariſe above the bad Impreſſions ſhe had receiv'd from her late Companion; her Reliſh for the World decay'd, and her Averſion to a monaſtick Life was ſoon worn out by the frequent Repition of Leſſons of Piety, and the Converſation of that holy Community. Never did the Influence of Converſation appear in a ſtronger Light than in the whole Behaviour of our Saint; for in leſs than a Year and a half, as her Heart was inflamed with the Love of God, and Eternity the ſole Object of her Thoughts and Deſires, Prayer was her chief Employment; and her conſtant Attendance at all the Exerciſes of the Houſe, to which a Boarder could be admitted, was matter of Edification to that religious Family, who glorified God, for the Victory his Grace had obtain'd. Our happy Convert, remembring the Dangers to which Virtue is inevitably expoſed in the Word, and touched with a Senſe of her own Weakneſs, deſired to ſpend the Remainder of her Days in a Cloiſter; but could not reſolve to engage in that Community, which ſhe thought too ſtrict, and auſtere. Her Mind was floating in this Manner when ſhe fell ill, and her Father took her home. Upon her Recovery ſhe was ſent into the Country for the Air, which gave her an Opportunity of viſiting her Uncle, who after the Death of his Wife had left the Town with a Reſolution of ending his Days in Retirement. That Gentleman's Diſcourſe on the great Truths of Salvation, his ſolid Reflexions on the Vanity of the World, and the Importance of Eternity ſunk deep in her Mind, and inhanced her Inclination to a Monaſtick Life; but it was above three Months before ſhe could overcome her Averſion to the Fatigues of that State, which Difficulty was encouraged by the Weakneſs of her Conſtitution. During that Interval ſhe enjoy'd but little Health; but her Reſolution was ſo ſtrengthen'd by the Peruſal of good Books, particularly St. *Jerom*'s Epiſtles, that ſhe was now entirely bent on flying from the World. Her Father's Affection was the only remaining Obſtacle in her Way; for, upon aſking his Conſent, he oppoſed the Motion, and preſs'd her to ſuſpend the Execution of her Deſigns 'till his Death; *Tereſa* on her Side was ſo urgent for Leave to follow what ſhe was perſuaded was a Call from Heaven that he granted her Requeſt, and ſhe enter'd the Convent of *Carmelite* Nuns at *Avila* on the ſecond of *November* 1535, being then in her twenty firſt Year. Till that Time the Saint obſerves her beſt Motions were full of Imperfection; but, as the ſame holy Woman informs

Oct. 15 informs us, ſhe had no ſooner taken the Religious Habit, but the miſerable Remains of Concupiſcence were expell'd by a predominant Charity; and all the low and unworthy Views which had entertain'd her Mind or raiſed her Paſſions, vaniſh'd and made Way for Love of God. The Conqueſt of her corrupt Inclinations, and the Courage with which ſhe had trampled on every thing that oppoſed her Union with the Almighty were rewarded with a plentiful Supply of ſuch Graces as were neceſſary to ſupport her in her preſent Station. The Dryneſs and Coldneſs of her Soul were now changed into a rapturous Warmth and Tenderneſs that cannot be deſcribed even by thoſe who are favour'd in the ſame Manner. Penetrated with the divine Flame ſhe found no Difficulty of complying with the moſt difficult and mortifying Exerciſes of that Community; and had no other Trouble upon her but that of not attending to the Call of her Heavenly Spouſe much ſooner.

Our Saint's Fervour might make her leſs tender of her Health; but could not render her quite inſenſible to her natural Infirmities, which receiv'd a conſiderable Increaſe from her Change of Diet, and new Way of Living. She had always been ſubject to fainting Fits, which began now to viſit her more frequently than ever, and being attended with violent Pains in the Stomach and ſeveral other Diſorders, reduced her to a very low Ebb. As the Incloſure of Nuns was much leſs ſtrict before the Council of *Trent* than we ſee it at preſent, her Father, finding her Caſe too hard for all the Means uſed in the Convent, took her out a few Days after her Profeſſion, and left her in the Hands of a celebrated Phyſician at *Becceda*. The Seaſon of the Year not allowing her to begin her Courſe of Phyſick, ſhe reſolved to paſs ſome Time with her eldeſt Siſter, a Lady of an exemplary Life, who was married in the Country; In the Beginning of the following Spring ſhe enter'd on proper Meaſures for the Recovery of her Health, which however did not ſucceed; for it was the Will of God to exerciſe her Patience by a long and violent Indiſpoſition. She had been three Months under the Doctor's Hands when it was very evident that his Medicines were too violent for her Conſtitution, and endanger'd her Life inſtead of giving her Relief. In this Condition ſhe was carried to her Father's Houſe, and ſeveral Phyſicians conſulted, who agreed in pronouncing her Caſe deſperate. Thus ſhe lay almoſt three Months in racking Pains without any other Remedy but what ſhe found in a perfect Conformity her Will to that of God; and on the fifteenth of *Auguſt* fell into a Swoon, which laſted four Days. Her Father, concluding ſhe would never come to herſelf, procured her the Sacrament of Extreme Unction, and order'd the Ground to be open'd for her Burial; but before his Directions could be put

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in Execution *Tereſa*, recover'd her Senſes, made her Confeſſion, and thank'd Oct. 15
the Almighty for not taking her off in a State ſo dubious as her Humility made her think her's was.

The Force of our Saint's Diſtemper had contracted her Nerves, and reduced her to a mere Skeleton; all her Joints ſeem'd diſlocated; and ſcarce one Limb was capable of performing it's Office. In this miſerable Condition ſhe was by her own Direction removed to the Convent, where ſhe continued a Cripple three Years, but an edifying and inſtructive Example of Patience and Submiſſion to the divine Will. 'Though ſhe had Reſignation enough to be contented with her Infirmities, ſhe frequently petition'd for a Cure with the ſole View of ſerving God with more Vigour and Alacrity than ſhe had done before. Several particular Devotions were perform'd by the Saint and others by her Direction to this End; all which conſiſted in the Celebration of Maſſes, and the Uſe of other approved Prayers. She then put herſelf under the Protection of St. *Joſeph*; and was convinced of the Force of his Interceſſion by ſeveral Favours both ſpiritual and corporal. Gratitude to her Patron, and a Senſe of his being particularly dear to the Almighty, were her Motives for recommending the Veneration of that great Saint to others with a charitable and religious Zeal.

Upon the Recovery of her Health it would be reaſonably expected that ſhe ſhould conſecrate it without Reſerve to the Being from whoſe Bounty ſhe receiv'd that Favour. But, for her more effectual Humiliation, it pleaſed God to permit her to fall into a ſurpriſing Relaxation in her Devotions, and pious Exerciſes. Finding her Soul divided by Diſtractions, and her Mind diſturbed with vain and uſeleſs Diſcourſes, ſhe was aſhamed to approach the Almighty, or attempt a Converſation with him by Prayer, while in that imperfect Way. Upon her leaving God in this Manner, ſhe loſt all thoſe ſpiritual Comforts which attend a cloſe Familiarity with that excellent Being and inexhauſtible Fountain of Joys; and the Devil took this Opportunity to prevail with her to leave off mental Prayer, under a Pretence of Humility and Unworthineſs. *Tereſa* continued, however, to join with the Community in vocal Prayers, and her Exteriour was perfectly regular; which procured her the Affections and Eſteem of the whole Houſe. As a Proof or their Confidence in our Saint, ſhe was allow'd at leaſt as much Liberty as the eldeſt Member of that devout Family, which expoſed her to continual Diſtractions in a Houſe where ſecular Viſitants were too freely admitted. In the Year 1542 ſhe left the Convent, and paid her laſt Duties to her Father; after which ſhe return'd with a full Reſolution of re-aſſuming the Practice

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Oct. 15 of mental Prayer, according to the Advice of a pious *Dominican* to whom ſhe had made her Confeſſion ; but found it no eaſy Taſk. The Struggle between Grace and Nature upon this Occaſion, 'though it laſted ſeveral Years, was not to be perceived by any but the Perſon who felt it ; for how imperfect ſoever ſhe might ſeem in her own Eyes, even the moſt clearſighted of thoſe who converſed with her look'd on her as a Model of Perfection, which few could attain to. The Frailty of her Nature, amidſt the innumerable Favours which the Almighty heaped on her, was the common Subject of her Grief, and the Cauſe of many Tears. The Want of a good Director was a ſenſible Affliction to the Saint; for, as ſhe tells us, it was long before ſhe found one who underſtood her Diſpoſitions, and had both Knowledge and Charity enough to conduct her in a Way ſuitable to the Situation of her Interiour. She continued near twenty Years in perpetual Anxiety, and labouring under ſuch Afflictions of Mind as might juſtly give her the Character of a living Martyr to the Love of God. Nothing was more inſtrumental in reſtoring her Peace of Soul than the Example of the Convert in the Goſpel, *whoſe many Sins were forgiven, becauſe ſhe loved much* ; ſhe had a particular Confidence in the Interceſſion of that illuſtrious Penitent, and hoped her Prayers might procure her the ſame Comfort from *Jeſus Chriſt*. St. *Auguſtin*'s Confeſſions were of great Uſe to our Saint on this Occaſion ; and ſhe profeſſes that ſhe felt the ſame Struggle in her Soul which that great Man deſcribes as preceeding his entire Converſion.

Tereſa, thus happily reinſtated in the Poſſeſſion of thoſe ſpiritual Comforts, which reſult from a cloſe Union of the Soul with it's Author, ſoon became the Subject of the publick Diſcourſe. The Raptures ſhe felt at the Time of mental Prayer, and the Suſpenſion of all the Operations of the Soul by a ſtrong Attention toGod were of ſo extraordinary a Nature that ſeveral Perſons of the ſtricteſt Piety expreſs'd their Diſlike of what they did not yet underſtand, and interpoſed their charitable Endeavours to preſerve her from what they thought an Illuſion. The Characters of thoſe excellent Spiritualiſts gave our Saint no ſmall Uneaſineſs ; and ſhe was ſo apprehenſive on that Head that ſhe was ready to quit the Practice of mental Prayer, which ſhe began now to ſuſpect might not be agreeable to, nor encouraged by God ; but was adviſed to continue that ſeraphical Commerce with Heaven by a Prieſt of the Society of *Jeſus*, who clear'd up her moſt material Difficulties on that Article. About the ſame Time *Tereſa* had the Happineſs to converſe with St. *Francis Borgia* ; and upon conſulting that holy and judicious Man, was confirm'd in her Prayer, for he aſſured her it proceeded from the Spirit of God. Upon that Father leaving *Avila*, Providence directed her to another able and pious Prieſt

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of the ſame Society, who led her on to a farther Degree of Perfection with a happy Mixture of Prudence and Severity. In Order to fix her Mind entirely on the great Object of her Devotions, that excellent Director let her know ſhe muſt diveſt herſelf of all particular Friendſhips; a Leſſon that ſounded very harſh in the Ears of one, whoſe generous Temper ſtrongly inclined her to make a Return of Affection to all who profeſs'd a particular Regard for her, which 'till then ſhe had thought no leſs than an Act of ſtrict Juſtice. But the Saint was reſolved to ſacrifice all to God, and tear every thing from her Soul which could prove an Impediment to the Perfection after which ſhe aſpired. When ſhe had gain'd this Victory over herſelf, ſhe could truly ſay ſhe loved no Creature but in God, and for God. Oct. 15

From that happy Day *Tereſa* was by the Power and Goodneſs of the Almighty transform'd, as it were, into another Perſon. She was ſo ſenſible of the Change, that ſhe look'd on herſelf as a new Creature and pour'd out her Soul in Expreſſions of Gratitude for this miraculous Deliverance from the Clogs of the World. A particular Enumeration of the Favours, which our Saint receiv'd from Heaven, and the many Viſions which encouraged her Perſeverance would rather amaze than edify our Readers; and, as we propoſe in the Courſe of this Work rather to inſtruct than ſurprize, we ſhall remit the curious to her own Account of her Commerce with *Jeſus Chriſt*, and obſerve that Vanity had no Share in the Publication of it. Thoſe, who had the Direction of her Conſcience, judged it proper to communicate it to the World as a glorious Proof of the Power of God, and an Admonition to weak and imperfect Chriſtians not to deſpair of ſurmounting the greateſt Difficulties, or give over their Labours, 'though they do not immediately gain their Point. The Saint in Obedience to God's Vicegerents, and out of Zeal for the Glory of her great Benefactor, drew up an exact Deſcription of her Manner of praying, and with Humility and Gratitude gave the whole Hiſtory of her wonderful Converſation with the Author and Rewarder of thoſe Vertues. This firſt Piece of her writing, begun in the Year 1561, was compoſed entirely by our Saint without the leaſt Aſſiſtance or Alteration, and ſubmitted to the Examination of the moſt learned Profeſſors among the *Dominicans*, who were unanimous in approving the Book, and thankful to God for the Favours he had done his Servant, as there ſet forth. *Bannez*, one of thoſe whoſe Names appear'd on that Occaſion, obliged her ſome Time after to write her Treatiſe *Of the Way to Perfection*, and, by the Order of *Jerom of Ripalda*, another of her Directors, ſhe undertook to give the Hiſtory of her ſeveral *Foundations*, which was not finiſhed 'till

Oct. 15 the Cloſe of her Life. We have ſeveral other admirable Pieces of ſublime Spirituality penn'd by our Saint, and a Collection of her Letters.

When ſhe firſt took her Pen in Hand in Order to give the World an Account of the Wonders which God had done in her Favour ſince her Engagement in the *Carmelite* Order, ſhe wiſhed to ſee that Religious Body ſhine in it's primitive Beauty, and uniformly eſtabliſhed in the rigorous Obſervance of their Rule; which Deſire ſhe communicated to the Nuns among whom ſhe lived, and propoſed the Execution of her Deſign in Favour of the Order. The greater Part of the Community gave into the Propoſal immediately; and ſome Ladies of diſtinguiſhed Piety in the World proffer'd their Aſſiſtance on that Occaſion; the former were ready to give their Advice and Intereſt in promoting the good Deſign: the latter to contribute conſiderable Sums toward carrying on this uſeful Project. Thus powerfully aſſiſted, and depending on the Bleſſing of Heaven on her Endeavours, ſhe enter'd on the Reformation of the Carmelites, and laid the firſt Plan of it in the Convent of St. *Joſeph*, which ſhe built at *Avila*. She met with much Oppoſition from ſeveral Quarters; but God, who governs the Hearts of Men, inclined the Pope, her Dioceſan, and the General of the Order to promote the good Work, which ſhe had undertaken. *Pius* IV granted a Brief for enforcing, or at leaſt authorizing, the aforeſaid Reformation; but the Biſhop of *Avila* made ſome Difficulty of putting that Inſtrument in Execution, becauſe our Saint would neither have Revenues for the Houſe, nor allow her Nuns to bring in their Fortunes, a Scheme which he thought almoſt impracticable. St *Peter* of *Alcantara*, who had lately made a Regulation of the ſame Nature in the Order of St. *Francis*, and given our Saint a helping Hand toward drawing up her Scheme, had Credit enough with that Prelate to engage his Approbation of *Tereſa*'s Plan, ſo that on the twenty fourth of *Auguſt* 1562 the Affair was concluded to her Satisfaction; the Church dedicated in Honour of St. *Joſeph*, and the new Convent inhabited by our Saint and eight Nuns, four of which Number follow'd her from the Houſe in which ſhe took the Habit.

The Saint was ſcarce ſettled in this Houſe when ſhe was obliged to leave it and return to her former Monaſtery; but, when the Storm blew over, ſhe went back to S. *Joſeph*'s, and ſoon found that the late Diſturbance was only an Effect of the Divine Goodneſs which deſign'd her Sanctification by Patience and Perſeverance. The Number of thoſe who enter'd that Convent ſoon made it neceſſary to enlarge the Building; and in a few Years a conſiderable Number of Houſes were built for the Reception of ſuch as were diſpoſed to embrace this Reformation; all which was done with the General's Conſent, who coming

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into *Spain*, and examining into the Matter was convinced of the Sanctity and Oct. 15
Prudence of *Tereſa*, and edified at the Revival of the firſt Rigour of his Order. Thus authorized ſhe appointed a Prioreſs, and Subprioreſs in the new Monaſtery, with a View of obeying them with as punctual a Simplicity as could be expected from the youngeſt Nun in the Houſe. But the Superiors of the Order oppoſed that Regulation, being of Opinion that the ſame Hand, which had planted, ſhould be employ'd in cultivating; and obliged her to undertake the Government of the Convent at *Avila*, and all others which ſhould receive the ſame Reformation. *Tereſa*, being now irreſiſtably engaged in the great Work, form'd the Monaſtery of St. *Joſeph* in ſuch a Manner as to qualify it for a Model to all other religious Communities of that Sort. The ancient Spirit of the *Carmelite* Rule revived under her Conduct; Silence, Prayer, Meditation, and rigorous Abſtinence were preſcribed to, and practiſed by our Saint's ſmall Family; who were to go barefoot in all Seaſons of the Year, wear no Linen, never meddle with curious Works, employ themſelves in Spinning in their own Cells, and very ſeldom go to the Grate. The Foundreſs prevented all Objections and Complaints of the Rigour of theſe Regulations by her own Example; which convinced them that ſhe exacted nothing from others which ſhe did not practiſe herſelf.

Tereſa had ſpent five Years in this Convent when, animated with the Succeſs which God had beſtow'd on her Endeavours, ſhe entertain'd Thoughts of reforming the Friars of the ſame Order. The Biſhop of *Avila* ſhew'd his Approbation of her Deſign by communicating it to the General, ſtill in *Spain*, deſiring his Concurrence in the Affair, and offering to bear the whole Charge of an Eſſay in his Dioceſe. The Saint likewiſe wrote to the General on the ſame Subject, who readily granted her an unlimited Commiſſion. She had not been long in Poſſeſſion of this Power, when Providence directed two *Carmelite* Friars to her. She was then at *Medina del Campo*, where ſhe had lately founded a Nunnery; and thoſe Fathers were upon the Point of leaving their Convent in Order to enter among the *Carthuſians*.

Tereſa, being apprized of their Deſign, begg'd to ſpeak with them before they put it in Execution; and upon hearing their Reaſons for that extraordinary Step, which turn'd chiefly on their Deſire of living in the Practice of more ſevere Mortifications than they could find at home, ſhe adviſed them to conſider the Danger of quitting their firſt Vocation; aſſured them they need only comply with her Directions, and might depend on meeting with what they wanted, without altering their former Obligations. In the Concluſion ſhe let them know ſhe had Leave from his Holineſs and the General of the Order to do all

Oct. 15 in her Power toward re-eſtabliſhing the Practice of the Rule in it's primitive Vigour. This Propoſal was perfectly agreeable to the two Friars, who put themſelves into her Hands, and attended her to *Valladolid*, where they took the new Habit, and then carried the Rules, which the Saint had drawn up, to *Durnello*, a ſmall Town in the Dioceſe of *Avila*, where they were ſecure of the Biſhop's Protection, and form'd the firſt Community of Barefooted *Carmelite* Friars on the thirtieth of *November* 1568. About the ſame Time *Tereſa* founded her third Houſe at *Malaga*: the fourth was erected at *Valladolid* the ſame Year; and almoſt every ſucceeding Year of her Life was remarkable for ſome new Eſtabliſhment of that Sort, ſo that ſhe had the Satisfaction of ſeeing ſeventeen Convents of Women, and fifteen of Men, which own'd her their Foundreſs.

Never was any Enterprize more vigorouſly oppoſed, or carried on with more Prudence, Moderation and Reſolution than that in which our Saint was engaged; for the more Oppoſition ſhe met with in the Execution of her Project, the more her Vertue appear'd to Advantage. She was obliged to make frequent Journeys to the ſeveral Places where ſhe eſtabliſhed her Reformation; but her Recollection, Tranquility of Mind, and Obſervance of the Rule were as complete and regular as in the moſt profound Solitude. In the Midſt of theſe pious Labours *Tereſa* fell ſick at *Alva*; where ſhe died on the fourth of *October* 1582

The venerable Body was buried the next Day, which according to the Reformation of theCalendar, begun that Year, was the 15*th*. TheReputation of her Vertue, conſiderably increaſed by ſeveral Miracles perform'd at her Interceſſion made our Saint the Object of univerſal Veneration before ſhe was canonized in Form, which was done by *Gregory* XV in the Year 1622. The Kingdom of *Spain* acknowledges her their Patroneſs, and places her next to St. *James* the Greater.

The XVI Day.

Saint GALLUS, Abbot.

GALLUS, a Native of *Ireland* was born after the Middle of the ſixth Century of Parents conſiderable both for their Birth and Vertue, who put him into the Hands of St. *Colomban* in his Infancy. That holy Monk, of whom we ſhall give a particular Account on the twenty firſt of *November*, found

found him full of excellent Diſpoſitions, which he improved, and had the Happineſs of ſeeing him make a conſiderable Progreſs in Vertue and Learning in a little Time. The Abbot of that Houſe was ſo well pleaſed with his Skill in expounding the holy Scriptures, that he deſired to ſee him dignified with the Sacred Character of Prieſthood; but it is moſt probable that he did not execute his Deſign; for the Saint did not receive holy Orders 'till his Journey to *France*, nor then without much Reſiſtance from his Modeſty. St. *Colomban* having form'd a Deſign of leaving his Country, and aiming at a greater Perfection in the penitential Life, choſe twelve Monks to accompany him on that Occaſion, of which *Gallus* was one. About the Year 589 this devout Body went for *England*, from whence they croſs'd over to *France*, and built the Monaſtery of *Anegray* in the Dioceſe of *Bezançon*. The Place which they choſe for that End was barren, wild, and exactly ſuch as thoſe Penitents could wiſh. They ſtaid there almoſt two Years; after which at the Intreaty of ſome Perſons of eminent Piety, who were deſirous of enjoying their edifying Converſation, they removed into *Burgundy*, where St. *Colomban* founded the Monaſtery of *Luxeu* in 592, which ſoon grew very conſiderable for Regularity and the Number of it's Inhabitants. Oct. 16

Gallus ſpent ſeveral Years in that Houſe in all the Tranquility he could deſire in a religious Life; but had afterwards his Share in the Mortification which *Thierry* King of *Burgundy*, gave St. *Colomban*. While that Prince exerciſed the Patience of the Abbot of *Luxeu* by frequent Baniſhments, our Saint was obliged to fly to *Theodebert* King of *Auſtraſia* for Protection, where he was ſoon after join'd by his holy Superior. *Theodebert* receiv'd them as Angels from Heaven, and expreſs'd great Satisfaction in being allow'd to entertain ſuch faithful Servants of God. After ſome Stay at his Court, *Columban* deſired Leave to go into *Italy* upon ſome Buſineſs with *Agilulf* King of the *Lombards*; but *Theodebert*, could not think of loſing ſo valuable a Perſon, and therefore begg'd he would chooſe what Place he pleaſed in his Dominions, where he might ſerve God peaceably and inſtruct his Subjects. The Saint accepted of the Profer, and, after much Oppoſition from the Idolaters in *Switzerland*, came to *Arbon* on the Lake of *Conſtance*, where he and his Companions were kindly receiv'd by *Willimar*, a holy Prieſt of that Town.

Upon Enquiry for a Place proper for the Reception of him and his Monks, *Colomban* was directed to a Deſart near *Bregentz*, where he went attended by our Saint and another, and found an old ruinous Chapel, once devoted to the Service of the true God, and ſince profaned by Superſtition and Idolatry. *Colomban*, full of Zeal for the Salvation of Mankind, could not bear to ſee the Natives

Oct. 16 Natives of that Country Slaves to the Devil, and therefore order'd our Saint to preach the Goſpel to them, becauſe he was well acquainted with their Language. Thoſe deluded People had fix'd three brazen Statues in the Wall of the aforeſaid Chapel, which they worſhiped as the ancient Gods of their Country to whom they ow'd all they enjoy'd. Upon the Day appointed for the ſolemn and publick Adoration of thoſe Idols the Concourſe of People was very conſiderable, and St. *Gallus* took that Opportunity of ſignalizing himſelf in the Cauſe of God. When he had reaſon'd for ſome Time in a ſtrong and invincible Manner againſt their abominable Religion, he grew warm, and in the Tranſports of his Zeal broke the Idols, and threw them into the Lake. Several of his Auditors embraced the Faith; while others, remaining in their Errors, reſented the Indignity done to what they eſteem'd ſacred. But nothing could hinder our Saint from purſuing the good Work, which he had ſo happily begun. *Columban* ſprinkled holy Water in the Chapel, dedicated that Building to the Service of the Almighty, conſecrated an Altar, and from that Time Divine Service was regularly perform'd there.

St. *Colomban*'s other Companions, whom he had left at *Arbon*, hearing what had paſs'd at *Bregentz*, came thither ſoon after, built themſelves Cells about the Chapel, and join'd the Work of the Hands to their pious Exerciſes. While every one was employ'd for the Maintainance of the whole Community, it was *Gallus*'s Buſineſs to make Nets for Fiſhermen, or provide Fiſh for the Reſt of that induſtrious Family of true Monks.

The Infidels, incenſed at the Loſs of their falſe Gods, carried their Complaint to Duke *Gunzon* Governor of the Place, which ſet forth that theſe Strangers had done nothing ſince their Arrival but create Diſturbances, and hinder the Original Inhabitants from hunting in the Neighbourhood; but, being too much enraged to wait the Deciſion of the Judge, they ſtole ſome Cattle that belong'd to the Monaſtery, and murther'd two of the Monks. The Governor, who was probably a Chriſtian, but more influenced by politick Reaſons than Religion, order'd *Columban* and his Diſciples to leave the Country. The Saint, inſtead of offering any thing in Juſtification of himſelf and his Religious Family, obey'd immediately; which he judged moſt prudent, as things then ſtood; for *Thierry* had defeated and kill'd his Brother *Theodobert*, and thus made himſelf Maſter of *Auſtraſia*, in which Kingdom the new Monaſtery lay. *Columban* and his Companions went for *Italy*; but *Gallus* being very ill at that Time was left behind. His Sickneſs increaſing, he was carried to *Arbon*, where *Willimar* receiv'd him with true Chriſtian Charity, gave him two of his Clergy to attend him during his Ilneſs, and took particular Care to ſupply him with all that

that was neceſſary or convenient for him, while in that Condition. Upon his Recovery, he applied himſelf to *Hiltibod*, a Deacon of *Arbon*, who was well acquainted with that Country, and deſired he would direct him to ſome convenient Place where he might ſpend the Remainder of his days in Retirement. *Hiltibod* was ſo well pleaſed with our Saint's Deſign that he engaged to accompany him to a Deſart well provided with Water, and the frugal Neceſſaries of Life, and ſhare the holy Pleaſures of Solitude and Piety with him. Oct. 16

Gallus was too well known in that Part of the World to remain long alone; the Reputation of his Vertue and Miracles ſoon brought him a great Number of Diſciples; and the Magiſtrate, who had baniſhed him and his Brethren from their former Retreat, being inform'd of his whole Conduct, changed his Mind ſo far as to promiſe him all the Service in his Power. We are told that a Daughter of that Governor being miraculouſly cured of a dangerous Diſtemper by our Saint, he loaded him with Preſents and offer'd him the Biſhoprick of *Conſtance*, then vacant by the Death of *Gaudentius*. *Gallus* accepted of that Nobleman's Preſents with a View of beſtowing them on the Poor at *Arbon*, but declined the proferr'd Dignity with a becoming Modeſty. The Duke, not ſatisfied with the Refuſal, aſſembled the Biſhops of that Province; who, being directed to proceed to the Choice of a Paſtor for the Church of *Conſtance*, were unanimous in naming our Saint to that Poſt. *Gallus* ſtill perſiſted in his Reſolution of remaining in his humble State; and by Way of Excuſe let the Electors know it was his Opinion that he could not accept of the vacant See without his Abbot's Permiſſion; adding that it was not probable that *Columban*, who had forbid him to ſay Maſs when he left him, would conſent to that Promotion. Finding him invincible on that Article, the Biſhops deſired he would at leaſt oblige them ſo far as to recommend a proper Perſon to their Choice. *Gallus* named *John*, a Deacon and one of his religious Family, who was placed in the Epiſcopal Chair without any farther Enquiry into his Morals, and Capacity; and the Saint made a Sermon at his Conſecration, which is extant at this day among other valuable Pieces in a Book intituled *The Library of the holy Fathers*.

After ſome Days Stay with the new Biſhop, which were employ'd in furniſhing him with Directions for his Conduct in that exalted Station, he return'd to his Deſart, where he built a Church, and raiſed twelve Cells for his Monks. This was the humble Beginning of the famous Abby of St. *Gall*, which is ſtill ſtanding in the Dioceſe of *Conſtance*, ſurrounded by a Town of the ſame Name. That Houſe is now govern'd by St. *Benedict*'s Rule, and among others

Oct. 16 other Privileges annex't to it, the Abbot is a Prince of the Empire. *Gallus* had paſs'd above two Years without approaching the Altar; but, as the Prohibition reached only to the Time of *Colamban*'s Death, being inform'd of that Event in a Viſion, he reaſſumed the Exerciſe of his Functions, and ſaid Maſs for the Repoſe of his dear Maſter's Soul. When he had finiſhed the tremendous Sacrifice, he diſpatched his Deacon, whom the Author of his Life calls *Magnoald*, to a Monaſtery in the Territories of *Milan*, where St. *Colomban* had reſided ſince he left *Switzerland*, to inform himſelf of the Truth; where he was aſſured of what the holy Abbot had declared. This happen'd in 615 and ten Years after the Monks of *Luxeu*, having loſt their Superior, deputed ſix of their Number to entreat our Saint to undertake the Government of that Monaſtery. *Gallus*, who had refuſed to accept of the Biſhoprick of *Conſtance*, declined the Propoſal on the ſame Motives of Humility; for that Abbey was then grown very conſiderable for it's large Revenues and the Honours annex'd to it by the Benevolence of temporal Princes.

Gallus, always maintain'd a cloſe Union with *Willimar*, his old Friend, and Benefactor. Being now both well advanced in Years, and ſeldom meeting, that Prieſt, he complain'd of the Seperation in ſuch Terms as expreſs'd his Value for our Saint, and thinking his End near, earneſtly entreated him to make one Journey more to *Arbon*, and allow him the Satisfaction of embracing him once more before he left the World. The Saint complied with his Requeſt, reached *Arbon* ſome few days before the Feaſt of the Dedication of the Church in that Town, and preached to a numerous Congregation aſſembled on that ſolemn Occaſion. This is the laſt Act we find recorded of the holy Abbot, who fell ill three days after that Feſtival, and died there after four days Sickneſs on the ſixteenth of *October*. Authors are divided on the Year of his Paſſage to Immortality; but the moſt probable Opinion is that he finiſhed his Courſe in 646.

John, whom our Saint's Intereſt had placed in the See of *Conſtance*, was then alive, and removed his Body to his Hermitage, where God manifeſted the Sanctity of his Servant by Miracles. The *Roman* Martyrologe honour, his Memory on the Day of his Departure.

The

The XVII Day.

Oct. 17

Saint *HEDWIGIS*, Dutchess of *Poland*.

THE Princeſs, whom the Church honours this day among her Saints, was Daughter to *Berthold*, Duke of *Carinthia*, Marquis of *Moravia*, and Count of *Tirol*, and *Agnes* Daughter to the Count of *Rotlech*, and happy in an Innocence and Integrity which made her much more conſiderable than her illuſtrious Birth. All her Inclinations were turned to Vertue as ſoon as ſhe was capable of diſtinguiſhing Good from Evil, and ſhe diſcover'd no Marks of Levity even in her Infancy. She was placed very young in the Monaſtery of *Lutzingen* in *Franconia*, and there inſtructed in the holy Scriptures, which proved her greateſt Comfort in the whole Courſe of her Life. At twelve Years of Age ſhe was married to *Henry* Duke of *Sileſia* and *Poland*, a Match in which ſhe engaged more out of Compliance with her Parents than any Inclination to that State. After the Birth of her ſixth Child ſhe engaged her Husband to perpetual Continence; to which they obliged themſelves by an expreſs Vow in the Preſence of their Biſhop; and after that Solemnity, which could not be kept private, lived apart, and never met but before Company, to avoid giving Scandal to the Weak.

Hedwigis undertook the Education of her Children, whom ſhe form'd to the Service of God with a religious Care, and had the Pleaſure of ſeeing her Labours crown'd with Succeſs. She was particularly diligent in regulating her whole Family by the Maxims of the Goſpel; eſtabliſhed the Service of God in her Houſe; baniſhed Lies, Detraction, and every thing contrary to Modeſty and Decency wherever ſhe had any Authority. At her Perſuaſion the Duke founded a Monaſtery for *Ciſtercian* Nuns at *Trebnitz* near *Breſlaw* in *Sileſia*. This Building was begun in the Year 1203, the Church dedicated in 1219, and the Houſe ſo liberally endow'd that it was capable of holding and maintaining a thouſand Perſons. The holy Foundreſs furniſhed it with a great Number of Widows and Maids, among which was *Gertrude*, her own Daughter, afterwards Superior of that Community. The Convent of which we are ſpeaking, was alſo made a Nurſery of Piety for young Ladies, eſpecially ſuch as were reduced by the Misfortunes of their Parents, or other Caſualties; thoſe who were diſpoſed to a monaſtick Life were profeſs'd in that or any Houſe which they preferr'd; and ſuch as were inclined to the married State were by her Charity placed advantageouſly in the World.

Oct. 17 The Saint had always entertain'd a contemptible Opinion of all the World calls great, oradmires; ſhe carried her Diguſt of the Vanities of this Life ſo far as to ſtrip herſelf of all the gaudy Ornaments, which amuſe the greateſt Part of her Sex, and wear nothing that could diſtinguiſh her from Perſons of
1. Ep. 3. 3 a lower Rank. Always mindful of St. *Peter*'s Leſſon of Modeſty and Simplicity to the Women, ſhe had hever given into the Practice of ſetting herſelf off to Advantage by the little Artifices of Dreſs, and Decorations which that great Apoſtle condemns, but directed all her Cares to adorning her Soul in ſuch a manner as might engage the Affections of her Heavenly Spouſe. The Simplicity which ſhe had obſerved, while with her Husband, was upon that Seperation converted into ſomewhat ſtill more ordinary; for from that Time her Hiſtorian tells us ſhe wore only plain gray Stuff. Her Deſire of advancing in Perfection put her upon leaving the Palace; and fixing at *Trebnitz* near the Monaſtery in Company of ſome devout Perſons of her own Sex. While ſhe was there ſhe frequently retired into the Houſe, lay in the Dormitory, complied with all the penitential and pious Exerciſes of that Community; and nothing but a Deſire of continuing her Aſſiſtance to the Poor hinder'd her from embracing a Religious State. The Duke, her Husband, was ſo far from being diſſatisfied with her Conduct, that he made it his Buſineſs to copy her Example as far as his Station in the World would allow. His whole Thoughts were directed to adminiſtring Juſtice to his Subjects, and making Religion flouriſh in his Dominions by Chriſtian Laws. He obſerved the Modeſty and Recollection of a Monk in the Midſt of a Court, and was acknowledged by all the Father of his People, the Support of the Weak, and a complete Model for his Subjects in all that related to Piety. We ſhould have thought the Duke's Panegyrick unſeaſonable when we undertake to ſpeak only of the Dutcheſs, if we did not conſider that his Commendation has a direct Tendency to inhance her Character in the Minds of our Readers, whoſe excellent Example incited that Prince to the Practice of ſuch Vertues as ſeldom appear on the Seat of ſovereign Power.

Hedwigis was remarkable for a happy Equality of Temper, and a Tranquility which ſeem'd proof againſt all Diſturbance. Upon receiving the News of her Husband being wounded in Battle, and taken Priſoner by *Conrad* Duke of *Kirn*, ſhe ſaid without the leaſt Emotion that ſhe hoped to ſee him at Liberty, and in good Health in a little Time. The Conqueror rejected all Terms that could be offer'd for *Henry*'s Freedom; which untractable Obſtinacy obliged his Son of the ſame Name to raiſe an Army, and attempt his Reſcue. *Hedwigis* had a Soul too tender and full of Humanity to hear of the Effuſion

Effuſion of Chriſtian Blood without doing all in her Power toward diverting Oct. 17
that Evil; which inſpired her with a Reſolution of going in Perſon to *Conrad*, and ſoliciting her Husband's Delivery. The very Appearance of that vertuous Lady ſtruck the haughty Duke with Terror, diſarm'd him of all his Rage, and awed him into a Compliance with her Demands.

In the Year 1238 the good Duke of *Poland* died; and the Nuns of *Trebnitz* expreſs'd their Senſe of that Loſs by Tears, and other Marks of Grief, while *Hedwigis* was the only Perſon who could think of the deceaſed Prince with dry Eyes; ſhe urged Reſignation to the Will of God, and the Unreaſonableneſs of ſuch an ungovern'd Grief, with a Serenity of Mind, and Compoſure of Features which ſhew'd her a great proficient in the Vertues which ſhe recommended. Three Years after her Patience was put to another ſevere Trial by the Death of *Henry the pious*, her eldeſt Son, who fell in an Engagement with the *Tartars*. His Widow and Siſter, then Abbeſs of *Trebnitz* were inconſolable upon hearing of that Misfortune; but *Hedwigis* in the ſame uniform Spirit of Reſignation, enforced that excellent Diſpoſition of Mind to the two young Ladies, and taught them to join her in adoring, and ſubmitting to the impenetrable Decrees of God, who is abſolute Maſter of his Creatures.

The remaining Part of our Saint's Life was one continued Series of Pennance, Devotion, and Charity. Ever ſince the Year 1203 ſhe had abſtain'd entirely from Meat; her Brother the Biſhop of *Bamberg*, and ſeveral others, whom ſhe eſteem'd, had endeavour'd to prevail with her to treat herſelf with leſs Severity; but in vain. She never broke through this Rule which ſhe had impoſed on her ſelf, but once, in Compliance with the Commands of *William* of *Modena*, Legate from the holy See, who employ'd all the Authority of his Character to obliged her to eat Meat, when much indiſpoſed. Her uſual Method ſince the aforeſaid Year had been to live on Bread and Water on *Wedneſdays* and *Fridays* and all the Faſts of the Church: on *Mondays* and *Saturdays* Herbs and Roots were her only Food; and on *Sundays*, *Tueſdays*, and *Thurſdays* ſhe allow'd herſelf Fiſh, and Whitemeats; ſhe wore a coarſe Haircloth next her ſkin; walk'd barefoot in the rougheſt Roads; and took a ſhort Repoſe on the Floor cover'd with a Skin.

It is impoſſible to expreſs the exact Recollection, which ſhe obſerved when at Prayers; and much more ſo to convey a juſt Idea of the Tranſports of her holy Soul while thus converſing with her God. Her Attendance on the publick Service of the Church was conſtant, and her Behaviour there particularly edifying. Her Charity had no other Bounds but the Neceſſities of her Neighbours; and not only her Fortune, but all the Gifts with which Heaven had

Oct. 18 favour'd her, were employ'd for the Relief and Comfort of the Miſerable; of this Sort was the Power of Miracles, with which the Almighty had entruſted her.

The Author of our Saint's Life tells us ſhe had the Gift of Propheſy, which enabled her to foreſee her own Death ſome Days before ſhe fell into her laſt Sickneſs. It conducted her to the Port of eternal Reſt on the fifteenth of *October* 1243. Her Body was depoſited in the Church belonging to the Convent of *Trebnitz*, where her Sanctity and Glory were manifeſted by a great Number of Miracles, which haſten'd her Canonization. That Ceremony was perform'd with due Solemnity by *Clement* IV on the Anniverſary of her Deceaſe in 1267, the Day on which the Roman Martyrologe mentions her Name; but *Innocent* XI, who was raiſed to the holy See in 1676, placed the Office of our Saint on the ſeventeenth of *October*.

The XVIII Day.

St. *LUKE*, Evangelist.

Rom. 16. 21. ST. *Luke*, was a Native of *Antioch* in *Syria*, and Relation of St. *Paul*, but educated in pagan Superſtition. He was brought up to Learning from his Infancy; and his own Writings are a ſufficient Proof of his thorough Acquaintance with the *Greek* Tongue; which has led ſome to conclude him a *Grecian* by Birth. Some Authors ſuppoſe he became a *Jew* before he profeſs'd the Faith of *Chriſt*; but others are of Opinion that he paſs'd from Paganiſm to Chriſtianity; and the Title of *Proſelyte*, which is given him by the Ancients, may be applied to our Saint 'though he never receiv'd Circum-

Col. 4. 14 ciſion, or practiſed the Law of *Moſes*. He was a Phyſician before his Converſion; and in all Probability profeſs'd the ſame Art after he engaged in the School of *Jeſus Chriſt*; for St. *Jerom* aſſures us he was very eminent in his Way.

Our Saint was the inſeperable Companion of the Apoſtle of the Gentiles;

Act. 16. but it is not certainly known when he began to follow him. We find, indeed, that he was with him when he travell'd from *Troas* to *Macedonia* about the Year fifty one; and we have good Reaſon to believe he never quitted his Maſter for any conſiderable Time 'till his laſt Impriſonment at *Rome*. He

v. 12. ſpent ſome Days with St. *Paul* at *Philippi*, according to his own Account of the

the Matter ; but has not told us how he was employ'd or where he went from Oct. 18
that Time to the Apoſtles Journey to *Jeruſalem*, which happen'd about ſix
Years after. During this Interval it is ſuppoſed he wrote the Goſpel, which
bears his Name. St. *Matthew* and St. *Mark* had already publiſhed their Ac-
count of our Saviour's Life and Actions ; but other pretended Goſpels appear-
ing at that Time, from which the Truth ſuffer'd very much, our Evangeliſt
thought proper to inſtruct his illuſtrious Friend *Theophilus* and the whole Chri-
ſtian Church in the aforeſaid Particulars, as he receiv'd them from the Apo- Luke. 1.
ſtles, and others who had attended our Lord during the whole Courſe of his
publick Miniſtry. It is uſually thought, that whenever S. *Paul* uſes the Phraſe
my Goſpel, he means this Piece ; but then the Meaning of that Way of ſpeaking,
according to St. *Irenæus*, is, that *Luke* wrote the ſame Doctrine which the A-
poſtle had taught and preached, or that he ſet him on that Work.

About the Year 56 St. *Paul* ſent our Saint with *Titus* to *Corinth* ; for St.
Jerom, who is follow'd by all Commentators in that Point, expreſsly, ſays *Luke*
is the Man whom the Apoſtle commends ſo highly in his ſecond Epiſtle to the c. 8. v. 18.
Corinthians. He tells that People the Church had aſſign'd him that excel- &c.
lent Perſon as a Companion in his evangelical Labours. Not long after they
arrived at *Corinth*, St. *Paul* went to that City ; and from thence wrote his E-
piſtle to the *Romans*, in which he mentions our Saint by the Name of *Lucius*, c. 16. v.
and calls him his Kinſman. But we have already ſaid, after S. *Jerom*, that the 21.
Evangeliſt was St. *Paul*'s inſeperable Companion 'till his Death ; and conſe-
quently the Travels of that Apoſtle were thoſe of our Saint.

The *Acts of the Apoſtle* are by St. *Jerom* and moſt antient Writers attribu-
buted to St. *Luke* ; whoſe chief Deſign in that Work ſeems to have been to
give the Hiſtory of his Maſters Labours and Sufferings for the Goſpel, which
he had done in a plain and unaffected Manner, 'though in an elegant Stile,
and brought his Account of that great Apoſtle down to the ſecond Year of
his Stay at *Rome*, the Time when he compoſed that Piece. Some have be-
lieved him the Author of the Epiſtle to the *Hebrews* ; and others made
him only Tranſlator of that Book from the Language of that People ;
both theſe Opinions are founded on the Semilitude of the Stile.

We know but little of St. *Luke*'s Hiſtory after St. *Paul*'s Martyrdom. Ac-
cording to St. *Epiphanius*, he undertook to preach *Jeſus Chriſt* in *Italy*, *Gaul*,
Dalmatia, and *Macedonia*. The moſt feaſible Account of his Death places
it in *Patras*, a City of *Achaia* ; and St. *Jerom* ſays it happen'd in his eighty
fourth Year, without ſpecifying the Manner of it. The Emperor *Conſtantius*
removed the venerable Relicks to *Conſtantinople* in the Year 357, where they

were

Oct. 19 were receiv'd with great Solemnity, and laid in the Church built by *Conſtantine* the Great in Honour of the twelve Apoſtles. Our Saint's Feſtival is obſerved on the eighteenth of *October* by the Churches of the Eaſt and Weſt; and his Name ſtands among thoſe of Saints of the firſt Rank in the Calendar of the Church of *England.*

The XIX Day.

St. *PETER* of *ALCANTARA.*

THE Saint, whoſe Memory we celebrate this Day was born at *Alcantara* a ſmall Town in the Province of *Eſtramadura* in *Spain* in the Year 1499. *Alphonſo Garavito*, his Father, was a Lawyer by Profeſſion, and entruſted with the Government of that Town: *Mary Villela de Sonabria* his Mother, a Lady of good Extraction; but both more valuable for their Piety and perſonal Merit than the Rank they bore in the World. Upon the firſt Dawn of Reaſon, *Peter* diſcover'd ſuch happy Diſpoſitions to Virtue, and was ſo conſtant and indefatigable in his Addreſſes to Heaven as ſoon as he underſtood his Dependence on God, that his Parents had good Reaſon to hope for all in him that could be deſired in a Child. He had not finiſhed his Philoſophy in his own Country when his Father died; but that Loſs was ſupplied in ſome Meaſure by a worthy Gentleman, who married his Mother, and ſent him to ſtudy the Canon Law at *Salamanca.* During the two Years, which he ſpent in that Univerſity, his Life was perfectly regular, and his whole Time divided between his Cloſet, the publick Schools, the Church and the Hoſpital.

In 1513 he was recalled to *Alcantara*, where the Devil attack'd him with ambitious Thoughts, and inſinuated how conſiderable a Figure he might make in the World, if he would but purſue what ſeem'd within his Reach. But God ſupported him with his Grace, gave him the Victory over his ſubtle and vigilant Enemy, and inſpired him with a Reſolution of embracing a religious Life, where he might have no Concern but that of ſecuring his own Salvation. The Order of St. *Francis* was *Peter*'s Choice; and he took the Habit in the Convent of *Manjarez* ſituated in the Mountains which run between *Caſtile* and *Portugal.* The Saint was but ſixteen Years of Age when he enter'd that Houſe; but his Zeal, and the extraordinary Marks of a true Vocation facilitated his Admiſſion; and his Behaviour during his Noviceſhip

was

was ſuch as left no Room to doubt of his being directed thither by the Spirit of God. His Faſts were rigorous; his Meals and Reſt ſhort; the moſt mortifying Auſterities had nothing frightful or difficult for him; his Diſengagement from the World and Union with his Creator ſuffer'd nothing from his various Employments in the Monaſtery. He had firſt the Care of the Veſtry; then, of the Gate, and afterwards of the Cellar; all which Offices he diſcharged with uncommon Exactneſs, and without the leaſt Diſſipation. Oct. 19

A few Months after his Profeſſion, *Peter* was ſent to a remote and ſolitary Convent at *Belviſo*; where he built himſelf a Cell at ſome Diſtance from the reſt, with Mud and the Branches of Trees, in which he ſpent the Day, and practiſed his Mortifications without Interruption or being ſeen; a Pleaſure which he enjoy'd ſome Time without Diſcovery, and about three Years after was ſent to *Badajoz* by his Provincial. His Buſineſs there was to appear at the Head of a new Community lately eſtabliſhed in that City, the Metropolis of *Eſtremadura*; and we may eaſily judge what were his Superiors Sentiments of our Saints Prudence, and other Qualifications, when we conſider him in that Situation before he was twenty one Years of Age. When he had ſpent three Years in that Poſt, the Time fixt by the Rules of the Order for holding the Office of Guardian, he receiv'd his Provincial's Command to prepare for holy Orders. All the Excuſes and Objections, which his Humility could form on that Occaſion did but confirm his Superior's Reſolution of being obey'd; ſo that he was obliged to receive Prieſthood in the Year 1524, and was ſoon after employ'd in Preaching. The enſuing Year our Saint was made Guardian of the Convent of *Our Lady of the Angels*; in which Station he conſider'd himſelf as a Servant to the whole Communnity, and would be diſtinguiſhed from them only by the indiſpenſible Obligation of encouraging them in the Practice of Penance by his own Example.

Upon quitting that Poſt Preaching was his chief Employment, and the Word of God in his Mouth produced ſurprizing Effects in the Hearts of his Auditors. The Succeſs of his Labours in that Way encouraged him to continue them ſix Years together, after which he made it his earneſt Petition to be placed in a Convent, where he might enjoy the Pleaſures of religious Solitude, and divine Contemplation. In Complyance with his Requeſt, *Peter* was ſent to that of *Lapa*; but at the ſame Time was commanded to undertake the Government of that Houſe. While he was there he compoſed a ſmall Treatiſe *On Prayer and Contemplation*, at the Inſtance of a particular Friend, who had often heard him diſcourſe on that Subject, and was deſirous of ſeeing his excellent Rules in Writing. The Reputation of the Author made every

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Oct. 19 one eager to peruſe that Piece; and in a little Time it found it's Way to the moſt diſtant Parts of *Spain*. All the Franciſcan Monaſteries, and ſome others receiv'd it as a Rule for the Conduct of their Novices in the Practice of Prayer; and it procured him the Friendſhip and Eſteem of the moſt celebrated Maſters of ſpiritual Life. The Publick, upon reading this Treatiſe, conceived ſo exalted an Idea of the Saint, that he had preſſing Invitations from all Parts to preach the Word of God. *John* III, King of *Portugal*, being acquainted with his Character, deſired to ſee him at *Lisbon*. *Peter* could not decline that Journey, enforced by the Command of his Provincial, when he was aſſured that his Preſence might promote the Glory of God, and be inſtrumental in the Salvation of his Neighbour; but made it on Foot. He appear'd a ſecond Time at that Prince's Court ſoon after; and, during his ſtay there, converted ſeveral Perſons of the firſt Rank. The Infanta *Mary*, Siſter to the King, did all in her Power to retain him there; but *Peter* had no Reliſh for the Splendour, and Noiſe of a Palace; and the Superiors of his Order, who deſign'd him for a more extenſive Miſſion, were not well pleaſed at his being confin'd to ſo narrow a Corner of the World. While the Saint was in this uneaſy Situation the Inhabitants of *Alcantara*, being divided, came at laſt to a Reſolution of referring their Caſe to him, and acquieſcing in his Determination; which made it neceſſary for him to haſten to that City; and the King of *Portugal*, and his devout Siſter were too good to oppoſe ſo charitable a Work.

As ſoon as *Peter* had reſtored Peace among the Inhabitants of *Alcantara*, he was choſen Provincial of *Eſtramadura*. His Age was then inferiour to what was required for that Poſt; but that Difficulty, 'though warmly urged by himſelf, was allow'd no Weight; all being perſuaded that he was old enough, becauſe full of Vertue and Prudence. His Conduct ſufficiently juſtified their Choice; for he acquitted himſelf of all the Duties of that Station with univerſal Applauſe and, when his Time was expired, made a Journey into *Portugal* in Company with ſome of the moſt vertuous of his Brethren, where he laid the firſt Foundations of the reform'd Province of *Arabida*. The Place which bore that Name was a Cluſter of barren Mountains, and conſequently very well ſuited to the Deſign of our Saint and his Companions. Upon their Arrival to this Scene of Penance, they applied to the Duke of *Aveiro* for Leave to ſettle there; who not only granted their Requeſt but aſſiſted them in raiſing Cells in the habitable Parts of the Place. The new Hermits led a very auſtere Life in the Mountains: they wore nothing on their Feet; lay on

Bundles

Bundles of Vine Twigs, or the bare Ground : Neither Meat nor Wine were admitted to their Table ; and Fiſh appear'd only on Feſtivals. *Peter* undertook to awake the reſt at Midnight ; at which Time they ſaid their Mattins together, and continued in Prayer 'till break of Day. Then they repeated *Prime*, which was follow'd by one Maſs only, according to the original Regulation of their holy Founder St. *Francis* ; and the Afternoon was divided between Acts of Devotion and Labour. They had not been long in that Deſart when they obtain'd the General's Leave to admit Novices ; and a Grant of the Convent of *Palhaës* for their Reception and Trial. *Peter* was obliged to undertake the Government of this new Houſe, and the Direction of ſuch as preſented themſelves. Oct. 19

The intended Reformation being now on a good Foot, our Saint was in the Year 1544 recalled into *Spain*. His Provincial's Deſign in that Order was to engage him in the Service of the ſeveral Churches in his own Country, who deſired nothing more than to receive the great Truths of Salvation from his Mouth. But *Peter*'s Love of Retirement, which was now his predominant Paſſion, carried him to the moſt retired Convent he could find ; and, after four Years ſpent in that Manner, he was allow'd to return to *Portugal*, at the Requeſt of Prince *Lewis* the King's Brother, and his old Patron the Duke of *Aveiro*. During the three Years, which *Peter* remain'd in that Kingdom, he raiſed his new Congregation to a very flouriſhing Condition ; but his Reputation for Sanctity drew ſo many Eyes on him, and gave ſo much Interruption to his Retirement that he haſten'd back to *Caſtile*, where he hoped to enjoy more Quiet.

In the Year 1554 our Saint form'd a Deſign of eſtabliſhing a Body of Friars in the rigorous Practice of St. *Francis*'s Rule, as given by himſelf ; and upon offering his Plan to *Julius* III, then in St. *Peter*'s Chair, he obtain'd a Brief from his Holineſs ; which was receiv'd by the Provincial of *Eſtremadura*, and approved of by the Biſhop of *Coria*, who gave him an Hermitage in his Dioceſe ; where he and one Companion might make an Eſſay of what they propoſed. After ſome Trial, *Peter* went to *Rome*, where he was favour'd with a ſecond Brief from the Pope, and Letters from his General empowering him to erect a new Convent, according to his Scheme. At his Return he executed his Project with the Aſſiſtance of ſome Perſons of Quality, who were glad to contribute to that good Work. The Houſe was built near *Pedroſo* ; and by his Direction it was but thirty two Feet long, and twenty eight wide. The Cells were ſo ſmall that it was impoſſible his Diſciples ſhould forget their Engagement in a penitential Life, while lodged there.

Oct. 19 When *Charles* V began to entertain ſerious Thoughts of reſigning the Crown of *Spain* to his Son *Philip*, and the Imperial Scepter to his Brother *Ferdinand*, and end his Days in a Monaſtery, he deſired to put his Conſcience under the Direction of our Saint; but could not prevail with him to undertake that Charge. *Peter* had not the ſame Succeſs when his General named him Commiſſary for reforming the Order in the whole Kingdom of *Spain*. Being inveſted with that Authority, he made Uſe of it for promoting the particular Reformation, which he had begun with univerſal Approbation. About that Time the Saint, going to *Avila*, contracted an Acquaintance with St. *Tereſa*, and was very ſerviceable to that holy Woman in ſolving her Doubts, and diſpelling ſome Clouds which then hung on her Mind. He examin'd into her Manner of praying, ſpoke much in it's Commendation, and at his Leiſure ſent her in Writing his Reaſons for approving of her Conduct in that Point; which *Tereſa* look'd on as ſo many weighty Deciſions in Favour of her Practice, and Rules of Spirituality, on which ſhe might ſafely depend.

Some Diſputes ariſing between the Houſes which had embraced our Saint's Reformation, and thoſe which retain'd their former Diſcipline, he was obliged to make a ſecond Journey to *Rome*, where *Paul* IV granted him two very conſiderable Briefs for the Support of his new Inſtitute. At his Return to *Spain*, he had the Satisfaction of obſerving the Bleſſing of God attend his Endeavours in ſo ſignal a Manner that in leſs than ſix Years after he began to execute his Deſign, there appear'd nine Houſes, which own'd him their Founder and Superiour. *Peter* had no ſmall ſhare in St. *Tereſa*'s Reformation of the *Carmelite* Order; he removed ſeveral Obſtacles in that Saint's Way, and was very ſerviceable to her in purſuing the Work for which that holy Woman is ſo juſtly commended.

Peter exerted himſelf with the utmoſt Vigour in Favour of his penitential Family 'till the Year 1562. He was ſeiz'd with a Fever in his Convent of *Vicioſa*; from thence he was removed to the Duke of *Orepeſa*'s Country Seat; but ſoon after at his own Requeſt carried to *Arenas*, where he had the Satisfaction of expiring in the Arms of his Brethren on the eighteenth of *October* in the 63d Year of his Age. St. *Tereſa* aſſures us that ſhe was favour'd with a glorious Appearance of her holy Friend and Director after his Death; and that he broke out into this Extaſy: *O happy Penance, that is rewarded with ſo much Glory!*

His venerable Body was buried in the Church belonging to the Houſe in which he died. Some Years after, the Friars with the Biſhop of *Avila*'s Permiſſion, took it up, put it into a Coffin, and fixt it in the Wall of their Church.

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The Reputation of the Miracles perform'd at his Interceſſion prevail'd with Pope *Gregory* XV to beatify him in 1622; and *Clement* IX. canonized him in 1669. His Office is transferr'd to the nineteenth of *October*, becauſe the Day of his Death is taken up with the Feaſt of St. *Luke*. Oct. 20

The XX Day.

St. *ARTEMIUS*, Martyr.

ARTEMIUS, whoſe Memory the Church venerates this Day, was Commander of the Forces in *Egypt*, when *Julian* the Apoſtate came to the Imperial Crown in the Year 361. In that Quality he was to aſſiſt the Prefect or Governor of the Country in keeping the Peace among that mutinous People. The Pagans of *Alexandria*, hearing of the Emperor's Diſpoſition in Regard to Religion, thought this a favourable Opportunity of purſuing their Revenge for what they pretended they had ſuffer'd from him during the two preceeding Reigns. *Julian* coming to *Antioch* in 362, their Complaint was drawn up in Form and laid before that Prince; which turn'd chiefly on two Points, *viz.* his having demoliſhed ſeveral of their Idols in the Time of *Conſtantine* the Great; and aſſiſted *George* the *Arian* Biſhop of *Alexandria*, in plundering the Temples of their Gods. Upon reading their Accuſation the Emperor order'd *Artemius* to repair to *Antioch*, and anſwer to what was urged againſt him by his Enemies. It appear'd at his Trial that the General had really been particularly active in deſtroying Idolatry, and removing the Objects of Pagan Worſhip under *Conſtantine* and his Son *Conſtantius*; a Crime which the Apoſtate could not pardon, and which could be expiated only by the Blood of the Offender. *Artemius* was firſt deprived of his Commiſſion, ſtripp'd of all he had in the World, and then beheaded.

The Sedition at *Alexandria* after the General's Death was a ſufficient Proof of the Intention of the Pagan Inhabitants of that City in taking him off; and his Power was ſo conſiderable that the Apoſtate ironically ſtiled him *the King* of *Alexandria*. The Church has conſecrated his Memory, and honours him among her Martyrs. Both the *Greeks* and *Latins* place his Feſtival on the twentieth of *October*, as appears from the Menologe of the former, and *Roman* Martyrologe.

Julian, writing an Account of his Proceedings againſt *Artemius*, lays the Death of his Brother *Gallus* to our Saint's Charge; but that it is well

Oct. 21 known that that artful Prince uſually forged imaginary Articles againſt ſuch as he perſecuted on the Account of Religion, and that *Gallus* loſt his Head by the expreſs Order of *Conſtantius*, who look'd on him as no better than a hot-headed inſolent Commander, ripe for Rebellion; and we may judge of the Senſe of the Chriſtian Church in Regard of our Saint by the Honour paid to his Memory in the firſt Ages.

The XXI Day.

St. *HILARION*, Abbot.

HILARION, the Founder of the Monaſtick Life in *Paleſtine*, was born toward the Cloſe of the III Century in a ſmall Town about five Miles South of *Gaza*. His Parents, who were Pagans, ſent him to take his firſt Rudiments of Learning at *Alexandria*; but we are not told how he became acquainted with the Chriſtians in that City nor from whom he receiv'd his Inſtruction in the Faith. St. *Jerom*, his Hiſtorian, begins the Account of his Life with a Commendation of his Capacity for Learning, his happy Progreſs in his Studies, and the Purity and Innocence of his Morals, which procured him the Eſteem and Affection of all who converſed with him. He was a great Proficient in the Art of ſpeaking; but his moſt ſubſtantial Commendation is that, being full of Faith and the Love of God, he preferr'd religious Aſſemblies to profane Shows, and always choſe rather to pray than divert and amuſe himſelf.

Hilarion, having heard of St. *Anthony*, whoſe Name was than well known all over *Egypt*, made a Viſit to that holy Man in his Deſart about the Year 306. Upon the Sight of that excellent Solitary, he was ſtruck with a Veneration for his Virtue, which appear'd in every Feature; but his Converſation was ſo delightful, that *Hilarion* ſtaid with him two Months; during which Time he was very exact in obſerving every Particular of that Saint's Conduct; but not being able to bear the Crouds that reſorted to St. *Anthony* on different Accounts, ſome for Inſtruction, others for Cure, he took his Leave of the Deſart attended by ſome of that Great Maſters Diſciples, who join'd him in the Reſolution of fixing in a Way like that of S. *Anthony* in his Youth.

At his Return to his Country, finding his Father and Mother dead he made over Part of his Subſtance to his Brothers, and gave the other among the Poor. *Hilarion* was not above ſixteen Years old when he made this extraordinary Step; after which he retired to a ſolitary Place about ſix Miles from

from *Majuma*, which *Conſtantine* the Great made a City in Conſideration of the Readineſs with which it's Inhabitants embraced Chriſtianity in his Reign. Oct. 21 His Friends and Relations could not but blame his Choice, and endeavour'd to diſſuade him from ſettling in a Deſart, which they aſſured him was infeſted with Robbers, and Aſſaſſins; but no Danger could deter him from the Proſecution of his Deſign, and all the Anſwer he made to their Advice was that he fear'd Nothing but Eternal Death. This Reſolution in one ſo Young and tender as our Saint was both ſurprizing and edifying to all who knew him; his Conſtitution was ſo weak that the leaſt Exceſs of Heat or Cold affected him very ſenſibly; and yet his whole Cloathing conſiſted only of a Piece of Sackcloth, a Leather Coat which St. *Anthony* gave him, and an ordinary ſhort Cloak. At his firſt entring on that penitential Life he renounced the Uſe of Bread, and for ſix Years together his whole Diet was fifteen Figs a Day, which he never took 'till Sunſet. When he felt the Attacks of any Temptation he retrenched Part of his ſcanty Meal; and ſometimes ſpent three or four Days without eating. His Employments in the Deſart were digging, and making Baſkets; the latter of which provided him with the frugal Neceſſaries of Life.

During the firſt four Years of his Penance he had no other Shelter from the Inclemencies of the Air than a ſort of Arbor compoſed of Ruſhes, and other Greens which he found in a neighbouring Marſh; after that he raiſed himſelf a ſmall Hermitage, which was to be ſeen in St. *Jerom*'s Time; where he Slept on a Ruſh Mat, and ſometimes on the bare Ground. He cut his Hair but once a Year and that at *Eaſter*; never waſhed the Sackcloth which he wore next to his Skin; nor put off his Coat while it would hang on his Back. At the Age of twenty one he made ſome Alteration in his Diet, but not in Favour of his Appetites; for three Years together he lived on a ſmall Quantity of Lentils ſteep'd in cold Water; and his whole Food for the three next Years was Bread, Salt, and Water. From his twenty ſeventh Year to his thirty firſt he eat only wild Herbs, and raw Roots; and from thirty one to thirty five he confined himſelf to ſix Ounces of Barley Bread a Day, to which he added a few boil'd Herbs without Oil; which he uſed afterwards upon finding his Sight decay, and other Inconveniencies reſulting from his Manner of living. Thus he went on 'till his ſixty fourth Year, when, thinking his Departure not far off, he retrenched his Bread, and from that Time his whole Meal never exceeded five Ounces.

Any one, who knows the Malice and Induſtry of the Enemy of our Salvation, will eaſily believe that our Saint did not paſs his Days in the Deſart without ſome Diſturbance from that infernal Spirit. The Warmth of *Hilarion*'s Youth

Oct. 21 Youth was the first thing that the Tempter employ'd against him; but the holy Hermit reduced the irregular and violent Motions of the Flesh by severe Mortifications and hard Labour. The Adversary, thus worsted, renew'd the Attack, and assaulted the Saint in several Shapes; sometimes that subtle Spirit alarmed him with great Variety of Noises; at others he endeavour'd to affright him with hideous Appearances, and monstrous Spectres; and when all this terrible Artillery proved too weak, he shifted the Scene, and presented him with all that could delight and charm the Senses.

According to St. *Jerom*, our Hermit had spent twenty two Years in his Desart, before it pleas'd God to make him famous for the Gift of Miracles. The first that is recorded is the Cure of Barrenness, which follow'd his Prayers for that Favour; but the miraculous Relief which a young Gentleman of Fashion receiv'd by his Ministry was what considerably inhanced his Reputation. *Elpidius*, who afterwards bore a considerable Office in the Empire, attended by his Wife and three Sons, had lately made a Visit to St. *Anthony* in his Desart; and at his Return his Children were all taken ill of a Fever and Ague, which detain'd the whole Family at *Gaza*. Their Distemper seem'd superior to the Physician's Skill; and the afflicted Mother, a Lady of great Virtue, concluded herself deprived of the Blessing she enjoy'd in them, when upon hearing of our Saint's Character, whose Desart lay near *Gaza*, she set out immediately, attended according to her Quality by some Servants of both Sexes, and found the Servant of God. It was some Time before the Lady could prevail with *Hilarion* to go with her, for he had made a Resolution never to enter any Place that was inhabited; but, conjuring him by the God whom he worship'd, by the sovereign Physician of our Souls, by the Cross and Blood of *Jesus Christ*, she at last engaged his Company to *Gaza*. Coming near the Beds where the Children lay, he called on the Name of our Redeemer with his usual Fervour; and had not been long there when the Children fell into a violent Sweat, which refreshed them so that they were able to eat, knew their Mother, and kiss'd the Hand of their Benefactor. This Miracle, being noised abroad, drew great Numbers from *Syria* and *Egypt* into St. *Hilarion*'s Desart, proved the first Motive to the Conversion of several Heathens, and engaged some Christians to embrace a Monastick Life under our Saint's Direction. 'Till that Time neither *Syria* nor *Palestine* were acquainted with that penitential State, so that he was the first Founder of it in those Countries.

Hilarion was the Instrument in God's Hand for delivering several possess'd Persons from the Power of the Devil. St. *Jerom* mentions two of that Sort, whose

whoſe Relief was univerſally talk'd of in his Time. One of them, whoſe Name was *Orion*, expreſs'd his Gratitude for the Favour by carrying his whole Family to the Monaſtery, and laying ſeveral rich Preſents at the Saint's Feet. " Know " you not, ſaid the Saint, what happen'd to *Giezi* and *Simon*; the former of which " was puniſhed for taking Money for the Gift of the Holy Ghoſt; the latter " for buying the ſame Power? *Orion*, continuing to preſs the Saint to accept of ſomewhat at leaſt for the Uſe of the Poor, was anſwer'd that He would find more frequent Opportunities of diſpoſing of his Money in that Manner. Oct. 21 4. King. 5 Act. 8. 18

A Chriſtian named *Italicus* kept Horſes at *Majuma* for the Publick Diverſions of the *Circus*, and was engaged in a Match againſt a Heathen Magiſtrate of *Gaza*. Being well aſſured that his Adverſary depended on unlawful Arts for Victory, he made his Way to *Hilarion*, and begg'd his Aſſiſtance againſt the ſuperſtitious Means that Pagan employ'd. The Saint told him with a Smile that his beſt Way would be to ſell off all his Horſes, and beſtow the Money on the Poor for the Good of his own Soul. *Italicus* replied that he was obliged by the Laws to appear at the enſuing Games; and that, being a Diſciple of *Jeſus Chriſt*, and conſequently not allow'd to make Uſe of Magick, he could not but think he had done well in applying to him on that Subject. The Monks join'd the Petitioner, and urged his Requeſt ſo warmly that *Hilarion* pour'd ſome Water into an Earthen Veſſel out of which he drank, and bid him ſprinkle it in his Stable, on his Horſes, their Drivers, and the Barriers of the *Circus*. *Italicus* having punctually complied with the Saint's Directions, and the Affair taking Air, the whole Town was full of Expectation of the Event. The Signal being given, the Horſes ſtarted; thoſe of *Italicus* ſeem'd to fly, and thoſe of his Adverſary appear'd Leaden-heel'd. This remarkable Difference ſurprized the Spectators, and even the Pagans cried out, " *Chriſt* has worſted *Marnas*; for that was the Name of the Idol of *Gaza*. But as they had no Notion of any Power ſuperior to that of Magick, they imagined the Victory owing to a more eminent Skill in that diabolical Art, and therefore in the Tranſports of their Fury demanded the Delivery of the Chriſtian Magician *Hilarion*, in Order for Puniſhment; but that Motion was over-ruled by the wiſeſt of their Number; and this remarkable Accident was follow'd by the Converſion of ſeveral Infidels.

St. *Hilarion*'s Reputation for Sanctity and Miracles was not confined to the Bounds of *Paleſtine*, *Egypt*, and *Syria*, but reached the moſt diſtant Provinces of the Empire. *Candidatus*, an Officer of the Guards under *Conſtantius*, who had been troubled with an evil Spirit from his Infancy, made a Journey to his Deſart for Relief. At his reaching *Gaza*, he enquired where he might find our holy Monk, and was conducted to his Hermitage by a commanding Offi-

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Oct. 21 cer in the Troops attended by the Heads of the Town. *Hilarion*, who was at his Devotions when that numerous Company came up to him, receiv'd them civilly, gave them his Bleſſing, and after an Hour's Converſation diſmis'd all but *Candidatus* and his Retinue, which was very large; for the Saint knew by his Looks, what had brought him thither. The Officer was an entire Stranger to any Language but *Latin* and that of his own Country, which lay beyond the *Rhine*; but, upon the Saint's ſpeaking to him in *Syriack*, and *Greek*, he anſwer'd in both thoſe Tongues, and pronounced them with the utmoſt Propriety. The Devil, who had taken Poſſeſſion of *Candidatus*, offer'd to give an Account how he enter'd, and pretended he had been forced into his Body by Magical Operations. The Saint told the infernal Spirit it was not material how he got Admiſſion into his preſent Habitation; and commanded him in the Name of *Jeſus Chriſt* to quit it immediately. The Officer, thus deliver'd, deſired his Benefactor would accept of a large Sum in Token of his Senſe of the Favour; upon which *Hilarion* preſented him with a barley Loaf, and obſerved to him that thoſe, who lived on ſuch Food, valued Gold no more than Dirt. This and many more Miracles of the ſame Nature drew the Eyes of the whole World on our Saint.

Hilarion began to admit Partners of his Solitude ſoon after Heaven placed him in ſo ſtrong a Light by the Gift of Miracles; and in leſs than twenty Years the Number of his Diſciples and Monaſteries was ſuch as lead him to complain of the prodigious Extent of his Religious Family as an inſupportable Burthen; and the Crouds, which reſorted to him for Cure and Relief, made him frequently languiſh after the Tranquility he enjoy'd in the former Part of his Life.

He viſited all thoſe Houſes once a Year; on which Occaſion he was always join'd by the whole Body that lived under his immediate Direction. He was on one of thoſe Journeys, when he chanced to come to *Eluſium* in *Idumea* on the Day devoted by the Idolaters of that Place to the ſolemn Worſhip of *Venus*. Being apprized of the Saint's Arrival, who had deliver'd ſeveral poſſeſs'd Perſons in that Country, the People met him in large Companies, and begg'd his Bleſſing. *Hilarion* ſpoke to them with all imaginable Sweetneſs, conjured them to worſhip the true God, and promiſed to ſee them often, if they would receive the Faith of *Jeſus Chriſt*. The divine Grace work'd very powerfully in Favour of that deluded People; for they would not let him leave the Town 'till he had traced out the Plan of a Church; and the very Prieſt, who was dreſs'd for the profane Sacrifice, begg'd to be inſtructed, and admitted to Baptiſm.

Nothing

Nothing could conſole our Saint under the Loſs of his lovely Solitude, which was render'd impracticable by his preſent Situation; and the Monks, apprehending he would leave them for the Pleaſures of Retirement, watched all his Motions very narrowly. At laſt he came to a Reſolution of making his Way to ſome diſtant Deſart, and order'd an Aſs to be brought for the Journey; for he was then about ſixty three Years old, and his Strength had ſuffer'd ſuch a Diminution from his rigorous Faſting that he was not able to walk. His Deſign taking Air, the whole Country was alarm'd, as if threaten'd with with ſome publick Calamity; and above ten thouſand Perſons aroſe to prevent his Journey. The Saint declared his fixt Reſolution of removing; and aſſured them he would neither eat nor drink, while thus detain'd; to which he added, as a Reaſon for his Departure, that he could not bear to ſee Churches demoliſhed, the Altars of *Jeſus Chriſt* trampled on, and the Blood of his Children ſpilt. After ſeven Days Oppoſition, finding *Hilarion* inflexible, they conſented to his purſuing his own Inclinations, and attended him as far as *Bethel*, where he took his Leave of thoſe Crouds, and continued his Journey with forty Solitaries, all furniſhed with Proviſions, to avoid being burthenſome to the Country through which they travell'd. In his Way he viſited ſeveral holy Solitaries, Biſhops and Confeſſors baniſhed by the *Arians*, and after much Fatigue reached the Monaſtery of St. *Anthony*, who had then been dead near a Year. After a particular Enquiry into the Particulars of that holy Abbot's Life, *Hilarion* made his Way into the higher *Egypt*, attended only by two Monks, and took up his Habitation in a Deſart of that Country, where he practiſed Abſtinence and other Mortifications with a Fervour equal to that of Perſons, who are in the firſt Zeal of their Converſion. After St. *Anthony*'s Deceaſe the Country had been three Years without Rain, a Calamity, which gave Occaſion to the Inhabitants to ſay that the very Elements mourn'd the Loſs of that holy Abbot. They came in great Numbers to our Saint, whoſe Reputation made them hope for Relief by his Interceſſion, and deſired he would offer his Prayers in their Favour. He complied with their Requeſt; and the deſired Bleſſing was granted; but at the ſame Time a prodigious Multitude of Serpents, and other venomous Creatures appear'd, and infeſted the Country ſo that it was once more neceſſary to have Recourſe to *Hilarion* for their Removal or Deſtruction, and the Cure of ſuch as had been wounded by them. The Honours paid him by the Natives on that Score were ſo offenſive to his Modeſty that the left them ſoon after, and directed his Courſe to the vaſt Wilderneſs of *Oaſis*. In his Way thither he viſited the Monks of *Brutium* in the Suburbs of *Alexandria*; but left that devout Community the ſame Eve-

Oct. 21

Oct. 21 ning. The Monks preſs'd his Stay among them with all the Arguments in their Power; but he aſſured them it was neceſſary for their Security that he ſhould leave them, and therefore perſiſted in his Reſolution of purſuing his Journey. The Sequel ſhew'd he had the Spirit of Propheſy, and that he ſpoke by divine Direction, both then, and when he quitted the Deſart of *Paleſtine*, as already related. The Empire was then in the Hands of *Julian* the Apoſtate; and the Pagans of *Gaza* made Uſe of his Averſion to the Chriſtian Religion to proſecute their Revenge for the Affront our Saint had put on their Idol *Marnas*, and the Converſions which follow'd that miraculous Defeat. In this View they had deſtroy'd his Monaſtery, lodged a Complaint againſt him, and obtain'd an Order from that Prince for executing him and his favourite Scholar *Heſychius*. The Day after *Hilarion* left *Brutium*, a ſtrong Party from *Gaza* reach'd that Monaſtery, upon Intelligence that the Object of their Hatred might be found there; and, upon being diſappointed ſaid one to another that he well deſerved the Character of a Magician, becauſe he foreſaw their Purſuit and had provided for his own Security.

The Deſart of *Oaſis* could not ſcreen him from the Notice and Converſation of Mankind; ſo that after about a Year ſpent there he reſolved to ſeek Shelter from the World in the deſart Iſlands. This was his Diſpoſition, when he receiv'd the News of the Apoſtate's Death and the Succeſſion of a Chriſtian Emperor; which was preſs'd to him as a favourable Conjuncture for returning to *Paleſtine*, and rebuilding his Monaſtery there; but *Hilarion* would not liſten to the Propoſal, and embark'd for *Sicily* with one Companion. When they were at Sea the Son of the Maſter of the Veſſel, ſeized by an evil Spirit, cried out to our Saint, mentioning his Name, aſked that Servant of God why he purſued him through all the Elements; and begg'd to remain unmoleſted 'till the Ship reached the Port. *Hilarion* replied that he might ſtay where he was if God permitted it; and adviſed him not to impute his Diſturbance to a poor Sinner, if he was diſlodged by the Almighty. The Child was ſoon after freed from the Power of the Devil; but the Saint engaged his Father, and the whole Company not to mention him on that Account. Upon landing in *Sicily* the holy Abbot offer'd to pay his Paſſage and that of his Companion with a Book of the Goſpels, written with his own Hand; But the Maſter, obſerving their whole Stock conſiſted in that Manuſcript, and the Cloaths on their Backs, would not accept of it.

Hilarion apprehending he ſhould be diſcover'd by the Eaſtern Merchants who traded to *Sicily*, if he ſettled on the Coaſts of that Iſland, went ſix or ſeven Leagues up the Country, where he found a wild Place fit for his Purpoſe.

Purpoſe. Nothing can be imagined more truly penitential than the Manner Oct. 21
in which he and his Companion undertook to live in this new Deſart; for beſide their Devotions, their Cuſtom was to gather Wood, make a Fagot every Day, and ſell it in the Neighbouring Villages for their Maintainance. *Hilarion* had not long enjoy'd the Pleaſure of abſolute Solitude when a poſſeſs'd Perſon at *Rome* diſcover'd the Place of his Retreat. The Devil, who was doom'd to deſtroy his own Kingdom, having declared where the holy Hermit might be found, the unfortunate Man in his Power made his way to his Hut, and receiv'd immediate Relief. From that Time he was viſited by great Numbers of infirm People, and others 'till he ſoon became as famous in *Sicily*, as he had been in *Paleſtine*. From thence his Reputation was carried into *Greece*; and a *Jew* in *Peloponneſus*, now call'd the *Morea* falling into Converſation with *Heſychius*, then in Queſt of his old Friend and Maſter, told him that the whole Diſcourſe of that Part of the World turn'd on a Chriſtian Prophet, famous for Miracles. This was Mark ſufficient for the Diſcovery of our Saint, and engaged him to croſs to *Sicily*, where, finding *Hilarion* reſolved to remove to ſome barbarous Country, where his want of the Language would make his Acquaintance and Converſation with Mankind impracticable, he conducted him to *Epidaurus*, now *Raguſa* in *Dalmatia*; but his Miracles ſoon defeated his Deſign of remaining there unknown, the moſt remarkable of which is what follows, as related by St. *Jerom.* The Earthquake in 365, mention'd by all Writers both ſacred, and profane, ſwell'd the Sea ſo that *Epidaurus* was in imminent danger of being ſwallow'd up by the Waves. The Inhabitants of that Town, who were no Strangers to the Gift, which the Saint had receiv'd from God, and had been more than once employ'd in their Favour, went in a Body, and brought the Saint within Sight of the angry Waters. *Hilarion* made three Croſſes on the Sand, and then ſtretched his Hands toward the Sea, which immediately retired and ſubſided.

This Miracle raiſed him ſo many Admirers, and drew ſuch Crouds to him, that he could not think of ſtaying there any longer. He embarked in the Night, made the Iſland of *Cyprus*, and ſtopp'd about two Miles from the Ruins of *Paphos*. The Repoſe, he enjoy'd there, was but ſhort lived; for the poſſeſs'd Perſons publiſhed their Senſe of his dreaded Preſence ſo loudly through the whole Iſland that in leſs than a Month after his Arrival he was ſurrounded by no leſs than two hundred of the Inhabitants. *Hilarion*, thus diſcover'd once more by the Enemy of his Reſt, exerted the Power which God had given him ſo vigorouſly and ſucceſsfully, that in a Week's Time the evil

Oct. 21 Spirits were obliged to quit their Hold, and give Glory to the Being, who acted by his Miniſtry.

Hilarion ſpent two Years in *Cyprus*, during which Time his Eſcape from that Iſland was his only Thought and Deſire; but *Heſychius*, who was ſtill with him, found him a Place there, where he might probably enjoy his Wiſh without the Fatigue of another Voyage. It was a pleaſant Spot of Ground ſituated between the Mountains about four Leagures from the Shore; where he perform'd ſeveral miraculous Cures. The neighbouring Inhabitants were very happy in ſuch a Gueſt; but, underſtanding he did not uſually remain long in one Place, guarded all the Paſſages ſo carefully that they ſecured that Bleſſing for the remaining Part of our Saint's Life, which laſted not quite five Years after his laſt Choice. The Saint, foreſeeing his Diſſolution, and ſpeaking of it to ſome, who viſited him in his Retreat, the Inhabitants of *Paphos* and other Places flock'd to him, and deſired to ſee the laſt Moments of ſo holy a Life. When the Time of his Departure was near, he addreſs'd himſelf to his own Soul in the following Terms with a perfect Tranquility; *Depart, my Soul,* " ſaid the holy Abbot, *depart: Why this Delay? Do you fear Death after al-* " *moſt ſeventy Years ſpent in the Service of* JESUS CHRIST? He had ſcarce finiſhed theſe remarkable Words when he expired in 371 or the following Year, being then eighty Years old.

Heſychius was in *Paleſtine*, when *Hilarion* died; but, upon hearing that News he made a Journey to *Cyprus*. After ten Months ſpent in that Iſland, he found Means to carry off the Saint's Body privately, and buried it in his Monaſtery at *Majuma*. St. *Jerom* aſſures us that the Almighty honour'd the Saint's Memory in his Time with ſeveral Miracles both at *Cyprus* and in *Paleſtine*. The Churches of the Eaſt and Weſt keep his Feſtival on the ſame Day, which is the twenty firſt of *October*.

Saint URSULA, *and her Companions, Virgins and Martyrs.*

THE Learned are not agreed on the Time when *Urſula* and her Companions ſuffer'd; ſome placing their Martyrdom toward the End of the fourth Century, others in the middle of the V. They are generally allow'd to have been Natives of our Iſland, to have fallen into the Hands of the *Huns* in *Germany*, and died by the Sword of thoſe Barbarians rather than comply with Propoſals prejudicial to their Virgin Purity. But it is ſtill diſputed whether they

they were ſettled in that Country, and what was the Occaoſin of their leaving their own. The *Roman* Martyrologe honours them as Martyrs on the twenty firſt of *October*, without mentioning their Numbers, and ſays that ſeveral of their Bodies were buried at *Cologn.* Oct. 22

The XXII Day.

Saint PHILIP, Bishop of *HERACLEA*, and his two Companions, Martyrs.

PHILIP, according to the Acts of his Martyrdom, had for ſome Time appear'd to great Advantage in the Characters of a Deacon and a Prieſt, and was in an advanced Age raiſed to the Epiſcopal Dignity by the united Voices of all concern'd in their Election. *Severus*, and *Hermes*, the former a Prieſt, the latter a Deacon, the chief of his Diſciples, were ſo excellently form'd by his maſterly Hand that they were ready to join him not only in the Profeſſion of the Faith, but alſo in laying down their Lives for the ſame. The holy Biſhop had govern'd the Church of *Heraclea*, the Metropolis of *Thrace* with the utmoſt Prudence aud Vigilance for ſome Time, when the Imperial Orders for perſecuting the Chriſtians were iſſued out. The Dangers, which then aroſe to his View, gave him not the leaſt Diſturbance; ſeveral of his Flock, ſolicitous for the Safety of their valuable Paſtor, adviſed him to retire, and avoid the Storm, which was then ready to be diſcharged on his Head; but *Philip* would not liſten to the Propoſal, and exhorted his People to Patience, aſſuring them that thus they might defeat the moſt malicious Deſigns of the Enemy, and convert what was intented for their Deſtruction into the Means of improving their Vertue and enhancing their Merit. He was entertaining them with ſuch Diſcourſes about the Feaſt of the *Epiphany*, when *Ariſtomachus*, an Officer of the Town, undertook to execute the Governor's Order for ſhutting up the Churches. Upon which the Biſhop endeavour'd to convince him that the Chriſtian Religion could not be deſtroy'd by that Act of Violence, as long as the living Temples of the holy Ghoſt were in Being; aſſuring him that Almighty God, dwelt not in Houſes made with Hands, but in the Hearts of thoſe who love and worſhip him. *Ariſtomachus*, however, proceeded according to his Commiſſion, and ſeiz'd all the ſacred Veſſels and Books; which proved a ſenſible Mortification to the Chriſtians. *Philip*, 'though, not allow'd to enter the Place of Worſhip, took his Station at the Door, where he inſtructed and encouraged

Oct. 23 couraged his People, and deliver'd himself in a Manner suitable to their respective Necessities.

Bassus, Governor of the Province, finding the Faithful thus assembled with their Bishop, order'd them all to appear before him, and then desired to know which of the Company was the Master and Instructor of the Christians. *Philip* immediately replied He was the Man; upon which the Magistrate took Occasion to repeat the Tenour of the Imperial Edict forbidding the Disciples of *Jesus* to meet, and directing their being put to Death, if they refused to sacrifice to the Gods. "Now therefore, continued he, bring all the Vessels used "in your Worship, and the Scriptures, which you read and teach the Peo- "ple, and give them into my Hands before you are forced to it by Tor- "ments. *If*, replied the Bishop, *you take any Pleasure in seeing us suffer,* "*we are prepared for the worst you can do. This infirm Body is in your Power;* "*use it as you please. The Vessels, you demand, shall be deliver'd up; for God* "*is not honour'd by Gold or Silver, but by the Fear of his Power; and the Orna-* "*ments of the Soul are more pleasing to Christ than the Decorations of Churches.* "*But, as to the sacred Books, it is neither proper for Me to part with them, nor* "*You to receive them.*

This Answer incensed the Governor, who immediately order'd a convenient Number of Executioners to attend the Court; among whom *Muccapor* stood distinguished for Inhumanity, and was employ'd to torture the holy Prelate. When he had bore the Torture for some Time with edifying Courage, *Hermes*, who was present, had Zeal enough to assure the Governor it was not in his Power to destroy the Word of God, which would be preserved by Tradition, 'though all the Books which contain the sacred Treasure were lost. This Speech drew the Judge's Indignation on him; who commanded him to be whipp'd; after which he accompanied *Publius*, the Governor's Assistant to the Place where the Church Plate and the Scriptures were kept. That Officer, attempting to put some of the Vessels by for his own Use, the holy Deacon opposed the Motion, and suffer'd for his Freedom. *Bassus*, being inform'd of what had pass'd, gave *Publius* a severe Reprimand, and order'd some Care to be taken of *Hermes*, who had receiv'd a Wound on his Face from the Assistant's Hand; but gave Directions at the same Time for bringing in all the Plate and Books, that could be found; while *Philip*, and his Congregation were carried to the Market Place under a strong Guard, with the double View of diverting the Pagans with their Disgrace, and deterring the Christians from following their Example.

To

To render the Meeting of the Faithful impracticable, the Governor order'd the Church to be laid open at Top, which was immediately executed; and then a Fire was made by his Directions, and the ſacred Volumes thrown into the Flames. The News of this ſacrilegious Act being brought to *Philip*, the Saint, who was ſtill in the Market Place ſurrounded by a Crowd of Spectators, addreſs'd himſelf to them in a ſet Diſcourſe, tending to ſhew how little Apprehenſion we ought to have of any temporary Fire, and what ſhould be our Horror of that which is eternal, and kindled by God's Juſtice. The holy Prelate had ſcarce finiſhed his Speech, when *Cataphronius* a Pagan Prieſt, attended by his Aſſiſtants, appear'd with the Inſtruments of Sacrifice, and the Meat that had been profaned by Idolatrous Worſhip. This deteſtable Sight provoked *Hermes* to declare aloud that what was deſign'd as an Entertainment for Men was no better than a diabolical Meal, and was brought thither to pollute the Souls of the Faithful. On which Occaſion *Philip* only ſaid, *God's Will be done.* Soon after, the Governor came to the Market Place attended by a prodigious Multitude of both Sexes, and all Ages, ſome of whom expreſs'd great Compaſſion for the ſuffering Chriſtians; while others, eſpecially the Jews, clamour'd more loudly againſt them, and declared that the Perſons before them ought to be obliged to offer Sacrifice. Oct. 22

As ſoon as *Baſſus* could be heard, he preſs'd the Biſhop to ſacrifice to the Gods, to their Imperial Majeſties, and the Fortune of the City; to which he replied that the Chriſtians were inſtructed to give divine Honour to the true God only; that their Sovereign had a Right to civil Obedience, but not to Religious Worſhip; and that nothing made by Man's Hands ſhould divert him from terminating all his Views in the Almighty. The Governor then pointing at the large and beautiful Statue of *Hercules*, adviſed him to conſider what Veneration was due to that excellent Piece. "*Alas!* replied the Saint, "*how unhappy are you, who are ſo groſly miſtaken in the Nature of the Deity,* "*and ignorant of the Truth, as to worſhip your own Workmanſhip: what Value is* "*there in Gold, Silver, Braſs, Iron, or Lead, which are dug out of the Bowels* "*of the Earth? You are unacquainted with the Divinity of* Jeſus Chriſt, *which* "*is incomprehenſible to human Capacities; but what Power can your Idols boaſt,* "*which are made by a paltry Mechanick, a drunken Statuary? And yet theſe* "*are your Gods.*" After ſome other Obſervations on the Abſurdity of the Pagan Religion, he concluded that it appear'd from what he had ſaid that the Heathens worſhip'd what may be lawfully trod on, and made Gods of what Providence had deſign'd for their Uſe.

Baſſus

Oct. 22. *Baſſus*, who could not but admire the Reſolution, which our Saint expreſs'd, and deſpair'd of perſuading him to offer Sacrifice, turned to *Hermes*, and in an angry Tone exacted that Proof of his Obedience; but the holy Deacon urged his Religion as an Impediment. Upon the Governor aſking what was his Station in the World, *Hermes* told him he was an Officer, and punctual in following the Directions of his Maſter. *Baſſus* laid hold of this Profeſſion, and aſked him whether he would follow the Example of his Biſhop, if he could be induced to honour the Gods of the Empire. "*I would not*, anſwer'd the "Saint; *but I am ſatisfied He will never do it*; *for our Perſuaſion and Reſolu-* "*tion is the ſame.* After ſeveral uſeleſs Threats, and preſſing him to ſacrifice, at leaſt to the Emperors, he and his Biſhop were carried to Priſon; in their Way thither the venerable old Prelate was inſulted by the Rabble, and thrown down ſeveral Times; but ſhew'd neither Grief nor Reſentment at this Uſage. After a few Days Confinement, the Martyrs were removed to a Houſe near the Jail, where they were allow'd the Liberty of converſing with their Brethren, whom they entertain'd with pious Diſcourſes, and Exhortations to Courage and Perſeverance. The Converſion of ſome Heathens, whom Curioſity drew thither, taking Air, the Saints were remanded to the Priſon, which being contiguous to the Theatre, and having a Door into that Building, they had ſtill the Opportunity of receiving their Friends, who reſorted thither from all Parts, threw themſelves at *Philip*'s Feet, and begg'd the Aſſiſtance of his powerful Prayers.

Baſſus's Time expiring, he was ſucceeded by *Juſtin*, a Man of a violent, and inhuman Temper. Upon the Arrival of the new Governor, *Zoilus*, a Magiſtrate of *Heraclea*, carried *Philip* before him. *Juſtin* aſked the Saint whether he was the Biſhop of the Chriſtians? to which he readily anſwer'd, *He was.* The Governor then let him know under what ſevere Penalties the Emperors enjoin'd all their Subjects to ſacrifice to the Gods, and adviſed him to comply with the Order in Compaſſion to his own grey Hairs. "*I am a Chriſtian*, "ſaid *Philip*, *and therefore cannot do what you require*; *your Commiſſion is to* "*puniſh our Refuſal, not force our Compliance.* When *Juſtin* told him he ſhou'd feel the Weight of his Authority, the holy Biſhop replied, "*You may rack* "*and torture me*; *but can never conquer me*; *for it is not in the Power of Man* "*to induce me to ſacrifice.* *Juſtin* aſſured him he ſhould be dragg'd through the Streets by the Feet; and, if he ſurvived that Execution, thrown into Priſon again to ſuffer freſh Torments. *Philip* declared he was ready to bear that or any thing for the Religion which he profeſs'd; upon which his Feet were tied together

together ; the Saint dragg'd through the Town, very much wounded with the Stones, and then carried back to Priſon. The enraged People had long been in Queſt of *Severus* ; who, by the Direction of the holy Spirit, ſurrender'd himſelf, and was carried before the Governor. *Juſtin* urged every thing that he thought capable of intimidating that holy Prieſt, and, finding him inſenſible to all he could ſay on that Subject, committed him to Priſon. Upon his repreſenting the Puniſhment due to his Diſobedience in ſtrong Colours to *Hermes*, the Martyr replied, " *You will never gain your Point. I have been educated in this Faith ; my holy Maſter has inſtructed me in theſe Principles from my Cradle. I can never renounce my Religion, nor act in Contradiction to the Obligation it lays on me. This is my Confeſſion ; uſe me as you pleaſe.* Upon this Declaration the Martyr was remanded to his Confinement ; where he and his two Companions lay ſeven Months, and were then removed to *Adrianople*, and kept in a private Houſe there 'till the Governor's Arrival. The Day after *Juſtin* reached that City, *Philip* was brought before him, and aſked why he had not made the intended Uſe of the Time which had been allow'd him for changing his Mind. Upon his declaring that he perſiſted in his former Profeſſion, the holy Biſhop was whipp'd unmercifully, and then conducted back to Priſon. *Hermes*, being order'd to appear, was attack'd with Promiſes and Threats, but remain'd invincible. Oct. 22.

Three days after, *Juſtin* order'd them before him again, and aſked *Philip* why he acted ſo raſhly and continued in his Diſobedience to the higher Powers; to which the Saint replied ; " *My preſent Behaviour is not the Effect of Raſhneſs ; but proceeds from the Love and Fear of God, who made the World, and will judge the Living and the Dead ; and whoſe Commands I dare not traſngreſs. I have hitherto done my Duty to the Emperors, and am always ready to comply with their juſt Orders, according to the Doctrine of our Lord, who bids us* Matt. 22 *give both* Ceſar *and God their due. But I am obliged to prefer Heaven to Earth, and obey God rather than Man.*" The Governor then directed his Diſcourſe to *Hermes*, and adviſed him to conſult his own Safety by ſacrificing, 'though *Philip*'s great Age made him think his Life not worth preſerving. The holy Deacon undertook to ſhew the Reaſonableneſs of his Refuſal by diſcovering the Abſurdity of the Pagan Worſhip ; but *Juſtin* interrupted him, and in a Rage told him he talk'd as if he would perſuade him to embrace the Chriſtian Religion ; to which *Hermes* anſwer'd, " *I heartily wiſh you and all preſent that Happineſs* ;" but deſired the Governor would not imagine it in his Power to draw him over to Idolatry. *Juſtin*, full of Confuſion at the invincible Courage of the two glorious Combatants, adviſed with his Aſſiſtant,

Oct. 22 and ſome others, and then condemned them to be burnt alive; which Sentence was executed ſoon after. The Martyrs expired with the Praiſes of God in their Mouths. Their Bodies, remaining entire, were thrown into the River; but taken up by the Chriſtians, and depoſited about twelve Miles from *Adrianopole*.

Severus, being thus left alone in the Priſon, look'd on himſelf as a Ship floting on the Waves without a Pilot; but at the ſame Time was full of Joy and Gratitude to the Almighty, who had crown'd his Companions. Tranſported with the Proſpect of the Glory that attends Martyrdom, he fell on his Knees, and earneſtly begg'd he might be admitted to ſhare the Happineſs; which was granted him the next Day; but the Manner of his Death, and other Particulars of his Sufferings are not recorded.

Baronius in his Notes on the *Roman* Martyrologe places the Death of our Saints under *Julian* the Apoſtate. Others are inclined to believe it happen'd under *Decius*; but the Order for burning the holy Scriptures, and deſtroying Churches, which ſeems peculiar to *Diocleſian*'s Perſecution, has induced ſeveral Learned Men to date their Triumph in the Year 304. The twenty ſecond of *October* is univerſally obſerved in their Honour.

The XXIII Day.

Saint IGNATIUS, Patriarch of *Conſtantinople*.

THE great Patriarch, whoſe Memory we venerate this Day was Son to the Emperor *Michael*, who reſign'd the Crown to *Leo* the *Armenian*, in the Year 813, and originally named *Nicetas*. When his Father quitted the Imperial Throne, our Saint, then fourteen Years old, embraced the Monaſtick Life, and from that Time was called *Ignatius*. *Leo*, whoſe Treachery and Ambition had obliged *Michael* to retire, diſpoſed of him and his Family in ſeveral diſtant Iſlands, and caſtrated his three Sons, 'though he was their Godfather; and all this to ſecure the Crown to himſelf and his Poſterity. But that Rebel was depoſed and murther'd at *Chriſtmaſs* in the Year 820; and his four Sons ſerved in the ſame Manner. During the Troubles of the Empire under that Prince's Succeſſors, our Saint enjoy'd true Repoſe and ſolid Pleaſure in his Religious Retreat. The holy Community in which he lived was ſo ſenſible

ſible of his Merit, and great Proficiency in his State that upon the Death of their Abbot they were unanimous in choſing him to ſucceed to that Poſt. Oct. 23

All the Gifts he had receiv'd from Heaven appear'd now to Advantage; for he govern'd his penitential Family with ſuch maſterly Prudence, and form'd them ſo excellently to Perfection that the Houſe, 'though very large, ſoon became too narrow for the Reception of ſuch as crouded to it, and begg'd to be placed under his Direction. This prodigious Increaſe put the Saint on building three new Monaſteries in ſo many different Iſlands; and toward the Cloſe of his Life he founded a fourth on the Continent, which bore the Name of St. *Michaël*. The Orthodox Prelates, who had ſuffer'd much from the powerful Party of *Iconoclaſts*, being apprized of his great Vertue and other Qualifications for the Miniſtry, were of Opinion that God deſign'd to honour the ſacred Character in his Perſon, and therefore reſolved to promote him to holy Orders. *Baſil*, one of their Number, executed their Reſolution, and ordain'd him Prieſt, after he had firſt paſs'd through the lower Degrees in the Clergy. His Reputation for Sanctity and Purity of Faith, was ſuch that great Numbers from *Conſtantinople*, the neighbouring Towns, and even from *Bithynia* reſorted to his Monaſtery for Inſtruction; and Parents brought their Children to him to receive Baptiſm, and the firſt Rudiments of Chriſtian Learning from the holy and orthodox Abbot.

The Perſecution, which the Catholicks ſuffer'd from the Enemies of ſacred Images continued 'till the Death of the Emperor *Theophilus* at the Beginning of the Year 842. The Church then aſſumed a new Face, and the Veneration for thoſe Repreſentations of the great Servants of God was aſſerted, and eſtabliſhed by *Theodora*, Widow to the late Emperor, and Regent during the Minority of her Son *Michaël* III, aſſiſted by the Patriarch *Methodius*, whom that Princeſs had placed in the See of *Conſtantinople*. The Death of that excellent Prelate was no ſmall Loſs to the Eaſtern Church; and the Empreſs and orthodox Biſhops directed their whole Care to find one worthy of that exalted Station, that is one both willing and able to carry on the good Work which the deceaſed Patriarch had begun, and *Theodora* had ſo much at Heart. All Perſons of eminent Piety and Wiſdom were conſulted on this Article, and the general Voice declared for *Ignatius*, who was conſecrated on the fourth of *June* 846, or the following Year.

It was eaſy to ſee this was in every Particular the Man deſired; for he was poſſeſs'd of all the Qualities of a good Paſtor; but none was more remarkable than the generous Liberty he uſed in oppoſing Vice, wherever he found it, and reprimanding publick and ſcandalous Offenders, 'though ſeemingly pro-

Oct. 23 tected by the Dignity of their Birth or Station; of which vertuous Impartiality the following is recorded as a glorious Inſtance. *Bardas*, Brother to her Imperial Majeſty, was a Man of Parts, and well verſed n State-Affairs, on which Account he was admitted to a conſiderable Share in the Government; but his Morals were deteſtable, and he carried his Paſſions ſo far as to diſmiſs his Wife, and allow himſelf Criminal Converſation with his Daughter in Law. *Ignatius*, full of Zeal for that unhappy Man's Soul, endeavour'd to reclaim him, and perſuade him to expiate his Sins. *Bardas* gave no Attention to his charitable Remonſtrance, but added Sacrilege to his Crimes, and attempted to receive the Bleſſed Euchariſt on the Feaſt of the *Epiphany*, in the Year 858. The holy Patriarch, reſolved not to admit of that Profanation of the venerable Myſteries, refuſed him Communion; but the debauched Prince, provoked at this truly Epiſcopal Courage, threaten'd to kill him on the Spot. *Ignatius* ended the Service without any Concern, being ready to lay down his Life rather than ſuffer ſuch an Outrage on the ſacred Body and Blood of *Jeſus Chriſt*. *Bardas* from that Moment made it his whole Study to ruin the Patriarch; to which End he prevail'd with the young Emperor to remove his Mother from any Share in the Government; not only becauſe that Princeſs was the chief Protectreſs of *Ignatius*, but alſo becauſe ſhe ſtood in his Way, and proved an intolerable Check to his Ambition. *Michaël*, whoſe natural Diſpoſitions were exactly ſuch as *Bardas* could wiſh, eaſily gave into a Propoſal, which ſeem'd to make him independent. At the Inſtigation of his artful Uncle, he ſent for the Patriarch, and order'd him to cut the Hair of his Mother and three Siſters, as a Mark of their engaging in a Monaſtick Life. His Refuſal was by his malicious Enemy repreſented in the moſt odious Colours, and the Emperor was made to believe this was not the only Inſtance of his rebellious and ungovernable Temper. His Imperial Majeſty's Judgment being thus corrupted by this evil Counſellour, *Ignatius* was baniſhed to *Trebinthus*, one of thoſe Iſlands, where he had formerly built a Monaſtery; and this violent Step was taken after the Patriarch had filled the See of *Conſtantinople* eleven Years.

A corrupt Prince, who has the Power of puniſhing ſuch as oppoſe his Will, and rewarding thoſe who can ſacrifice all to Intereſt, ſeldom wants proper Inſtruments for purſuing his moſt criminal Inclinations; and the unhappy Affair before us is a melancholy Proof of this Obſervation. Much the greater Part of the Biſhops, reſolved to change with the Times, and keep their Place in the Emperor's Favour at any Rate, were eaſily prevail'd with to make two Viſits to our illuſtrious Exile, and preſs him to a voluntary Reſignation of his

See

See; but he continued deaf to the Propoſal, 'though enforced with the po- Oct. 23
werful Rhetorick of Threats and Promiſes. The Biſhopss thus moulded to the Will of *Bardas*, made no Difficulty of placing *Photius* in his Room. That Uſurper was a Man of Birth, and great Qualification; well verſed in all Branches of uſeful Learning, happy in a prodigious Genius well improved, and deſervedly eſteem'd the moſt conſiderable Perſon of the Age; but his Sincerity and Honeſty were not equal to his Judgment and Capacity, as will appear from the Sequel of our Story. When he was named to the aforeſaid Dignity he was poſſeſs'd of the Office of Secretary of State; and in ſix Days Time paſs'd from the Tonſure to the Epiſcopal Character.

Photius could not be ſatisfied with his own Situation without forging ſuch Calumnies againſt the baniſhed Patriarch, as would privilege his Deprivation. In that View he engaged ſome of his Party to impeach him of treaſonable Deſigns againſt the Emperor. *Bardas*, pleaſed with the Thought, diſpatched Officers to *Terebinthus*, with Orders to do all that was neceſſary for bringing the Saint to the Condition of a Criminal. At their Arrival they executed that Commiſſion with all poſſible Exactneſs, and tortured the injured Prelate's Servants to oblige them to confeſs the pretended Conſpiracy; but, finding no Proof, they carried *Ignatius* to another Iſland; and from thence removed him to a ſmall Town near *Conſtantinople*, where *Leo Lalacon*, Captain of the Troops beat him unmercifully on the Face, and then threw him into a cloſe Priſon loaded with Irons like a Malefactor. While in this wretched Situation, he was told nothing would purchaſe his Liberty but a Declaration in writing that he had reſign'd his Biſhoprick voluntarily. Being fully purſuaded of his own Right to the See of *Conſtantinople*, he was reſolved to bear any thing rather than give up his Flock into the Power of the Wolf by ſuch a formal Act. *Ignatius*, remaining firm in that Reſolution, was carried to *Numera*, and afterwards to *Mitylene* in the Iſland of *Lesbos*.

Photius, deſpairing of bringing the Saint to his Terms, conven'd the Biſhops of his Party, and pronounced the holy Patriarch depos'd and excommunicated; but, finding his Conduct did not pleaſe all, he ſent a Deputation to *Rome*, deſiring *Nicholas* I, then in S. *Peter*'s Chair, to diſpatch Legates to *Conſtantinople*, whoſe Preſence he pretended would be neceſſary for entirely reducing the *Iconoclaſts*, and eſtabliſhing Eccleſiaſtical Diſcipline in the Eaſtern Church; but his true Motive for this Requeſt was to get his Right acknowledged by the Repreſentatives of the Church of *Rome*. His Holineſs ſent two Legates, but let *Photius* know he could ſay nothing to his Ordination 'till their Return. In the mean Time *Ignatius* was removed to *Terebinthus* in *Febr.* 861,

where

Oct. 23 where his Uſage was at leaſt as barbarous as what he had met with in other Places ſince the Beginning of his Troubles.

Upon the Arrival of *Rodoaldus* and *Zachary* Legates from the holy See, *Photius* call'd a Council of 318 Biſhops, who ſummond our Saint to appear, but let him know it was the Emperor's Will that he ſhould not preſume to wear the Epiſcopal Ornaments before that Aſſembly, and at his entring he found a formidable Party prepared to oppreſs him. After repeated Solicitations to reſign his Poſt, and as many Refuſals from the holy Patriarch, no leſs than ſeventy two Witneſſes were produced againſt him, who being well inſtructed in the Part they were to act on that Occaſion, the Saint was formally depoſed. The Pope's Legates, aw'd into a Compliance with the Meaſures of the Court, were ſo far from oppoſing the Proceedings of that Council, that they conſented to all ill Treatment the Saint met with after their factious Sentence.

Photius, fluſhed with the Succeſs of his late Enterprize, grew wanton in Cruelty, and ſtudied how to mortify his Competitor in the moſt effectual Manner. By that Intruder's Direction *Ignatius* was put into the Hands of three mercileſs Villains, with Orders to ply him with all manner of Torments 'till he ſhould ſubcribe the Decree of his own Condemnation. Thoſe Inſtruments of the falſe Patriarch's Revenge and Malice executed their Commiſſion with great Fidelity; and after ſeveral barbarous Indignities, one of them ſeiz'd on his Hand, and forc'd him to trace a Croſs on a Paper which he had prepar'd for that Purpoſe, containing an Acknowledgement of *Ignatius*'s uncanonical Promotion, and Tyrannical Adminiſtration. This pretended Subſcription was tranſmitted to the Emperor; who, believing it genuine, order'd the Saint his Liberty and Leave to retire to a Country Seat, left him by his Mother.

The ſanguinary Uſurper, who could not think himſelf ſecure while *Ignatius* was in a Capacity of ever regaining his Right, conſulted the Heads of his Party, and came to a Reſolution of cutting off his Hand, and plucking out his Eyes. On *Whitſunday* in the Year 861 the holy Patriarch, who ſuſpected nothing of that Nature, was ſurprized to ſee his Houſe beſet with Soldiers; without any farther Enquiry into their Buſineſs, he put on the Cloaths of one of his meaneſt Servants, and thus made his Eſcape, attended only by *Cyprian*, his favourite Diſciple. Finding a Veſſel bound for *Propontis*, he went on board, and landed in an uncultivated, and almoſt uninhabited Iſland; where he lay conceal'd for ſome time, and ſubſiſted on Charity. *Photius* order'd ſtrict Search to be made for him in all the Towns and Monaſteries near *Conſtantinople*;

Conſtantinople; and then obtain'd the Emperor's Conſent for diſpatching ſix Veſſels to the neighbouring Iſlands, and Coaſts in Queſt of the Saint, with Directions to execute him as a Traytor and Rebel, wherever they found him. The Perſons thus commiſſion'd met him frequently; but his Diſguiſe ſcreen'd him from their Notice. In *Auguſt* following the Imperial City felt a violent Shock of an Earthquake, which continued near forty Days. The People rouzed by that Calamity cried out that divine Vengeance was now fallen on them for what *Ignatius* had ſuffer'd at their Hands. The Emperor and his Uncle, alarm'd at the Danger, and the Clamours of their Subjects, order'd publick Notice to be given that the Saint might retire to his Monaſtery in Peace. Oct. 23

The Pope had exact Informations of all that had paſs'd at *Conſtantinople*, and in order to provide a ſpeedy Remedy againſt what he had but too much Reaſon to apprehend, would follow from thoſe violent and uncanonical Proceedings, called a Council at *Rome*, in which he declared the Acts of the Council of *Conſtantinople* null, diſown'd all his Legates had done there; and, excommunicated *Photius* and all who had had any hand in depriving and perſecuting *Ignatius*. The Invader of the See of *Conſtantinople* was now grown ſo powerful that he reſolved to ſtand his Ground, 'though both the Pope and Emperor ſhould be united againſt him. *Bardas* continued to perſecute our Saint 'till the Year 866, when he was put to Death for a Deſign againſt his Nephew's Life; and the Death of that Prince, which happen'd in the enſuing Year, made a happy Change in Affairs. *Baſil* was no ſooner in ſole Poſſeſſion of the imperial Throne, which he had before ſhared with *Michaël*, but he baniſhed *Photius*, gave Orders for conducting *Ignatius* to the Imperial City in a Manner ſuitable to his Character, and on the twenty third of *November* 867 reinſtated him in his Church after nine Years unjuſt Seperation from his Flock.

The holy Patriarch, thus reſtor'd to his Dignity, ſuſpended the Uſurper, with all who had receiv'd Orders from his ſacrilegious Hands, or communicated with him; and then deſired the Emperor would endeavour to procure a General Council, as the only Remedy for the many Abuſes which had been admitted during the late Troubles. That Prince readily conſented to the Propoſal, and ſent Embaſſadors to *Rome* on that Subject. *Adrian* II, then in the holy See, ſent three Legates to repreſent his Perſon at *Conſtantinople*, where the Council was open'd on the fifth of *October* 869. The twelve Biſhops, who had all along eſpouſed our Saint's Cauſe and ſhared his Sufferings, ſat near him, and the Patriarch held the next Place to the Legates of the holy See. This Synod, after conſidering the Caſe of ſuch Prelates as had

been

Oct 23. been conſecrated by our Saint or his immediate Predeceſſor *Methodius*, but had been either deceived or forced into the Uſurper's Party, and finding them full of Compunction for what was paſſed, deſirous to be receiv'd to the Catholick Communion, and diſpoſed to ſubmit to any canonical Penance, their Petition was granted, and they allow'd to take their Places in that venerable Aſſembly. They then proceeded to examine the Particulars of *Photius*'s irregular and violent Conduct; and finding him, obſtinate, pronounced *Anathema* againſt him.

The Prudence, Vigilance, and Sanctity of our holy Patriarch appear'd to ſo great Advantage after his Re-eſtabliſhment, that it was evident his Sufferings had improved his Experience, and carried his Virtue to a higher Pitch, than when he ſat quietly in his See; though even then he was an excellent Pattern for his Flock. While *Ignatius* was wholly employ'd in the Functions of his Character, his Enemy was plotting his Diſgrace and Expulſion. *Photius* had been eight Years in Exile before he could think of proper Means to execute his malicious Deſigns; at laſt, finding the Emperor's weak Side, he endeavour'd to gain his Favour by flattering him with a moſt illuſtrious Deſcent, deduced his Genealogy from the famous *Tiridates* King of *Armenia*. This agreeable Forgery ſucceeded to his Wiſh, and *Photius* was order'd to repair to the Imperial City, where he ſoon eſtabliſhed himſelf in that Princes Favour. His Attempts on the Patriarchal See fell to the Ground; but he took upon him to officiate as a Biſhop, an Uſurpation which our Saint could only bewail.

The Saint did not long bear that Mortification; for his great Age, and Infirmities brought him to a happy Death on the twenty third of *October* 878. His Body, incloſed in a wooden Coffin, was firſt carried to St. *Sophia*'s Church; where the uſual Prayers were offer'd for his Soul: it was then removed to St. *Mennas*'s, where two Women poſſeſs'd by the Devil were deliver'd in the Preſence of the venerable Relicks; but it was afterwards buried at S. *Michaël*'s at ſome Diſtance from the Town, built by our Saint. Both the *Greeks* and *Latins* obſerve his Feſtival on the Day of his Paſſage to Eternity.

The XXIV Day.

Saint *MAGLOIRE*, BISHOP.

ST. *Magloire*, a Native of great *Britain*, and born toward the Cloſe of the fifth Age, was Couſin German to St. *Samſon*, of whom we have ſpoken at large

large *July* twenty eight, and S. *Malo*, whoſe Life may be ſeen on the fifteenth of *November*. In his very Infancy he was put into the Hands of St. *Eltut*, Abbot of a Monaſtery in *Glamorganſhire*, which afterwards bore his Name. That holy Superior, who had an excellent Talent at forming Children to Piety and giving them an early Senſe of their Duty, employ'd his utmoſt Skill in the Education of young *Magloire*, and ſent him back to his Parents as ſoon as he was grounded in the Principles of Religion and put in the Way of improving his Mind by Study. *Magloire* ſtaid at home 'till St. *Samſon*'s Viſit to his Father, then dangerouſly ill, was follow'd by the Converſion of the whole Family. Oct. 24

Magloire, then about ſeventeen Years old, was by a Couſin's Care placed in a neighbouring Monaſtery; where he was ſo fervent and exact in obſerving all the Practices preſcribed by the Diſcipline of that School of Pennance and Devotion, that he ſoon became perfect in all the Virtues recommended or required in that State. His Superior, perceiving his Progreſs in every thing that could qualify him for the ſacred Character, procured him the Order of Deacon; in which Station he ſhew'd an excellent Example of Purity of Heart, Humility, Mortification, Abſtinence, and Devotion. *Samſon* being conſecrated Biſhop, and going for *France*, as has been related in our Account of that Saint, was ſo charm'd with *Magloire*'s Character that he engaged his Company in that Apoſtolical Voyage. They landed on the Coaſt of *Armorica*, now call'd *Britany*, and began their Miſſion near *Aleth*, a Seaport in that Providence, at preſent known by the Name of S. *Malo*'s. Having ſecured the Protection of *Childibert*, King of *Neuſtria*, in whoſe Dominions that Country was ſituated, they preached along the Coaſt with great Succeſs; and *Samſon*, the Head of that Miſſion, was ſoon enabled to raiſe ſeveral Monaſteries for the Reception of his Diſciples. The chief of thoſe Religious Houſes was at *Dol*, then in the Dioceſe of *Rennes*, the Place of that Prelate's ordinary Reſidence. Our Saint ſpent the greateſt Part of his Time at the Head of a Community not far from that of his Couſin, who ordain'd him Prieſt, and afterwards conſecrated him Biſhop, without aſſigning him any particular See.

In whatever Character our Saint appear'd, his Mortifications and Auſterities were ſtill the ſame. His uſual Food was Barley Bread, with the Addition of a few Legumes; and on great Feſtivals he ſometimes eat Fiſh, but then more out of Complaiſance to others than any Inclination to Variety or Change of Diet. He never took his Meal 'till Sunſet; and eat nothing on *Wedneſdays* and *Fridays*. He always wore a Haircloth next his Skin, and practiſed every other Severity on his ownBody which he could do without ſeeming to affect Singularity.

Oct. 24 The Death of St. *Samſon* in 564 or the following Year left *Magloire* the Care of the Monaſtery of *Dol*; and, according to thoſe Writers who hold that *Samſon* erected an Epiſcopal See at that Town, our Saint ſucceeded him in that Poſt. *Magloire* was now near ſeventy Years old, and his Infirmities, the inevitable Conſequence of his evangelical Labours, had reduced him to ſo low an Ebb, that it ſeem'd neceſſary to allow him to end his Days in Silence and Retirement. This indeed was his only Wiſh; but his Reputation in that Country proved a powerful Obſtacle to the Purſuit of his Inclinations; and finding a Retreat abſolutely impracticable in *Britany*, about three Years after the Deceaſe of his holy Predeceſſor, he put his Religious Family into the Hands of a Monk, whom he could truſt with that important Charge, and croſs'd over to *Jerſey*, an Iſland lying between *Britany* and *England*; where he ſpent ſeven Years. We are told he built a Monaſtery in that Iſland, and found the Inhabitants ready enough to contribute to its' Maintainance out of Gratitude for the Pains he took for their Salvation. He breath'd his piousSoul into the Hands of his Redeemer on the twenty fourth of *October*, 575.

His Body was removed to the Priory of *Lehon*, near *Dinan* in the Dioceſe of St. *Malo*'s in the Year 857; but his Relicks were tranſlated to *Paris* in the X Century, and lodged in the Collegiate Church of St. *Batholomew* in that City. *Hugh Capet*, who came to the Throne of *France* in 987, enlarged St. *Bartholomew*'s Church, made a conſiderable Addition to it's Revenue, converted the Houſe into a *Benedictin* Abbey, which from that Time bore the Name of our Saint. Thoſe Monks were removed to another Part of the Town in the twelfth Age; but in the ſixteenth the Pope made a Grant of that Houſe to the Archbiſhop of *Paris*; and in the ſame Century the Religious, being tranſplanted to St. *James*'s-*Street*, brought the Remains of St. *Magloire*, to their new Habitation; where they are honour'd at this Day; 'though the Houſe is now in the Hands of *Oratorians*, and is employ'd as a Seminary to the Dioceſe of *Paris*. The *Roman* Martyrologe honours his Memory on the Day of his Death.

The XXV Day.

St. *CHRYSANTHUS*, and St. *DARIA*, *Martyrs.*

THE two Saints, whom the Church this Day propoſes to our Veneration, are better known by the Reſpect paid to their Memory than by the Hiſtory of their Lives, or Circumſtances of their Deaths. It is certain that they ſuffer'd Martyrdom together at *Rome*; which is uſually dated in the Reign of *Numerian*, who came to the Imperial Throne in 283, and ſat but eight Months.

But

But ſome, obſerving that Hiſtory has left us no Account of that Prince's Oct. 25
perſecuting the Chriſtians, have placed their Sufferings under *Valerian.*

S. *Gregory* of *Tours*, who quotes the Acts of their Martyrdom, tells us that great Numbers of the Faithful, meeting at their Tombs ſoon after their Death, to celebrate their Memory by offering the venerable Myſteries, the Emperor or the Prefect of *Rome* in his Name, order'd the Cave to be ſtopp'd up with Stones, and Sand, while they were at their Devotions; and thus the whole Congregation was buried alive. The ſame Author tells us that the Cave being thus ſtopp'd remain'd unknown 'till the Time of *Conſtantine* the Great, and that then God was pleaſed to diſcover it. Since that Time the Names of *Chryſanthus* and *Daria* have been well known in the Church, and publickly honour'd by her devout Children. The *Roman* Martyrologe mentions them on the twenty fifth of *October*; but does not tell us whether it was the Day of their Martyrdom, or that of the Diſcovery of their Relicks.

St. *GAUDENTIUS* Biſhop of *Breſcia.*

UPON the Death of *Philaſtrius* the holy Biſhop of *Breſcia* in *Italy*, which happen'd about the Year 386, the Biſhops of the Province, with St. *Ambroſe* their worthy Metropolitan at their Head, met to conſider of the Choice of a Succeſſor to the vacant See, and ſoon came to a Reſolution of naming *Gaudentius* to that Poſt; who, 'though young, had ſo fair a Character for Virtue and Learning that he was recommended by the united Voices of the Clergy and People on this Occaſion. *Gaudentius* was then in the Eaſt; and the Prelates, who knew his Humility, apprehending that the News of his Election would prove an Impediment to his Return, not only deputed proper Perſons to preſs his leaving the Eaſt, but at the ſame Time wrote to the Biſhops of that Country, and deſired they would not admit him to their Communion, if he refuſed to haſten to his new Flock. This Meſſage found our Saint at *Ceſarea* in *Cappadocia*, where the Church was in a flouriſhing Condition, and ſuch as ſufficiently ſpoke the paſtoral Vigilance and Activity of the great St. *Baſil* it's late Paſtor. He would willingly have ſpent the Remainder of his Days in that City; but the Demands of St. *Ambroſe* and his Collegues, and the Compliance of the Eaſtern Prelates with their Requeſt obliged him to return for *Italy*, and undertake the Government of the Church of *Breſcia.* At his Arrival he was conſecrated by St. *Ambroſe*, aſſiſted by other Biſhops of the Province; and in a Sermon preached immediately after that Ceremony, complain'd of the Violence offer'd to his Inclinations.

Thus unavoidably engaged in the Epiſcopal Office, his whole Study was how to diſcharge every Obligations of that Character to the Honour of God,

Oct. 25 and the ſpiritual Advantage of thoſe under his Care. In this View he govern'd his Flock with all the Vigilance, Zeal, and Charity, which are the Marks of a truly paſtoral Spirit. *Benevolus*, one of the moſt conſiderable Men at *Breſcia*, who had been Secretary of State to the Emperor, but quitted that Poſt to avoid being drawn into any thing againſt his Conſcience in Compliance with *Juſtina*, Mother to *Valentinian* II, a great Patroneſs of the *Arians*. That excellent Man, being a conſtant Hearer of his holy Biſhop, 'till hinder'd by Sickneſs, deſired he might enjoy the Pleaſure of perſuing his good Inſtructions at home, ſince he could not attend the Church. *Gaudentius* could not refuſe ſo reaſonable a Requeſt, and it is to *Benevolus*'s Regard for his Diſcourſes that we owe almoſt all that is extant under our Saint's Name.

It is commonly thought the Church of *Breſcia* continued long in Poſſeſſion of our good Paſtor; but we have but few of the Particulars of his Conduct in that Station. All we know of that Sort is that he was one of the Deputies from the Council of *Rome* in the Year 405 to *Conſtantinople*, charged with Letters in Favour of St. *Chryſoſtom* from Pope *Innocent* I, and the Emperor *Honorius* to *Arcadius* who govern'd in the Eaſt; of which Commiſſion and it's Succeſs the Reader may ſee our Account toward the Cloſe of St. *Chryſoſtom*'s Life *January* the twenty ſeventh. *Gaudentius* refuſed to hold Communion with *Atticus*, who had uſurped the See of *Conſtantinople*, and perſiſted in his Reſolution ſo vigorouſly that he acquired the glorious Title of a Confeſſor for that Part of his Conduct; and almoſt deſerves that of a Martyr for what he ſuffer'd from St. *Chryſoſtom*'s Enemies. It is not certain how long our Saint lived after that Embaſſy: ſome place his Death in 420, others in 427. His Name occurs in the *Roman* Martyrologe on the twenty fifth of *October*.

The XXVI Day.

Saint EVARISTUS, Pope.

EVARISTUS, according to the beſt Account extant, was a Native of *Greece*, of a Jewiſh Family; but we are not told from whom he receiv'd Chriſtianity, or what brought him to *Rome*. We find him there, however, in the laſt Year of the firſt Century, and at the ſame Time hear of his Promotion to the holy See on the Demiſe of St. *Clement*. *Trajan* gave the Church much Diſturbance during our Saint's whole Pontificate. We cannot have a more juſt, and advantageous Idea of the holy Pope's Labours for his Flock, and the Bleſſing that attended his Endeavours than by conſidering what St. *Ignatius* of *Antioch*

tioch ſays of the Church of *Rome*, after *Evariſtus* had govern'd it ſeven Years. The holy Martyr commends the Chriſtians of that City for their Charity, which had made them a Model to all of that Denomination; for the Purity of their Doctrine, and the ſtrict Union which ſubſiſted among them. This ought to be conſider'd as no leſs than a Panegyrick on *Evariſtus*, by whoſe paſtoral Hand theſe Vertues had been cultivated at *Rome*. Some Writers are of Opinion that the Diviſion of the City into diſtinct Parts, and fixing the Titles of Pariſhes there was the Work of our Saint. Oct. 26

Evariſtus, according to the moſt probable Calculation, died toward the End of *October* in the Year 109. The Church honours him as a Martyr; an Appellation uſually beſtow'd on the firſt Popes, who ſtruggled with many Difficulties under the Pagan Emperors, 'though they did not end their Lives by the Sword of the Perſecutors; and his Name appears on the twenty ſixth of *October* in the *Roman* Martyrologe.

Saint LUCIAN, *and Saint* MARCIAN, *Martyrs.*

LUCIAN, and *Marcian* were brought up in the Errors of Paganiſm, and gave into all the Extravagancies of which Perſons in thoſe unhappy Circumſtances are capable. They lived in the open Profeſſion and Practice of Magick, which they employ'd either to execute their Malice on their Neighbours, or engage the Affections of vertuous Women. Theſe Libertines having conceived an irregular Paſſion for a young Lady of ſtrict Vertue, who had conſecrated her Virginity to God, practiſed every unlawful Art to corrupt her Mind, and prevail with her to gratify their vicious Inclinations; but their Attempts proved unſucceſsful upon a Virgin, who counterworked all their Charms by conſtant Prayer. In vain they invoked the Aſſiſtance of their infernal Friends, in vain they multiplied their diabolical Charms; for the Powers whom they ſerved, according to the Acts of our Saints, were forced at laſt to confeſs they had no Influence over ſuch as acknowledged the true God, and were under the Protection of *Jeſus Chriſt*. This Declaration ſhock'd *Lucian* and *Marcian*, who began to conclude that *Jeſus Chriſt*, who was ſo much ſuperior to their Apoſtate Correſpondents, and defeated all their Endeavours, muſt certainly be inveſted with extraordinary Power. By the Aſſiſtance of the divine Grace, they purſued this Hint ſo far as to conclude it neceſſary to renounce the Devil who had deceived them, and embrace the Religion of him, who had gain'd the Victory over their Art and it's Author. The Sincerity of their Converſion appear'd by the burning of their Books in the Face of the whole Town, generally ſuppoſed to be *Nicomedia* in *Bithynia*, and declaring publickly

Oct. 26 publickly that for the future they neither knew, nor hoped in any Being but the God, who had convinced them of their former Folly and Impiety.

After this Confeſſion they made their Way to the Church, gave a full Account of what had paſs'd, and receiv'd Baptiſm. Being now ſtrengthen'd by the Grace of Regeneration, they left their Friends, their Fortune, and all their Expectations in this World, and retired to a Place where Penitential Works became the whole Employment of their Lives; they were ſo ſenſible of the Enormity of the Faults, which had engroſs'd their whole Thoughts 'till that Time, that Bread and Water was their whole Food, and whole Days were frequently ſpent without any Nouriſhment.

This was their Way of living 'till the ſame Spirit, which effected the Change of their Hearts, inſpired them with the charitable Reſolution of appearing again in the World, and inſtructing their deluded Acquaintance in the Faith which they had embraced. Their Diſcourſes on that Subject receiv'd no ſmall Weight from the Conſideration of their former Oppoſition to the Religion which they now preſs'd with ſo much Zeal. Nothing could ſtop the Progreſs of their Evangelical Labours but the Perſecution which broke out in the Beginning of *Decius*'s Reign, who came to the imperial Throne in the Year 249. As ſoon as the ſanguinary Edict was publiſhed, the two Converts were ſeized and carried before *Sabinus*, Procunſul of *Bythinia*, who began with asking *Lucian* his Name and Station in the World. The Saint ſatisfied both his Queſtions, and declared he was now a Preacher, and Defender of the venerable Law, which he once oppoſed and perſecuted. Upon the Judge enquiring by what Authority he undertook to preach, he replied that the Laws of Humanity and Charity obliged all Men to endeavour the Converſion of their Neighbours, and do all in their Power for reſcuing them from the Snares of the Devil. *Marcian*'s Reply to the Proconſul's Interrogatories was not different from that of his Companion; whereupon *Sabinus* reproached them both with Ingratitude to the Gods, from whom they had receiv'd ſo many Favours. *Marcian*'s Anſwer was that their Converſion was the Effect of the ſame Grace which was given to St. *Paul* who from a Perſecutor of the Church became a Preacher of the Goſpel. The Judge then adviſed them to conſult their own Security by returning to what he called their Duty, and aſſured them that nothing but their Compliance with what he exacted could gain them the Favour of the Gods, and their Prince. To which Remonſtrance *Marcian* replied that He and *Lucian* could never be ſufficiently thankful to God who had deliver'd them from Darkneſs, and favour'd them with the glorious Light they now enjoy'd. *Sabinus*, obſerving the Martyr magnify the Power of their Redeemer, aſked them why he had not preſerved them from the Hands of the Magiſtrate?

ſtrate; and why he did not reſcue them from the Sufferings which threa- Oct. 26
ten'd them. " *The true Glory of a Chriſtian*, ſaid *Marcian*, *is to lay down* ~
" *what you call Life, and obtain eternal Life by Perſeverance in the Faith. We*
" *heartily wiſh*, continued the Saint, *that God would give you Grace and Underſtan-*
" *ding, that you might know the Dignity and Power of the Being, whom we ſerve,*
" *and how much he does in Favour of ſuch as believe in him.* The Procunſul laughed at their Expectations of future Happineſs; and deſired they would obey the Imperial Orders, and ſacrifice to the Gods before he proceeded to Severities, " *We are ready to bear the worſt you can inflict*, replied *Marcian*; " *and reſolved to undergo any Torments rather than incur the Diſpleaſure of the*
" *true and living God.*

The Proconſul, convinced that he loſt his Time and Labour on the two excellent Perſons before him, condemn'd them to be burnt alive. Upon their Arrival at the Place of Execution, they addreſs'd themſelves to the Almighty in the following Manner; " *Our Praiſes, O Lord* Jeſus, *muſt fall ſhort of what*
" *we owe for our Deliverance from Pagan Errors, the Happineſs of ſuffering for*
" *your Name, and the comfortable Preſpect of being join'd with your Saints for*
" *ever. To you be Praiſe and Glory, and into your Hands we commend our Souls.*"

Their Martyrdom is dated on the twenty ſixth of *October* and placed at *Nicomedia* in the *Roman* Martyrologe, and others of good Reputation.

The XXVII Day.

Saint *FRUMENTIUS*, Apoſtle of *Ethiopia.*

BEfore *Conſtantine* the Great could effect his Deſigns in Favour of the Chriſtian Church, *Metrodorus* a Philoſopher undertook ſeveral Journeys out of Curioſity and a Deſire of ſeeing the World, and travell'd to the farther *India*, for ſo the Antients called *Ethiopia*. At his Return he preſented the Emperor with a Quantity of Pearls, and other Curioſities which he had collected in his Travels, aſſuring that Prince his Preſent would have been much more valuable, had not *Sapor* King of the *Perſians* ſeiz'd on the beſt Part of his Treaſure. His Succeſs was *Meropius*'s Encouragement for undertaking the ſame Voyage; he was a Philoſopher too and a Native of *Phenicia*, and was accompanied in that Expedition by two Boys, his near Relations, with whoſe Education he was intruſted; *Frumentius* was the Name of the elder, *Edeſus* that of the younger.

In the Courſe of that Voyage homeward the Veſſel which carried our Travellers, touched at a Port belonging to the Barbarians, to take in freſh Water,

or

Oct. 27. or Proviſions for the Company. It was the Cuſtom of thoſe People to kill all the Subjects of the Empire, they could find upon hearing that the *Romans* had violated their Treaties with them. This either really was the Caſe, or they were ſo inform'd when *Meropius* landed in the aforeſaid Port. The Ship was ſtopt, and the whole Crew, and Paſſengers put to the Sword, except the two Children, whoſe tender Years and Innocence pleaded ſo ſtrongly in their Favour that they were carried to the King of that Country. The Prince was ſo well pleaſed with the young Captives that he gave Orders for their Education, and when they grewup, made *Edeſus* his Cup bearer; and *Frumentus*, being poſſeſs'd of a much better Capacity, was entruſted with all his Writings and Accounts, that is in our Way of ſpeaking made Secretary of State and Chancellor of the Exchequer. From their firſt appearing in publick Buſineſs they engaged the Affections and Eſteem of all who knew them, and were honour'd as the firſt Subjects in the Kingdom during the Life of their Royal Protector, and Benefactor. Upon that Prince's Death his Widow took Poſſion of the Throne; and, thinking it impoſſible to employ two Perſons of more Honour and Fidelity than the two Favourites of the deceaſed King, begg'd their Aſſiſtance in the Management of Affairs 'till her Son, then an Infant, ſhould be in a Capacity of acting.

Rufinus, a Prieſt of *Aquileia*, who flouriſhed in the IV Century gives us all the foregoing Particulars, and adds that, while the Brothers were thus employ'd, God inſpired *Frumentius* with a Deſire of enquiring for Chriſtians among the *Roman* Merchants, who traded to that Country, ſome of whom were ſettled among the Barbarians. Upon finding ſome of that Denomination, *Frumentius*, who had now a conſiderable Share in the Government, allow'd them all convenient Power in all Parts of the Kingdom; and adviſed them to meet publickly, chooſe what Houſes they pleaſed for the Performance of religious Worſhip, and ſerve God according to the *Roman* Way. That great Man encouraged the Practice of what he recommended by his own Example, applied to the Duties of the Chriſtian Religion with an edifying Fervour, and made the planting of Chriſtianity in that barbarous Country his chief Employment and firſt Care.

The King coming to Age, and taking the Reins of Government into his own Hands, *Frumentius* and *Edeſus* laid an Account of their Adminiſtration before him, reſign'd their Poſts, and ſet out for their own Country, 'though that Prince and the Queen Mother uſed all Manner of Entreaties to engage their Stay. *Edeſus*, eager to ſee his Relations went directly to *Phenicia*; but *Frumentius* took the Rout of *Alexandria*, where he found St. *Athanaſius* the holy Biſhop of that City, gave him the Hiſtory of his own Life

Life, and desired that Prelate would send a Pastor to the numerous Body of Oct 28
Christians, which he had left among the Infidels. *Athanasius* was very attentive to the Proposal, and desired him to repeat it in an Assembly of Bishops. They being unanimous in naming *Frumentius* to that Office, *Athanasius* consecrated him Bishop, and sent him back with that Character to *Axuma*, then the Metropolis of *Ethiopia*, where he gain'd Great Numbers to the Faith by his Discourses and Miracles. Our Historian assures us he had this Account from *Edesius*, who was afterwards ordain'd Priest at *Tyre*.

Our Saint continued his Apostolical Labours with great Application and Success for many Years, and had the Satisfaction of seeing the King, his Brother and the greater Part of the Nation receive the Doctrine of *Jesus Christ*. He always maintain'd a strict Correspondence with the Great Bishop of *Alexandria*, which made him odious to the *Arians*, and particularly to *Constantius* the Patron of that impious Sect, who demanded him of the King of *Ethiopia*, in order to be examined and instructed by *George* the Invader of St. *Athanasius*'s See ; but we do not hear of his being sent into *Egypt*. The *Roman* Church honours the Memory of St. *Frumentius* on the twenty seventh of *October*; the *Grecians* keep his Festival on the thirtieth of *November*, which the *Ethiopians*, particulary those whom we call *Abyssins*, observe on a Day that answers the eighteenth of our *December*, and reverence our Saint as the Apostle of their Country.

The XXVIII Day.

St. *SIMON*, Apostle.

SIMON one of the twelve Apostles was a Native of *Galilee*, and is in Luke 6.
the Gospel distinguished by the Title of *Zealot*. We are in the Dark as 15.
to the Time of his becoming a Disciple of *Jesus Christ*; and his Election into the Apostolical College is the first and only thing recorded of our Saint. Some modern Greek Writers affirm that he carried the Light of the Gospel into *Egypt*, *Libya*, *Africa*, *Mauritania*, and the British Islands. But, according to the best Accounts we can gather from the Antients, he preached and suffer'd Martyrdom in *Persia*.

St. *JUDE*, Apostle.

JUDE, whom St. *Matthew* and St. *Mark* call *Thaddeas* ! was also one of the Twelve, and Brother to St. *James the Less* ; but in what Sense both he and our Saint are called our Lord's Brothers may be seen in our Account of St. *James*, *May* first. According to *Hegesippus*, as quoted by *Eusebius*, *Jude* was married and had several Children ; but the other Particulars of his

Oct. 28 Life are unknown 'till we hear of his Labours for the Propagation of the Goſpel, which St. *Paulinus* Biſhop of *Nola* in the V Century tells us were employ'd in *Libya*. He is uſually honour'd as a Martyr; but the Time and Place of his Suffering are uncertain; the current Opinion in the Weſtern Church is that he ſeal'd the Goſpel with his Blood in *Perſia* in Company with St. *Simon*.

Among the inſpired Writings we have an Epiſtle addreſs'd by our Saint to all *the beloved in the Father*; *who are called and preſerved by* Jeſus Chriſt; in which he ſtrenuouſly oppoſes, ſuch as endeavour'd to corrupt the Faith in thoſe early Times of the Church, and draws them in proper Colours. It is uſually thought that the Innovators, againſt whom the Apoſtle inveighs were the firſt Diſciples of *Simon* the Magician, whoſe Morals were not more pure than their Doctrine.

The *Grecians* obſerve the tenth of *May* in Honour of St. *Simon*, and the nineteenth of *June* is by them dedicated to the Memory of St. *Jude*; but the *Latins* join them in one Feſtival on the twenty eighth of *October*.

The XXIX Day.

St. *NARCISSUS*, Biſhop of *Jeruſalem*.

NARCISSUS, born toward the Cloſe of the firſt Century, was well advanced in Years when he was placed at the Head of the Church of *Jeruſalem*, and is reckon'd the thirtieth Biſhop of that City ſince the Apoſtles. 'Though he is with good Reaſon ſuppoſed to have been near fourſcore Years old, when he undertook the Government of that ancient Church, he acted in the Epiſcopal Character with the Vigour and Courage of a young Man. About the Middle of the ſecond Age we find our holy Prelate in a Council at *Ceſarea* in *Paleſtine*, conven'd on the Queſtion of keeping Eaſter; which then began to make a great Noiſe in the Church. Our Saint, and *Theophilus* Biſhop of the Town where that Aſſembly met, are mention'd as preſiding in it; and conſequently *Narciſſus* muſt be allow'd the Reputation of a conſiderable Share in drawing up the Synodical Epiſtle attributed to all preſent, for obſerving the Feaſt of our Lord's Reſurrection on *Sunday*.

Euſebius, in his Eccleſiaſtical Hiſtory aſſures us that in his Time the Chriſtians of *Jeruſalem* preſerved the Memory of ſeveral Miracles done by the Hands of our holy Biſhop; one of which is as follows. While he poſſeſs'd that See, the Deacons, whoſe Buſineſs it was to light the Lamps in the Church on Eaſter Eve, were unprovided with Oil at that ſolemn Time. The People were ſenſibly afflicted

afflicted at this Deficiency; upon which *Narciſſus* order'd the proper Offi- Oct. 29
cers to fetch ſome Water from a neighbouring Well, and bring it to him. After ſome devout and fervent Prayers pronounced over the Water, he directed them to pour it into the Lamps. They had no ſooner obey'd his Commands but the Element was by the Omnipotence of God converted into Oil, to the unpeakable Surprize of the Faithful.

This Miracle recommended the holy Biſhop moſt powerfully to the Veneration of all good Men; but there is no Security againſt the Malice of ſuch as find their Account in blaſting the Character of thoſe who declare open War againſt their Vices. This was the Caſe of *Narciſſus*. Three incorrigible Perſons, who look'd on the Epiſcopal Severity and Exactneſs of the Saint as an inſupportable Yoak, and apprehended the Laſh of Eccleſiaſtical Diſcipline, reſolved to prevent the Stroke of Juſtice by deſtroying his Reputation. To this End they forged a falſe Accuſation againſt him, and laid a deteſtable Crime to his Charge; but *Euſebius*, who has given us the Account of this Matter, does not ſpecify the Nature of that imaginary Crime. To gain the Creditof the World more effectually they had Recourſe to ſolemn and dreadful Perjury. One wiſhed he might periſh by Fire, if what he urged was not true: the ſecond that he might be ſtruck with ſome loathſome Diſeaſe on the ſame Condition; and the third that he might loſe his Sight, if the Saint was not really guilty of what was alledged againſt him. But *Narciſſus*'s Virtue was ſo well known that thoſe Imprecations made little or no Impreſſion on the People to his Diſadvantage. *Narciſſus*, however though innocent in the Opinion of his Flock, could not ſtand the Shock of that bold Calumny; or rather made it a plauſible Excuſe for leaving *Jeruſalem*, and ſpending ſome Time, in Solitude which had long been his Wiſh.

Narciſſus ſpent ſeveral Years undiſcover'd in his Retreat, where he enjoy'd all the Pleaſure that a good Conſcience, and cloſe Converſation with Heaven can beſtow. While he remain'd conceal'd from the moſt inquiſitive Eye, divine Juſtice, overtook the Villains who had conſpired againſt his Reputation, and aſperſed his Virtue; for each of them was puniſh'd as they had wiſhed. The firſt was burnt in his own Houſe with his whole Family; the ſecond was cover'd with ſuch a Diſeaſe as he had call'd for: the third, ſeeing the miſerable Ends of his Partners in Iniquity, and apprehending the like exemplary Puniſhment, made a publick Declaration of the whole Plot againſt the Saint; but his Grief for his Crime produced ſuch continual Floods of Tears, that he loſt the Uſe of his Eyes.

Our Saint having diſappear'd for ſome Time, the Biſhops of that Province thought their Concern for the Chriſtians of *Jeruſalem* obliged them to

Oct. 29 provide a Paſtor for the Church of that City. *Dius* was their firſt Choice; but, he dying ſoon after his Election, *Germanio* was placed on the See, which appear'd vacant, and was ſoon after ſucceeded by *Gordius*. The Perſon laſt mention'd had been ſome time in quiet Poſſeſſion of the Biſhoprick, when *Narciſſus* appear'd like one from the Dead. The whole Body of the Faithful, tranſported at the Recovery of their holy Paſtor, whoſe Innocence had been ſo authentickly vindicated, conjured him to reaſſume the Adminiſtration of his Dioceſe. Authors are not agreed whether *Gordius* left the See of *Jeruſalem*, or ſhared the Government of it with *Narciſſus*; but it appears from the Sequel of the Story, as deliver'd by *Euſebius*, that our Saint ſurvived him.

Narciſſus was in ſole Poſſeſſion of the Biſhoprick, when Providence in Conſideration of his great Age and Infirmities, directed *Alexander* to his Aſſiſtance, of whom we have ſpoken on the eighteenth of *March*; and it appears from a Letter of that Prelate, that He and *Narciſſus* govern'd the Church of *Jeruſalem* together. Our Saint, according to that Epiſtle, was above one hundred and ſixteen Years of Age when it was written; but we do not know how long he ſurvived the Date of it. The *Roman* Martyrologe honours his Memory on the twenty ninth of *October*.

St. *MARY*, the PENITENT.

THE Saint, whoſe Penance is propoſed this Day as an Encouragement and Model to unhappy Sinners, was Niece to *Abraham* a famous Hermit either of *Syria* or *Meſopotamia* in the V or VI Century. That holy Man had left his Country, and Fortune to indulge the heavenly Pleaſures of Prayer and Solitude; but was ſome Time after employ'd by his Biſhop in converting a whole Town of Pagans. That difficult and glorious Work being completed, the Anchoret return'd to his former Solitude, which was never interrupted again but by his Concern for *Mary*, the Perſon of whom we are to ſpeak in this Place.

Mary was left an Orphan at ſeven Years of Age, and by ſome Friends of her deceaſed Father recommended to the Care of her Uncle, who had then ſpent ſome Time in the Deſart. *Abraham*, who had too much Charity to make his preſent State an Excuſe for neglecting his Niece in that Diſtreſs, built a Cell contiguous to his own for her Uſe, open'd a Window of Communication in the Wall that divided them, and there inſtructed her in the Holy Scriptures. *Mary* ſpent ſeveral Hours of the Night in ſinging the Praiſes of God with her devout Uncle; endeavour'd to imitate his Auſterities;

Auſterities; and made a conſiderable Progreſs in Virtue under that excel- Oct. 29
lent Maſter. *Abraham*, believing her ſufficiently confirm'd in ſuch a Diſen-
gagement from the World, as he had profeſs'd ſo many Years, made no Difficulty of diſpoſing of her Fortune among the Poor, as he had done of his own upon engaging in his preſent State. His Niece gave her free Conſent to the Act, and ſpent a conſiderable time in theſincere and faithful Practice of Religion and Penance. But no Virtue is proof againſt the Malice of the Devil, unleſs guarded by Humility, and Vigilance; and our Saint was an unhappy Inſtance of that Truth.

An artful Hypocrite, who had nothing but the Dreſs of a Hermit, found his way to *Mary*'s Cell, pretending to be drawn thither by his Opinion of her Virtue. After ſome Viſits he prevail'd with her to open her Window and thus allow him the Satisfaction of ſeeing the Perſon whoſe Diſcourſe was ſo engaging and edifying. Their Converſation at firſt turn'd on pious Subjects, but by Degrees other Topicks leſs innocent were admitted; which encouraged the Hermit to diſcover a criminal Paſſion for the innocent young Woman. That diſguiſed Libertine employ'd every Artifice in his Power to ſeduce her; but ſhe held out a whole Year, and probably might have conquer'd the Temptation entirely, had ſhe been diffident enough of her own Strenth to let her Uncle into the Affair, and beg his Advice. For want of that neceſſary Precaution, *Mary* yielded at laſt, left her Cell, and conſented to all that Agent of Hell had propoſed for her Ruin. As ſhe ran headlong down the Precipice, ſhe was at the Bottom before ſhe gave her Caſe one cool Thought. But ſhe had ſcarce ſacrificed her Virtue, when ſhe was touched with a quick Remorſe for what ſhe had done; full of Horror at her Crime and deſpairing of Pardon ſhe tore her Cloaths like a Madwoman, beat herſelf unmercifully, and had diſpatched herſelf, had it been in her Power. When the firſt Tranſports of Rage againſt herſelf were over, inſtead of thinking of ſuing for Pardon, ſhe concluded there was none for her, changed her Cloaths and made her way to a Town, where ſhe was not known, with a Reſolution of ſtiffling all Senſe of Guilt by plunging deeper in Debauchery.

About this time St. *Abraham* dreamt he ſaw a Dragon devour a Dove; and, when he awaked, imagining what he had ſeen a Preſage of ſome violent Perſecution of the the Church of *Chriſt*, he imploy'd his Prayers and Tears for averting that Calamity. Two Days after, he had the ſame Dream; and thought he kill'd the Dragon, open'd it, and found a Dove whole and alive in his Belly. Upon waking he called *Mary*, whom he imagined ſtill in her

Cell,

Oct.29. Cell, and complain'd that he had not ſeen her of two Days; but, receiving no Anſwer, he made a farther Enquiry, and found Part of the Dream verified by the Loſs of his Niece. It is impoſſible to expreſs the venerable Hermit's Grief on this Occaſion.

After two Years ſpent in fervent Prayer for the Recovery and Salvation of one, whoſe Education and ſpiritual Welfare had long been his chief Concern, he heard where ſhe was, and what Life ſhe had lead; upon which, being perſuaded the two Years abſence were repreſented by the two Days Interval betwixt his Dreams, he began to entertain Hopes of reſcuing her from the Power of the Devil. In Purſuit of this good Work, he left his Hermitage, diſguiſed himſelf, and rode in Queſt of his loſt Sheep. Coming to the Inn, where he was inform'd his Niece practiced Proſtitution, he alighted, and after ſome Hours Repoſe aſked the Maſter of the Houſe for the Young Lady under his Roof, of whoſe Beauty he had heard, before he reached that Place. In Compliance with this Requeſt, *Mary* was introduced to the ſuppoſed Galant, who received her with a Gaiety ſuitable to the Character which he aſſumed, though his Heart was ready to break at the Sight. *Abraham*, who had eat neither Meat nor Bread for forty Years together, order'd a handſome Supper, and behaved himſelf with a Cheerfulneſs that proved as effectual a Diſguiſe as his Dreſs; for he had but too much Reaſon to fear he ſhould loſe his Labour, if he diſcover'd himſelf before he was ſecure of her. In this View he ſubmitted to be conducted to the Chamber, where ſhe propoſed to ſpend the Night with him; *Abraham* deſired her to faſten the Door, and then, catching her by the Arm, and throwing off his Hat, which cover'd great Part of his Face, "*Look on me* "Mary, ſaid the holy Anchoret, *ſee if you know this Face; am not I the* "*Perſon from whom you received your Education? What is become of your coarſe* "*penitential Dreſs; and the auſtere Practices, which you learnt under my Di-* "*rection? Or rather what is become of yourſelf ſince you left your Father?* "*Tell me, what Villain has torn you from theſe poor Arms, and plunged you* "*into this miſerable State.*"

This unexpected Addreſs ſtruck her Dumb, and fixt her to the Place without Senſe or Motion. *Abraham* employ'd very innocent Art to recover her from the Surprize, begg'd ſhe would not deſpair of Mercy, and mention'd ſeveral Inſtances of Sinners, received to God's Favour after ſome Years ſpent in the moſt criminal Exceſſes. So much Goodneſs, and the Tears of a tender Parent had the deſired Influence on *Mary*'s Heart, who declared herſelf ready to attend him to the Deſart; which ſhe did early the next Morning.

Morning. *Mary*, thus delivered from the Jawes of Hell, lamented her paſt Folly, and puniſh'd her Sins with a Severity expreſſive of a true Senſe of her Enormity. The Sincerity of her Converſion, and the Puniſhment which ſhe inflicted on her guilty Body were ſo pleaſing to the Almighty, that three Years after her Return to that Scene of Penance ſeveral miraculous Cures were perform'd by her Prayers. St. *Abraham* continued his ſpiritual Aſſiſtance to our Penitent, till it pleaſed God to reward his Labours by a happy Death. She ſurvived her excellent Director five Years; which Time was ſpent in Prayers, Tears, and incredible Auſterities. The *Greeks* honour her Memory with that of her Uncle on the twenty ninth of *October*: But the *Roman* Martyrologe places the holy Hermit's Name on the ſixteenth of *March*. Oct. 30

The XXX Day.

St. *MARCELLUS*, a Centurion, Martyr.

MARCELLUS, whoſe glorious Victory the Church this Day commemorates, was a Centurion, or Captain in the the *Trajan* Legion in the Reign of *Diocleſian*, and *Maximian*, a Profeſſor of the Chriſtian Religion, and poſted with his Company at *Tangier* in *Africa*. The Anniverſary of the Emperor's Birth-Day being in the Year 298 celebrated in that Town with great Solemnity, and Sacrifice to the Pagan Deities making a conſiderable Part of that Solemnity, all the Subjects of the Empire were expected to conform to the blind Religion of that Prince on that Occaſion; but *Marcellus*, well inſtructed in the Duties of his Profeſſion, expreſs'd his Deteſtation of thoſe profane and ſacrilegious Practices by throwing away his Belt, the Badge of his Military Character, at the Head of his Company, and declaring aloud that *he was a Soldier of* Jesus Christ, *the eternal King*. He then quitted his Arms, and added that *from that Moment he ceaſed to ſerve the Emperor; and thus expreſs'd his Contempt of the Gods of the Empire, which were no better than deaf and dumb Idols.* "*If*, continued he, *their Imperial Majeſties impoſe the Obligation of ſacrificing to them* "*and their Gods, as a neceſſary Condition of their Service, here I throw up* "*my Commiſſion, and quit the Army.*"

The Soldiers, ſurprized to hear *Marcellus* deliver himſelf in this Manner ſeiz'd him, and carried him before *Anaſtaſius Fortunatus*, Judge of the Legion,

Oct. 30 gion, who committed him to Priſon. When the idolatrous Entertainment was over, that Magiſtrate order'd *Marcellus* to be brought in, and aſked him what he meant by quitting the Service ſo abruptly. Our Saint anſwer'd him with a brief and plain Account of what he had done, upon which *Fortunatus* told him it was not in his Power to connive at his Raſhneſs, and muſt therefore lay his Caſe before the Emperor.

On the thirtieth Day of *October Marcellus* was by *Fortunatus*'s Direction carried to *Aurelian Agricolanus*, Vicar to the Pretorian Prefect, then at *Tangier*, who upon hearing what had been alledged againſt him, aſked him whether he had really done as the Judge's Letter ſet forth. His own free Confeſſion mader farther Examination unneceſſary; and the Vicar proceeded to give Sentence of Death againſt him, which was immediately executed by Beheading; a Puniſhment inflicted on him for Deſertion, and what they call'd Impiety, as it is expreſs'd in the Acts of his Martyrdom taken on the Spot.

Caſſian, whoſe Buſineſs it was to attend the Court, and write down the Trials, was ſo affected with the Intrepidity of the Saint, that he threw down his Books, and declared againſt the Injuſtice of the Proceedings. The Vicar, ſhock'd at what he ſaw and heard, aſked the Notary with ſome Emotion what he meant. *Caſſian* was bold enough to repeat his Proteſt againſt the Sentence; and *Agricolanus*, apprehending he might go on in that offenſive Strain, order'd him to be hurried away to Priſon. *Caſſian*, being examined, and perſiſting in his Opinion, receiv'd the Crown of Martyrdom on the third of *December* following.

The *Roman* Martyrologe has given us the Names of the two Martyrs on the reſpective Days of their Suffering; but we thought it could not be amiſs to Speak of them together on the thirtieth of *October*, and that we were privileged in ſo doing by the Connexion between the Acts the ſaid glorious Victims.

The XXXI Day.

St. *QUINTIN*, Martyr.

ST. *Quintin*, of whom the *Roman* Martyrologe ſpeaks as a Native of *Rome*, and deſcended of a Senatorian Family, is by his Hiſtorian called the Son of *Zeno*; but no Particulars of his Life are recorded 'till we find him employ'd in the Labours of an Apoſtle. Full of Zeal for the Kingdom of

of *Jeſus Chriſt*, and deſirous of making that powerful Name known among the Infidels, he left his Country, renounced all Proſpects of Preferment, and, attended by *Lucian*, his Companion in the Evangelical Work, made his Way to *Gaul*. *Lucian* and our Saint preached the Faith together 'till they reached *Amiens* in *Picardy*; where they parted. *Quintin* chooſing to purſue his Miſſion in that Country, his Companion undertook to plant the Faith at *Beauvaris*, where he received the Crown of Martyrdom. Oct. 31

We are not acquainted with the Particulars of St *Quintin*'s Actions and Sufferings; all we know of the Matter is that God made him equally powerful in Words and Works; that his Diſcourſes were authorized, and ſtrongly recommended by great Numbers of Miracles; illuſtrated and enforced by a moſt holy and mortified Life, and that the receiv'd the Reward of his charitable Labours about the Beginning of the Reign of *Diocleſian* and *Maximian*; the former of which Princes aſcended the Imperial Throne in the Year 284; The latter in 286. *Maximian* had conſtituted *Rectius Varus* Prefect of the *Prætorium*, who being equal to his Sovereign in Superſtition and Cruelty, excuted his Deſigns againſt the Chriſtian Religion with Ardour and Fidelity.

Rectius, who probably reſided at *Treves*, the Metropolis of the *Belgick Gaul*, but was then employ'd in what was called the *ſecond Gaul* not far from *Soiſſons*, having Intelligence of the prodigious Succeſs which attended St. *Quintin*'s Endeavours, was ſo incenſed at the Progreſs of the Chriſtian Religion that he immediately form'd a Reſolution to take off the holy Preacher; but deferr'd the Execution of it 'till his Buſineſs carried him to *Amiens*, which happen'd ſoon after. Upon his Arrival there; he order'd the Saint to be ſeized, thrown into Priſon, and loaded with Chains. The next Day he was brought before the Prefect, who attempted his Conſtancy with ſuch Promiſes and Threats as could not but affect any Man who was to be influenced by Motives of Hope or Fear; but, finding him proof againſt both, he order'd him to be whipp'd unmercifully, and then confined to a cloſe Dungeon, without the Liberty of receiving either Comfort or Aſſiſtance from the Faithful. The Author of this Account tells us that *Quintin* was miraculouſly deliver'd that Night, and found preaching to the People the next Morning. This Prodigy, according to the ſame Writer, proved the Converſion of ſeveral; but the Prefect, looking on it as an Effect of ſome Magick Power, iſſued out a ſecond Order for apprehending him, and endeavour'd by ſeveral violent Methods to ſtagger his Reſolution; but with as little Succeſs as before. His Limbs were ſtretched with Pullies, 'till all his Joints were diſlocated: his Body was torn with Scourges of Wire: boiling Pitch and Oil were pour'd

Oct 31. on his Back; and lighted Torches applied to his Sides. The holy Martyr, ſtrengthen'd by him whoſe Cauſe he Defended, remain'd Superior to all the cruel Arts of his barbarous Perſecutor, and preſerved a perfect Tranquility of Mind in the Midſt of ſuch Torments, as fill'd the Spectators with Horror.

After ſome Time ſpent in torturing the Saint, *Rectius* was obliged to leave *Amiens*, and direct his Courſe to the Territory of *Vermandois*; upon which he order'd *Quintin* to be conducted thither under a ſtrong Guard, where he died under the Hands of his Executioners. The common Opinion is that he finiſhed his Martyrdom on the thirty firſt of *October*, in the Year 287. The venerable Body was carefully watch'd till Night, and then thrown into the River *Somme*; and diſcover'd to the Faithful ſome Time after his Death; The Town where his Relicks now lie bears the Name of the holy Martyr.

St. *WOLFGANG*, Biſhop of *Ratisbone.*

WOLFGANG a Native of *Swabia*, deſcended from Parents remarkable neither for Riches nor Poverty, was put into the Hands of a Neighbouring Eccleſiaſtick, when but ſeven Years old, and afterwards removed to the Abbey of *Richenow* near *Conſtance*, a Houſe at that Time famous for the Education of Youth; where *Wolfgang* diſtinguiſh'd himſelf by Modeſty, Devotion, and every thing that cou'd recommend him to the vertuous Part of Mankind. During his Reſidence in that Moneſtery he contracted an Intimacy with a young Perſon of Quality, named *Henry*; and, when he had finiſh'd his Studies, accompanied him to *Wurtzbourg*, where that Gentleman's Brother was then Biſhop. In that City he learnt the holy Scriptures under *Stephen* an *Italian* Profeſſor, who growing Jealous of his Scholar's ſuperiour Skill in claſſick Learning, quarell'd with him and forbid him his School. Before that Rupture our Saint had but little Reliſh for the World, and he thought this a proper Opportunity for putting his Deſign of Retiring in Execution. *Henry*, who loved *Wolfgang*, alarm'd at the Notion oppoſed it moſt Vigorouſly, and had Power enough over him to detain him at *Wurtzbourg*; being choſen Archbiſhop of *Treves* in 956, he obliged our Saint to accompany him to that City, made him ſeveral advantageous Profers; but could prevail with him to accept of nothing in his Dioceſe, but the Care of a School for Children. He acquitted himſelf of the Duties of that Poſt ſo well that *Henry* obliged him to undertake the Government of a Community

of

of Eccleſiaſticks, with the Title of Dean, which flouriſhed ſo well under his Direction that the moſt regular Monaſtery gave not more Edification than that Body of ſecular Canons. Oct. 31

Upon the Death of the Arch Biſhop of *Treves*, which happen'd in the Year 964, *Wolfgang* reſolved to return to his own Country; but *Bruno*, Archbiſhop of *Cologn* and Brother to the Emperor, prevail'd with him to ſpend ſome Time in that City. That Prince was very preſſing with our Saint to accept of a Biſhoprick, or any other Preferment which his Intereſt could procure; but he declined thoſe advantageous Offers, and went for *Swabia* where he enter'd the Moneſtery of *Enſilden*, governed at that time by *George* an *Engliſhman*, who had left his own Country to ſerve God in Silence and Mortification. The Abbot, who was no Stranger to his Character before he received him into his Community, ſoon found that his Reputation for Virtue was much inferiour to his Merit. He had not been long in that Moneſtery before he was entruſted with the Direction of the Studients; and all the Neighbouring Convents ſent their young Monks to him for Inſtruction in Piety and Literature.

The Dioceſs of *Auſburg*, in which his Monaſtery ſtood, was then govern'd by St. *Ulrick*, whoſe Life may be ſeen on the fourth of *July*. That Prelate coming to viſit the Houſe, according to Cuſtom, was ſo charmed with *Wolfgang*'s Virtue and Capacity that he was reſolved to conſecrate that Saint's excellent Talents to the Service of God in the Miniſtry; with this View he ordain'd him Prieſt, in ſpite of all the Oppoſition his Humility could form on that Occaſion. Having received an Apoſtolick Spirit at his Ordination, he applied for his Abbot's Leave to preach the Goſpel, among the Infidels, which he obtain'd, left his Moneſtery in the Year 972, attended by a ſelect Number of Monks, and made his Way to *Panonia*, where he knew the *Hungarians* would find ſufficient Employment for him and his Companions. Thoſe *Barbarians* made ſuch obſtinate Reſiſtance to the Endeavours of our Saint, that he gain'd but little Ground in that Country; whereupon *Piligrin*, Biſhop of *Paſſaw*, diſſuaded him from proſecuting his Enterprize, and engaged him to ſpend ſome Time with him. That Prelate became ſo ſenſible of our Saint's Merit, that he reſolved to ſolicit his Promotion to the See of *Ratiſbone*, which became vacant about that Time. *Wolfgang*'s Character, faithfully drawn, being privately ſent to the Emperor *Otho* II, that Prince diſpatched an Order for carrying him to *Ratiſbone*, where *Frederick* Archbiſhop of *Straſbourg*, his Metropolitan, ſhould conſecrate him. The Saint could not avoid accompanying the Emperor's Officers to *Ratiſbone*, where the Clergy

Oct. 31 Clergy and People were unanimous in his Election; but he declared loudly againſt the Proceedings, and proteſted againſt the Violence which was offer'd him. The Chucrh of that City knew his Value too well to liſten to his Remonſtrances, and put him into proper Hands to conduct him to *Frankfort* for the Emperor's Approbation. *Wolfgang*, arriving at Court, threw himſelf at *Otho*'s Feet, aſſured him he was miſtaken in the Choice, and begg'd Leave to return to his Moneſtery; but the Prince was deaf to all he could ſay on that Subject, inveſted him with the Temporalities of the Biſhoprick, and ſent him back to *Ratiſbone*, where he was conſecrated and inthroned amidſt the Acclamations of his Flock. The Author of his Life obſerves that he never quitted the Monaſtick Habit, but practiced all the Auſterities of a Religious Life, when in Poſſeſſion of the Epiſcopal Dignity. He reform'd his Clergy, made excellent Regulations for Monaſteries of both Sexes; inſtructed the inferiour Paſtours in their Duty to God and their Flock, and thus introduced an edifying Change in the Morals of his whole Dioceſs. *Wolfgang* had an excellent Talent at touching the Hearts of his Auditors, and was indifatigable in Preaching; in ſhort, after diſcharging all the Duties of his Station twenty Years with the utmoſt Vigilence and Fidelity he was favour'd with a Paſſage to a glorious Immortality on the laſt Day of *October* 994. He was buried at *Ratiſbone*, where his Sanctity was atteſted by many Miracles; and the Day of his Death is by the *Roman* Martyrologe conſecrated to his Memory.

The End of *October.*

THE

LIVES

OF

SAINTS;

COLLECTED FROM

AUTHENTICK RECORDS,

OF

CHURCH HISTORY.

With a full Account of

THE OTHER

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

Number XI. *for* NOVEMBER.

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Advertiſement.

THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

AN

Alphabetical *TABLE*

OF

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And other Feſtivals in the ſame Month.

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NOVEMBER the First.

The Feaſt of ALL SAINTS.

THE Deſign of the Church in this Day's Feſtival is to honour God in all his Saints; ſome of whoſe Names are written only in the Book of Life, and are not ſpecified in the Courſe of her holy Year, either becauſe their Sanctity was known to God alone, or becauſe the Calamities of the Chriſtian Church, or other Accidents have deprived us of the Particulars of their Lives. The Veneration of Saints, or holy Perſons in Poſſeſſion of the Glory, after which we all aſpire, is not founded on a Perſuaſion of their Independence on the Almighty, or any eſſential Excellency of their Nature, but is given them in Conſideration of what God by his powerful Grace has made them; ſo that the Supreme Being is ſtill the laſt Object of our Reſpect to the moſt perfect of his Creatures; or rather, the whole of our Veneration for the Citizens of the Heavenly *Jeruſalem*, is no more than an Act of Worſhip directed to God, *who is wonderful in his Saints*; and our Addreſſes to them, in whatever Terms they may appear, are by the conſtant Doctrine of the Catholick Church underſtood only as ſo many Petitions to our happy Fellow Creatures for the Aſſiſtance of their Prayers for obtaining the ſame Graces which have carried them through the Dangers and Temptations of this Life, and raiſed them to their preſent State of Glory. This Repreſentation of the Article before us is exactly conformable to the Language of the Council of Nov. 1.

Nov. 1. *Trent* which in the twenty fifth Seſſion directs the Biſhops, and all who are employ'd in inſtructing the Faithful, to teach them *that the Saints reinging with* Chriſt *offer Prayers to God for Men: and that it is good and profitable to invoke them, and have Recourſe to their Prayers for obtaining Favours from God, through* Jeſus Chriſt *our Lord, who is our only Redeemer aud Saviour.*

After having premiſed thus much concerning the Spirit of this Day's Devotion, we proceed to an Account of the Inſtitution of the Feſtival. Under the Emperor *Auguſtus*, ſome Years before the Birth of our Saviour, M. *Aprippa* in his third Conſulſhip raiſed a magnificent Temple, which as *Dio*, a Pagan Hiſtorian obſerves, was called *Pantheon*, either becauſe it's Founder had there placed the Symbols of ſeveral Gods in the Statues of *Mars*, and *Venus*; or, as that Author is rather inclined to think, becauſe its convex Figure repreſented the Heavens; and in either of theſe Senſes it might be called the *Reſidence of all the Gods*, which is the Interpretation of the *Greek* Name. This Maſterpiece of Architecture, as *Pliny* informs us, was dedicated to *Jupiter the Revenger*, a Compliment paid him under that Denomination on the Account of *Auguſtus*'s Succeſs at *Actium* againſt *Anthony* and *Cleopatra*. When the Maſters of the *Roman* Empire became Chriſtians, they enacted ſeveral Laws for aboliſhing Idolatry, and levelling Temples in their Dominions. *Theodoſius* the younger, who came to the Imperial Throne in 408, publiſh'd an Order for demoliſhing all Buildings dedicated to the Service of Idols; but *Honorius*, that Prince's Uncle, who governed in the Weſt, though no leſs an Enemy to Pagan Superſtition than He, ſtrictly forbid all Sacrifices in the Heathen Temples, but declared for their being preſerved as ſo many Ornaments to the City of *Rome*; and the Preſervation of the beautiful, and bold Structure in Queſtion is owing to this Order. Thoſe Edifices remain'd uſeleſs, and ſhut up, till Chriſtianity was ſo well eſtabliſh'd in the World that the Church ſeem'd to be in no Danger from Idolatry; they were then open'd, cleanſed from their former Defilement, and converted into Places for the Worſhip of the true God, who thus triumphed over thoſe pretended Deities in their own Temples. This appears ſtom St. *Gregory*'s Conduct in Regard to our converted Anceſtors; upon the Converſion of King *Ethelbert*, that holy Pope wrote to him and exhorted him to deſtroy the Temples of the Idols; but, giving the Matter a ſecond Conſideration, thought proper to allow the eſtabliſhing of God's Worſhip, where the Idols had once been adored; as may be ſeen in St. *Gregory*'s Letter to *Mellitus*, Biſhop of *London* on that Subject.

About

About three Years after the Deceaſe of that great Pope, *Boniface* IV was placed in St. *Peter*'s Chair, and undertook to open the *Pantheon*. When he had baniſh'd all Remains of Idolatry from that Temple, he conſecrated it to God with due Solemnity, in Honour of the bleſſed Virgin and all the holy Martyrs. This Ceremony was perform'd on the thirteenth of *May*, on which Day it is mention'd in the *Roman* Martyrologe. The Church, for ſo we muſt now ſtile it, was call'd *St.* Mary's *at the Martyrs*; but is at preſent better known by the Title of the *Rotonda*, or round Church; to which the Bleſſed Virgin's Name is ſometimes added. Nov. 1.

The Feaſt of that Dedication, though annual, could not be properly called the *Feaſt of all Saints*, as appears from the very Form of the Title; but muſt be allow'd to have prepared the Way for it. The firſt, who ſpoke with that Latitude was Pope *Gregory* III, who in the VIII Century built a Chapel in St. *Peter*'s Church in Honour of our Saviour, the Bleſſed Virgin, the holy Apoſtles, and all the holy Martyrs and Confeſſors; from that Time it is probable a Day was kept at *Rome* in Honour of *All Saints*: *Gregory* IV, going into *France* in the Year 835, adviſed *Lewis the Pious*, to appoint the Feaſt of *All Saints* in his Dominions, according to the Practice of *Rome*. The Emperor liſten'd to the Propoſal, and with the Conſent of his Biſhops pubiſh'd an Order for obſerving the firſt of *November* in Honour of *All the Saints*, in *Germany* and *France*; and from theſe Countries the ſaid Feſtival ſoon made it's Way through the whole Weſtern Church. The *Grecians* commemorate the Glory of the Members of the Church Triumphant on the *Sunday* after *Whitſunday*.

St. *MARCELLUS*, Biſhop of PARIS.

ST. *Marcellus* is by the *French* Hiſtorians reckon'd the firſt Saint known among them for a Native of *Paris*. He was born in the IV Century, of a Family which was to receive Honour from him; brought up in Sentiments of Piety; and ſo happily prevented with the Grace of God, that his Infancy was remarkable for ſuch Virtues as are look'd on with Veneration in a more mature Age. Humility, Meekneſs, Charity, Mortification, Modeſty were the Ingredients of his Character, as ſoon as he came to the Uſe of Reaſon. The uncommon Gravity that appear'd in his Conduct in his firſt Years recommended him ſo ſtrongly to the Biſhop of *Paris*, that he engaged him to enter among

Nov. 2. the Clergy of that City, and gave him the Order of Reader in his Church at his firſt Admiſſion. The Author of our Saint's Life aſſures us that his Miniſtry in that Station was attended by Miracles. His Sanctity was ſo conſpicuous to the whole Town that the Biſhop, purſuant to the Judgment and Deſire of his People, promoted him in due Time to the higher Orders, and at laſt inveſted him with the Prieſtly Dignity.

The Inhabitants of *Paris* had ſo profound a Veneration for our holy Prieſt, that upon the Deceaſe of that Paſtor, the general Voice declared *Marcellus* his Succeſſor. The Saint made what Objections his Humility ſuggeſted on that Occaſion; but they were over-ruled, and he obliged to accept of the weighty Charge, which he did with Trembling. In his Perſon were to be ſeen all thoſe Virtues which ſhould adorn the Epiſcopal Character, and might make him a Model for all who ſhould be placed in that See. A Life ſo holy concluded in a happy Death on the firſt of *November*, at the Beginning of the V Century. His Feaſt is obſerved on the third of *November* in the Church of *Paris*, becauſe the two preceeding Days are otherwiſe taken up; but his Name occurs in the *Roman* Martyrologe on the Day of his Deceaſe.

The Body of the holy Prelate was buried about a Quarter of a League from *Paris*, in a Village, which has been ſince much enlarged, and join'd the Town, and is reckon'd one of it's Suburbs; but now the Canons of the Cathedral of *Paris* are in Poſſeſſion of his venerable Relicks.

The II Day.

The Commemoration of all the Faithful Departed, commonly called All Souls *Day.*

THE Being of a Purgatory has by ſeveral able Pens been ſo largely proved that it will not be neceſſary to ſay much here in Confirmation of that Article of our Faith. We ſhall only obſerve that the Neceſſity of admitting ſuch a State ariſes from the Inequality of Sins, and the Puniſhments due to them; ſome deſtroying Grace, and being therefore call'd *Mortal:* Other leſs heinous, and not ſo prejudicial to the Soul; and yet not the leaſt Impurity can be admitted into Heaven. The holy Council of *Trent* has ſtrictly forbid the Paſtors of the Church meddling with curious Enquiries, nice Speculations, and doubtful Points on this Head, when employ'd

employ'd in teaching the People committed to their Care; and reduces the whole Doctrine of a middle State after this Life to this plain and modeſt Definition, *viz. That there is a Purgatory: and that the Souls there detain'd are aſſiſted by the Suffrages of the Faithful, but chiefly by the acceptable Sacrifice of the Altar.* And, indeed, a State of Temporary Suffering, or Puniſhment in the other World once admitted, both Reaſon and Charity unite in Favour of the pious Practice of offering Prayers for the Relief of ſuch as are in that State; for the ſame Arguments that are urged for applying to Heaven for the Sick and Afflicted in this World, which to them is a Sort of Purgatory, are equally ſtrong for our Addreſſes to the Almighty, for ſuch as are under his correcting Hand in the other. We are to conſider the Church of *Chriſt* as compoſed of three different Parts, *viz.* The Triumphant, the Suffering, and the Militant; and that Catholick Charity embraces all the Members of *Jeſus Chriſt.* Our Love for Him ſhould engage and bind us, as it were, to his whole Body, and teach us to ſhare the Miſeries and Afflictions of it as well as it's Comforts and Bleſſings; ſo that, as we are obliged to intereſt ourſelves in the Joy and Glory of the Saints by commemorating their Triumps, congratulating their Happineſs, and recommending ourſelves to their powerful Interceſſion, ſo we are to take Part in the Afflictions of the Suffering Part of the Church, and aſſiſt the Sufferers in the beſt Manner we are able; and thus only the Communion of Saints, or Communication of good Works among all the living Members of *Chriſt* will be complete. Nov. 2.

It is evident from the Writings of the Primitive Fathers and the ancient Liturgies of all Chriſtian Churches that Prayers for the Dead were always Part of their publick Worſhip; St. *Cryſoſtom* and St. *Auguſtin* ſeem to be unexceptionable Evidences in the preſent Caſe. The former in his third Homily on the Epiſtle to the *Philippians*, ſays, "*It was not in vain that* "*the Apoſtles ordain'd a Commemoration of the Deceaſed in the venerable and* "*dreadful Myſteries; they were ſenſible of the Benefit and Advantage of* "*that Practice; for*, continues that holy Doctor, *when the Congregation* "*ſtands with open Arms, as well as the Prieſts, and the tremendous Sacrifice is* "*before them, how ſhould our Prayers for their Relief miſcarry? But this is* "*ſaid of ſuch as depart in Faith.*" The latter in the one hundred and ſeventy ſecond Diſcourſe, *on the Words of the Apoſtle*, declares that the Church in his Time pray'd for the Dead in the great Sacrifice, and founded that Practice on the Tradition of their Anceſtors; the Effect expected from this Devotion is by that Father thus expreſs'd: "*That God deals with them more*

"*mercifully*

Nov. 2. "*mercifully than their Sins deſerve.*" This was the Senſe of the pureſt Antiquity; but the Inſtitution of a general Commemoration of all the Faithful departed, as now practiced, is owing to the devout Care of St. *Odilo*, Abbot of *Cluny*, who died in the Year 1049. That holy Perſon publiſh'd a Decree obliging all the Monaſteries of his Order to pray for all the Faithful Departed on the ſecond of *November*. It is dated in 998, and was ſoon after adopted by the whole Weſtern Church. At the Beginning of the XIII Age this Devotion was well eſtabliſhed in our Iſland; as appears from a Council held at *Oxford* in 1222, where the ſecond of *November* is on that Account placed among the Feaſts of the ſecond Rank, that is ſuch as allow'd only Works of moſt Importance and Neceſſity: and a College founded at *Oxford* under the Title of *All Souls* by *Henry Chichley* Archbiſhop of *Canterbury* in 1437 is a ſtanding Proof of the Senſe of our religious Anceſtors on that Point in the XV Century.

The III Day.

St. Malachi *Archbiſhop of* Armagh.

THE Saint of this Day, whoſe Vertues engaged the Admiration of St. *Bernard*, and employ'd the Pen of that excellent Writer, was born toward the Cloſe of the XI Century, in the County of *Armagh* in *Ireland*. His Parents were Perſons of the firſt Rank; and his Mother, whoſe Virtue was much Superior to her Quality, was particularly careful to teach him the Law of God preferably to all other Branches of Knowledge; but as *Malachi* was happy in moſt excellent Diſpoſitions to both Learning and Piety, he acquired human Literature under the Direction of able Maſters, while he learnt the Principles of Religion from the Example and Inſtructions of his Parents. His Infancy was diſtinguiſhed by a Modeſty, Docility, and Sweetneſs of Temper which gain'd him the Love of all who ſaw him; and the uncommon Gravity of his Youth encouraged the largeſt Hopes that could be form'd of his future Life. His Application to Study was conſtant and indefatigable; and, by retrenching ſuch Diverſions as employ'd his Companions, he exceeded them all in his Progreſs in Learning.

But the Cultivation of his Mind was not the only, or the chief Employment of our Saint in his firſt Years. His Inclinations to converſe with God made him ſeek Retirement, where Prayer, and all the Exerciſes of true

Piety

Piety were his Entertainment and Delight. The Increaſe of his Age made Nov. 2.
no Alteration in the Purity of his Morals and the Simplicity of his Heart; in Order to ſecure the Treaſure with which God had entruſted him, he left his Father's Houſe, and put himſelf under the Direction of *Imarius* a holy Recluſe, who lived in a Cell near the Church of *Armagh*, where he ſpent his Time in Faſting, Prayer, and the Practice of ſuch Auſterities as that excellent Maſter judged moſt proper for keeping his Body and Mind in due Subjection. This extraordinary Step in a young Man, who had all the Conveniencies and Pleaſures of Life in his Power, made no ſmall Noiſe at *Armagh*; but *Malachi*, equally indifferent to the ſeveral Opinions of the World on that Occaſion, ſtood his Ground bravely againſt all Attempts to tear him from his penitential Retreat. The eminent Sanctity of his Life, the Simplicity of his Obedience, his Mortification and Silence were ſo edifying, that ſeveral Perſons deſired to form themſelves by his Example. *Malachi*'s Concern for the Salvation of his Neighbour prevail'd with him to apply to *Imarius* on that Subject, and he ſucceeded ſo well with the holy Hermit that the Petitioners were received, and ſoon became a conſiderable Community. The Saint always look'd on himſelf as the leaſt, and moſt unworthy of that religious Society; but *Celſus*, then Archbiſhop of *Armagh*, had different Sentiments of his Merit, and therefore with the Concurrence of his Superior obliged him to accept of Deacon's Orders. The Fervour, and Purity, with which he diſcharged all the Duties of his Miniſtry in that Station, were ſufficient to encourage his Dioceſan's Hopes, that he would do Credit to the Prieſthood; and accordingly he was inveſted with the ſacred Character at twenty five Years of Age, in Spight of all the Objections his Humility and Modeſty could form againſt that Promotion. Thus qualified he was immediately imploy'd in Preaching, and, the Sanctity of his Life being an irreſiſtible Proof of the Truth of his Doctrine, made incredible Progreſs in the Reformation and Converſion of his Auditors. He rooted out ſeveral inveterate Vices; corrected a great Number of Abuſes; and re-eſtabliſhed Purity of Faith and Morals among the People. He made ſeveral uſeful Regulations in Eccleſiaſtical Diſcipline, which were encouraged and authorized by his Biſhops; ſettled the regular Reherſal of the Canonical Hours in all the Churches in the Dioceſe, which was ſoon after follow'd by the other Churches of *Ireland*; enforced the Practice of auricular Confeſſion, the Uſe of Confirmation, and the Obſervation of the Canons in Regard to Matrimony; for, as St. *Bernard* aſſures us, all theſe Particulars were either

not

Nov. 3. not known, or much neglected in *Ireland* before our Saint exerted his Zeal on that Occaſion.

While *Malachi* was thus employ'd in reſtoring the Worſhip of God to it's primitive Beauty, and eſtabliſhing the conſtant and due Adminiſtration of the Sacraments, his Humility made him diſſident of his own Skill in Eccleſiaſtical Affairs, and put him on viſiting *Malachus*, Biſhop of *Leſmor* in what was then called the Kingdom of *Momonia*, a Prelate well verſed in things of that Nature, and remarkable for great Erudition and ſolid Virtue. After ſome Years ſpent under that venerable Perſon, he return'd to his own Country; where he had the Satisfaction of finding his Uncle, who held the Abbey of *Bangor* in Commendam, reſign his Pretenſions to the Revenue of that Houſe, put it into his holy Nephews Hands, and deſire to be admitted a Monk there under his Direction. The Saint, with the Conſent of *Imarius*, undertook the Reformation of that famous Monaſtery, placed a convenient Number of Religious there, and ſoon recover'd the Character it formerly bore for Regularity, and ſtrict Diſcipline; which he was more effectually enabled to do by the Miracles God perform'd by his Hand at his entring on that Taſk.

Malachi had not been long at the Head of his Religious Family, when the See of *Connor*, now in the Country of *Antrim*, becoming vacant, he was named to that Dignity. The Reſiſtance he made on that Occaſion did but inflame theDeſires of the People to ſee him placed in the Epicopal Chair; in which they were join'd by *Imarius*, and the Archbiſhop hisMetropolitan, who would hear of now Excuſe. The Saint was but thirty Years old when he was obliged to accept of the ſaid Biſhoprick; and his holy Hiſtorian tells us that upon beginning the Eerciſe of his Functions, he found his Flock conſiſted of Men, who had nothing Chriſtian but the bare Name. Their Cuſtoms were barbarous; their Manners Savage; their Vices numerous and ſhocking; the Sacraments were ſcarce known among them; the Miniſters of the Altar were few, and thoſe idle, and little better in their Morals than the Laity; ſo that Preaching and the regular Performance of Divine Service were almoſt univerſally neglected. This was the unhappy Face of the Dioceſe of *Connor*, as deſcribed by St. *Bernard*, when *Malachi* was raiſed to that Biſhoprick. But this dreadful Proſpect was ſo far from diſcouraging our good Paſtor that the Calamitous Condition of the People committed to hisCare proved an effectual Spur to his Zeal, and made him particularly active, and vigilant. He preſs'd the great Truths of Religion, and the holy Maxims of the Goſpel in his publick Diſcourſes with an Apoſtolical Vigour; and gave Advice ſuitable to every Man's Caſe in private with a ſweet Mixture of Tenderneſs, and wholſome

wholſome Severity ; and when all thoſe Means fell ſhort of the deſired Effect, he pour'd out his charitable Soul in Tears in the Preſence of God, and ſpent whole Nights in ſoliciting Heaven in their Favour. It is impoſſible to deſcribe the Fatigues of his Miniſtry, or tell what he ſuffer'd from his ungrateful Flock while in Purſuit of their Salvation ; but the Saint's Perſeverance was at laſt rewarded with Succeſs ; the rebellious Hearts of his People were conquer'd by the Grace derived to them at the Interceſſion of their Biſhop; the Savages ſoften'd into Humanity and a Senſe of Religion ; the Churches were fill'd ; the Sacraments frequented, and Diſcipline reſtor'd in the whole Dioceſe. Nov. 3.

Celſus, Archbiſhop of *Armagh*, being dangerouſly ill, named *Malachi* to ſucceed him in the Metropolitan See, declaring that he knew no Man fitter for that Poſt than He. The Saint's Eſtabliſhment in that Poſt was oppoſed by *Maurice*, a Relation of that late Biſhop, who claim'd a Right to it by Virture of a long Preſcription in Favour of his Family, which had been in Poſſeſſion of the See of *Armagh* near two hundred Years. During that Time, the ſecular Power ſupporting their Claim, ſeveral Lay-Men, ſome of them married, had been acknowledged Archbiſhops of that See ; an Abuſe, which gave Birth to the Corruption of Diſcipline, and Morals already mention'd. *Celſus*, who was a Man of Probity and Zeal for the Houſe of God, had recommended our Saint to the Choice of his Flock on his Death-bed ; but *Maurice* kept Poſſeſſion of the Metropolitan See five Years. *Malachi* was preſs'd by all ſuch as had any Concern for the Church of *Chriſt*, to take Poſſeſſion of his Dioceſe, purſuant to the known Will and Deſire of *Celſus* ; but could not be prevail'd on to make one Step that might Occaſion the leaſt Diſturbance. He had ſpent three Years in a Monaſtery when two holy Prelates, who could not bear to ſee the Church of *Armagh* ſuffer Violence from the Wolf, who bore the Character of Paſtor, obliged him under Pain of Excommunication to accept of the Biſhoprick in Queſtion ; but the Saint could not be prevail'd on to enter the Town, while the Uſurper was alive ; a Caution which he obſerved for preventing the worſt Effects of *Maurice*'s Ambition, and Avarice, which he fear'd would put him on violent Meaſures for maintaining his Ground. That pretended Biſhop, being at the Point of Death, directed the Choice of *Nigellus* to ſucceed him. But no Regard was paid to his Nomination ; for the King, Biſhops, and the whole Body of the Laity declared for *Malachi*, who was thereupon acknowledged the only lawful Metropolitan of *Ireland* in the Year 1133.

Nov. 3. The three firſt Years of his Pontificate were full of Troubles; for, upon his Expulſion, *Nigellus* had carried off a Book ſaid to have belong'd to S. *Patrick*, and a Croſier adorn'd with Gold and Jewels, called the Croſier of *Jeſus*, becauſe, as was then believed, it had been in the Hands of our Saviour. Theſe Relicks, which had long been in the Poſſeſſion of the Archbiſhops of *Armagh*, being ſhown to ſome ignorant People, were look'd on as giving a good Title to the exiled Uſurper, a Miſtake; which purſued with the Warmth of indiſcreet Zeal, inſpired great Numbers with a thorough Averſion to the Saint, and gave him much Diſturbance. When this Breach was heal'd, *Malachi* proceeded to ſuch Regulations as were wanting in his Dioceſe; after which he reſign'd his Biſhoprick into the Hands of *Gelaſius*, a Man of ſingular Merit, and every Way qualified for the Poſt, and retired to *Connor*. That Dioceſe had formerly been divided between two Biſhops, and our Saint thinking the antient Inſtitution preferable to what he found eſtabliſhed, placed a Biſhop at *Connor*, and fix'd his own Reſidence at *Down*; where he form'd a Community of Regular Canons; and ſoon after made a Journey to *Rome* to gain the Approbation of the holy See for what he had done, and obtain the *Pallium* for the new Archbiſhop of *Armagh*, and another for an Archbiſhoprick reſtored by *Celſus*.

Malachi left *Ireland* in the Year 1139; and in his Way to *Italy* made a Viſit to St. *Bernard*, which was follow'd by a ſtrict Friendſhip. Pope *Innocent* II, then in St. *Peter*'s Chair, received our Saint with all the Reſpect due to his Virtue, confirm'd all he had done in *Ireland*, promiſed him the *Pallium*; and made him his Legate for *Ireland*; but would not hear of his Petition for quitting his Biſhoprick and ſpending the Remainder of his Days at *Clairvaux*, On his Way home he made a ſecond Viſit to the holy Founder of that Houſe; expreſs'd a deep concern at being deprived of the Satisfaction of ending his Life in that religious and penitential Retreat; and after a ſhort Stay there purſued his Journey, leaving four of his Diſciples with St. *Bernard* to be form'd by his Rule and Example. Theſe, and others ſent with the ſame View, returning into their own Country propagated St. *Bernard*'s Reformation of the *Benedictine* Order in *Ireland*.

Our Saint had obtained the Promiſe of the *Pallium* for the Archbiſhop of *Armagh*, as has been ſaid already; but *Innocent* II died before the neceſſary Ceremonies could be obſerved for gaining that Favour. *Celeſtin* II, and *Lucius* II, who ſucceeded him died in leſs then a Year and a half; and *Eugenius* III was raiſed to the holy See on the Deceaſe of the latter in 1145. Upon hearing that his Holineſs was in *France* three Years after his Promotion,

tion, he conven'd the Biſhops of *Ireland*, as Pope *Innocent* had directed him, and undertook to be their Deputy to *Eugenius* on the ſame Errand, which had carried him to *Rome*. At his Arrival at *Clairvaux* he was received with great Joy and Reſpect by the holy Superior of that Monaſtery, but underſtood that the Pope was at *Rome* by that Time; and deſign'd to go on after ſome ſhortReposе with his holy Friend. *Malachi* reached *Clairvaux* about the thirteenth of *October*, and ſaid Maſs for the Community on S. *Luke*'s Day; but had ſcarce left the Altar when he was attacked with a Fever, upon which he took his Bed; and ſeeing the Monks very active in aſſiſting him, aſſured them that all the Pains they took for his Food or Phyſick were unneceſſary, becauſe he was ſatisfied he ſhould not recover. After ſome Days Illneſs he deſired extreme Unction; and, to give the leſs Trouble to thoſe about him, would receive it in the Church: that Sacrament was follow'd by the *Viaticum*; after which he return'd to his Chamber, ſtill declaring his End was near, 'though his Looks gave no Encouragement to others to believe his Prediction. But the Event juſtified what he had ſaid; and he expired peaceably in the Night between the ſecond and third of *November* 1148, in the ſixty fourth Year of his Age. Nov. 4.

The Saint's Body was carried by a Number of Abbots, into the Chapel belonging to the Monaſtery, where the tremendous Sacrifice of the Maſs was offer'd, and the Funeral perform'd with religious Solemnity. St. *Bernard* pronounced a Panegyrick on his departed Friend; and afterwards wrote his Life in Order to preſerve the Memory of ſuch excellent Qualifications as compoſed his Character. The *Roman* Martyrologe places his Feaſt on the third of *November*.

The IV Day.

St. Charles Borromeo, Archbiſhop of *Milan*.

ST. *Charles*, the Glory of his Age and Reviver of Eccleſiaſtical Diſciplince, was born in the *Milaneſe* on the ſecond of *October* 1538. His Father was Count of *Arona* in the ſame Country; his Mother was of the Family of *Medicis*, which has long made ſo conſiderable a Figure at *Florence*; and both remarkable for more Humility and Piety, than is commonly to be found in Perſons of that exalted Birth. After this Character it will be unneceſſary to tell our Readers that they took particular Care of his Education

Nov. 4. Virtue. Our Saint in his very Infancy gave excellent Proofs of his future Sanctity; what Time was not employ'd in the neceſſary Application to his Book, was dedicated to God by Prayer and other pious Exerciſes; and, while his School-fellows were diverting themſelves in a Manner ſuitable to their Age, *Charles*'s uſual Amuſement was to adorn an Oratory, or build little Chappels. His Father, perceiving which Way his Inclinations carried him, and judging from his whole Conduct that divine Providence deſign'd him for the Service of the Church, initiated him in the Clergy as ſoon as his Age would allow him to receive the Tonſure; and when twelve Years old, he was put in Poſſeſſion of the Abbey of St. *Gratignan* upon his Uncle's reſigning that Benefice, which had been long in the Family. The Saint 'though not then ſenſible of the Abuſe of putting thoſe Benefices into the Hands of ſuch as were incapable of anſwering the pious Intent of the Founders; was convinced that the Poor were to be fed out of the Revenues of the Church. In Order to comply with his Duty in that Point he deſired his Father, who undertook the Management of his Abbey, not to employ any of the Profits ariſing from it to the Uſes of his Family, but leave him at full Liberty to diſpoſe of them for the Relief of the Neceſſitous; and the Author of his Life, well acquainted with every Circumſtance of it, tells us, that he was ſo exact in that Point, that if his Father had Occaſion to make Uſe of ſome of the Money upon any preſſing Demand, the Saint was as careful to urge the Payment of it, as if he was accountable to another for the Diſpoſal of the Rents of his Abbey.

When *Charles* was qualified for the higher Studies, he was ſent to *Pavia*; where he learnt the Civil and Canon Law under *Francis Alciat*, a celebrated Profeſſor. The Students of that Univerſity were famous for Debauchery, and Libertiniſm; but our Saint preſerved his Inocence in the Midſt of Corruption, like *Lot* in *Sodom*; and, 'though ſeveral Snares were laid for his Virtue, the Grace of God made him victorious, and carried him through Difficulties of that Sort which ſeem'd invincible. Retirement and Prayer were his only Arms againſt the Aſſaults of the Devil, and his Agents; and he was content to bear the Reproach of Inſenſibility and what other Appellation was beſtow'd on his Virtue rather than violate the Temple of the holy Ghoſt at the Inſtigation of the Companions of his Studies. While *Charles* was at *Pavia*, Cardinal *de Medicis*, his Uncle, gave him another Abbey, and a rich Priory; but the Poor were the only Gainers by the Increaſe of his Fortune; for his private Expences, and Manner of Life were ſtill the ſame.

His

His Father's Death interrupted his Studies, and brought him to *Milan* in 1558; but when he had ſettled the Affairs of the Family to the Satisfaction of all concern'd, he went back to *Pavia*, took his Doctor's Degree, and then return'd to *Milan*; where he ſoon after receiv'd the Compliments of the Nobility and Gentry upon his Uncle being promoted to St. *Peter*'s Chair. Nov. 4

The new Pope, who took the Name of *Pius* IV, was ſcarce ſeated in his Poſt when his Concern for the Church made him call our Saint to *Rome*. Before he was twenty three Years old, he gave him a Cardinal's Cap, and the Archbiſhoprick of *Milan*; and employ'd him in the moſt important Offices. His new Dignity ſeem'd to require ſome Alteration in his Way of Living, and oblige him to appear in a Manner which might do Credit to his Uncle; he therefore took a magnificent Palace, furniſhed it in the beſt Manner, hired a great Number of Servants, kept a ſplendid Table, and was attended by ſeveral Men of Family, and Learning; but the Death of his elder Brother open'd his Eyes, and let him ſee how little real Grandeur he receiv'd from Titles and Attendance. All the World expected to ſee the Cardinal reſign his Cap, and marry, as being the only Perſon remaining capable of ſupporting the Honour of his Family; but, to the great Surprize of all who knew him, he then enter'd into holy Orders, and conſecrated himſelf to God in the Prieſthood. He was preparing himſelf for the faithful Diſcharge of the Duties of that Character, when his Holineſs, well acquainted with his Virtue and Capacity, made him Great Penitentiary of the Church of *Rome*, and Archprieſt of S. *Mary Major*'s; put ſeveral Kingdoms and Religious Orders under his Protection; and employ'd him as his Legate at *Bologna*, in *Romagna* and the *Marca* of *Ancona*. 'Though his Thoughts were divided among ſo many Employments, his Heart was always the ſame; for the Glory of God, and the Good of the Church were the only Springs of all his Actions. He was happy in an uncommon Preſence of Mind, which made him equal to the moſt difficult Affair; and it is not eaſy to determine whether his Diligence or Integrity was greater.

The Council of *Trent* was open'd in *Dec.* 1545; but the Shutting of it was reſerved for Pope *Pius* IV, or rather was owing to our Saint's Adminiſtration under his Uncle; for all Writers, who have Occaſion to ſpeak of the Concluſion of that venerable Aſſembly, and the many Difficulties to be conquer'd on that Occaſion, allow the holy Cardinal the Credit of being the chief Inſtrument in accommodating Affairs, and haſtening the End of the Council. *Charles* began to put it's Decrees for Reformation in Execution on himſelf; he retrenched much the greateſt Part of his Retinue; neither wore Silk, nor

allow'd

Nov. 4. allow'd any in his Family to do it: baniſhed all Superfluities from his Houſe and Table: and faſted on Bread and Water once a Week. He would have gone farther, and quitted the Adminiſtration of Church Affairs, had not *Bartholomew de Martyribus*, the holy Biſhop of *Braga* in *Portugal*, whom he deſervedly honour'd as a Father, and Maſter, interpoſed and diverted him from that Step by repreſenting the Advantage the whole Church receiv'd from his remaining in his Poſt. The Saint complied with that excellent Prelate's Advice, but found it no eaſy Taſk, eſpecially when he conſider'd his preſent Situation would not allow him the Satisfaction of reſiding on his Biſhoprick. He made the beſt Proviſion in his Power for his Flock during his Stay at *Rome* by ſending them a grand Vicar of conſummate Prudence, exemplary Piety, and a large Capacity. The Dioceſe of *Milan* was then in great Diſorder, and that excellent Prieſt exerted all his Zeal and Courage for it's Reformation; but met with ſo much Oppoſition, eſpecially from the Clergy, that St. *Charles* was convinced nothing but his own Preſence could reduce them. He repreſented the Affair ſo ſtrongly to the Pope, who had often refuſed him Leave to reſide at *Milan*, that it was now impoſſible for his Holineſs to detain him; and he reached that City in *September* 1565.

The holy Archbiſhop had been there only a Month when he call'd a Provincial Synod, in which ſeveral Cardinals appear'd, and all the Biſhops of his Province, either in Perſon, or by their Deputies: where the firſt Steps toward Reformation of Manners, and Reſtoration of Eccleſiaſtical Diſcipline were taken. As ſoon as that Aſſembly broke up, our Saint undertook to viſit his whole Dioceſe; but was interrupted in that Employment by a Journey to *Rome*, occaſion'd by his Uncle's Sickneſs, who receiv'd the laſt Sacraments from his Hands, and expired in his Arms on the ninth of *December* following. *Charles*'s Behaviour in the Conclave was ſuch as convinced his Collegues that he had nothing but the Glory of God and the Good of the Church at Heart in the Choice of a Pope. His Prayers were continual, his Faſts rigorous while that important Affair was in Agitation; and he offer'd the great Sacrifice of the Maſs every Day to implore the divine Direction. By theſe Means, and the ſolid Reaſons which he offer'd to the other Cardinals, they placed one at the Head of the Church, who did Credit to his Poſt, and is at preſent acknowledged a Saint in our publick Calenders. *Pius* V, being thus advanced to the holy See, did all in his Power to engage the Saint's Stay at *Rome*, and prevail with him to accept of the ſame Employment under him which he had enjoy'd under his Predeceſſor. But the holy Archbiſhop preſs'd his

his Return to his People with ſuch an Apoſtolical Zeal, that his Holineſs Nov. 4.
diſmiſs'd him with his Bleſſing.

St. *Charles* arrived at *Milan* in *April* 1566, went vigorouſly to Work for the Reformation of his Dioceſe, and found Employment enough for all his Zeal, and Reſolution. The great Truths of Salvation were almoſt univerſally unknown; and ſuch as remain'd among them were obſcured by groſs Errors, and diſgraced by Superſtition. The Sacraments were generally neglected, and the Prieſts ſcarce knew how to adminiſter them; the Clergy were debauched; and Monaſteries of both Sexes full of Diſorder. To remedy theſe Evils, he publiſhed the Decrees of the Council of *Trent*, and thoſe of his own Synod through the whole Dioceſe; and encouraged the Execution of them by reforming his own Family into a Model of Eccleſiaſtical Simplicity. He diſmiſs'd all his ſecular Officers, and ſeveral of his Servants, and fill'd his Houſe with Divines and Canoniſts, who were capable of ſerving him in the Government of his Church. He ſold the moſt valuable, and leſs neceſſary Parts of his Furniture and Equipage: reſign'd all his Benefices but ſuch as he thought might be converted to uſeful Foundations, and gave the whole Income of them among the Poor. He diſpoſed of Part of his Eſtate for the Uſe of the indigent Members of *Jeſus Chriſt*, and lodged almoſt all the Remainder in the Hands of his Uncles, who were obliged to allow him ſomewhat Yearly for the Maintainance of Seminaries, Charity Schools, Hoſpitals, and poor Convents. His Family was compoſed of almoſt an hundred Eccleſiaſticks, each of which had his particular Employment: the Hours of Prayer were ſettled ſo that no one could plead any Excuſe for abſenting himſelf from his Duty. Examination of Conſcience, Meditation, Reading good Books, and other devout Practices had their ſtated Times. The Prieſts confeſs'd their Sins once a Week at leaſt, and ſaid Maſs every Day; thoſe who were not honour'd with that Character were conſtant in their Attendance at the great Sacrifice, approached the Tribunal of Penance at leaſt once a Month, and receiv'd the holy Euchariſt at the Hands of our Saint. The whole Family dined together, like a Religious Community; and was always entertain'd with a ſpiritual Book during their Meals. All *Wedneſdays* and the whole Time of *Advent* were obſerved with Abſtinence; and they faſted very ſtrictly on *Fridays*, the Eves of the holy Biſhops of *Milan*, the Patrons of that City, and ſeveral other Days of voluntary Devotion. Such as were initiated in the Clergy always wore long Cloaths, and imitated their Maſter in the Plainneſs of their Dreſs; and what Laymen were admitted into his Houſe for ſuch Employments as were not ſuitable to the Eccleſiaſtical State,

Nov. 4. State, wore Black, and were taught to make Simplicity their only Ornament. Virtue, and Piety were the beſt Recommendations to the holy Biſhop's Houſe; and all who were happy enough to be admitted under his Roof might depend on a tender Father, and a conſtant Friend in the Perſon of our Saint. In ſhort, the Archbiſhop of *Milan*'s Palace was under as good Regulations as any Religious Community, ſo that it is not to be wonder'd that it produced a great Numbers of excellent Perſons for the Service of the Church, among which were one Cardinal, and above twenty Biſhops, moſt of whom were employ'd by the holy See as Nuncios at the chief Courts in Europe.

Theſe were the firſt Advances toward the deſign'd Reformation of the Dioceſe of *Milan*; a Taſk that would be much eaſier when all he could prescribe for others was already practiſed at home. His next Buſineſs was to rectify what was amiſs in his Chapter, where he ſoon reſtored the Service of God to it's original Splendor and Beauty; and converted ſeveral large Prebends into ſuch Diſtributions as might engage the Canons to quit their Benefices, and give conſtant Attendance in the Choir. Our Saint founded three new Prebends in his Metropolitan Church, each of which proved ſingnlarly uſeful: one was given to a Divine who was to preach every *Sunday*, and read Lectures in Divinity twice a Week to ſuch as were deſign'd for the Miniſtry: the ſecond was deſtin'd to the Maintainance of an able Prieſt, whoſe Buſineſs it was to give Abſolution in reſerved Caſes, and hold Conferences on Points of Morality and Caſes of Conſcience: the third was beſtow'd on a Doctor of the Canon Law for inſtructing young Eccleſiaſticks in the Cuſtoms, Practices, and Deciſions of the Catholick Church. He erected Schools in all Parts of his Dioceſe for the Chriſtian Education of Children, and took Care that the low Circumſtances of their Parents proved no Hindrance to their Admiſſion. The Monaſteries under his Juriſdiction were unwilling to part with the Liberty they had long enjoy'd to the manifeſt Prejudice of their Rule; ſo that the Reformation of thoſe Houſes was a Work of much Time and Labour, and coſt the holy Prelate many Prayers and Tears.

In the Year 1567, our Saint had a Diſpute with the Officers of civil Juſtice, who infringed his Epiſcopal Juriſdiction; and the Governor and Senate of *Milian* were engaged in the Conteſt. As that City was then in the Hands of the King of *Spain*, the Magiſtrates laid their Complaint before him, while the Archbiſhop appeal'd to the Pope's Judgments for the Deciſion of the Affair, which concluded in Faviour of the Church; but *Charles* uſed the Advantage he got in that Affair with ſo much Modeſty that the Governor and chief Citizens made it their whole Study to cultivate a good Underſtanding with

with him, and leave him no Room to complain of the leaſt Attempt or De- Nov. 4.
ſign on his Juriſdiction. This troubleſome Affair was not quite concluded when the Saint ſet out for the Northern Part of his Dioceſe, which went a conſiderable Way in the *Alps*. He found Ignorance and Immorality reign there without Oppoſition, and the Prieſts more corrupt than the Laity. They kept Concubines in the Face of the World, left their Churches to their Sons, made their Benefices allow Portions for their Daughters, and ſold the Sacraments, and other holy Things with Impunity; for they had long been uſed to look on the *Swiſs*, under whom they lived, as their only Superiors, who never diſturb'd them on any Account where they were not immediate Sufferers. The holy Paſtor travell'd through Places which ſeem'd inacceſſible in Queſt of his ſtray'd Sheep; diſplaced the ignorant and vicious Prieſts; and eſtabliſhed ſuch in their Room as were capable of reſtoring the Faith, and Morals of the People to their original Purity. Some of thoſe remote Corners of his Dioceſe being infected with the Hereſies of thoſe Times, he made his Way to them through incredible Difficulties, preached among thoſe unhappy Perſons, catechized their Children, attended the Sick in their laſt Moments, and heard the Confeſſions of ſuch as were deſirous of returning to the Almighty by his Means.

After theſe truly Apoſtolical Labours, which were crown'd with much Succeſs, the holy Prelate conven'd his Clergy; and, remembering what Diſorders he had met with in the Courſe of his Viſitation, made ſeveral moſt excellent Regulations for the People committed to his Care; and had the Satisfaction of ſeeing thoſe Co-operators in the Miniſtry reſolved to execute them very punctually. In the Year 1569 he held a ſecond provincial Synod, where he engaged the Biſhops, his Suffragans, to undertake a like Reformation in their Reſpective Dioceſes, and aſſured them of all the Aſſiſtance in his Power for promoting ſo neceſſary a Work. As he profeſs'd a profound Veneration for the Council of *Trent*, he on all Occaſions enforced it's Decrees, and ſquared his whole Conduct by it's Directions. In this View he provided for the regular Education of Paſtors by erecting and endowing three Seminaries in the City of *Milan*. The firſt of thoſe Houſes, deſign'd for the Education of his Clergy in ſuch Studies as were neceſſary for their Station, was frequently honour'd with the Preſence of it's holy Founder, who enquired into their Progreſs in Learning and Piety, talk'd to them about their Vocation, and aſſiſted at all their publick Exerciſes. The ſecond was fill'd with Perſons, whoſe Capacity would ſcarce reach the more difficult Studies of Philophy and Divinity; and they were there inſtructed in Caſes of Conſcience,

Nov. 4. and the Rules of Chriſtian Morality. The third was raiſed for the Reception of ſuch as Age, or Infirmities had render'd incapable of their Functions. He founded the ſame Number of Seminaries out of Town, which produced a great Number of holy and learned Paſtors for the Uſe of his whole Dioceſe.

S. *Charles* founded ſeveral Communities of Religious famous both for Virtue, and great Abilities, who were employ'd in Aſſiſting his Clergy in gaining Souls. The Company of *Oblati*, or Perſons devoted to the Service of God by a particular Obligation, was erected by our great Prelate, with the View of having a Number of worthy Eccleſiaſticks always ready to go into any Part of his Dioceſe, and labour for the Converſion and Reformation of the People. He receiv'd the *Theatins* and *Jeſuits*; gave the latter Leave to ſettle at *Lucern* and *Fribourg* in *Switzerland*; and the Eſtabliſhment of the *Capucins* in that Country was the Work of our Saint.

Nor was he leſs Active in inſpecting the Orders already eſtabliſh'd in his Dioceſe, of which that of the *Humiliati* ſeem'd to want the moſt Reformation in his Time; his Endeavours in that Way were ſucceſsful, and the moſt Part came readily into his Meaſures. But ſome old Members of that corrupted Body could not bear to ſee themſelves ſtripp'd of what they had long poſſeſs'd, reduced to the Laws of a Community, and diveſted of an uſurped Authority, which they had abuſed to the Detriment of the Order; and therefore reſolved to have their Revenge on the holy Archbiſhop. To that End they hired one of their Number, a Man of an infamous Character, and ready to engage in any thing rather than ſubmit to Regularity, to aſſaſſinate the Saint. On the twenty ſixth of *October* 1569 the Villain found Means to Poſt himſelf at the Door of a Chapel, where the holy Prelate was performing his Devotions, and diſcharged a Piſtol at him. The Ball reached the Saint; and was ſhot at ſo ſmall a Diſtance that he muſt have fallen, had not Providence viſibly interpoſed in his Favour; it fell at his Feet, and only ſinged his Rochet; upon which St. *Charles*'s *Rochet* became a Proverbial ſaying in *Italy* for a thing impenetrable. This extraordinay, and miraculous Protection made ſuch an Impreſſion on the moſt rebellious and unreaſonable Perſons in his Dioceſe that they ſtrove who ſhould give ſtrongeſt Proofs of Submiſſion to the holy Biſhop; and his Holineſs reſented the Attempt on our Saint ſo far as to ſuppreſs the whole Order of the *Humiliati*, who had thus notoriouſly deviated from their Inſtitution.

In the Year 1570 the excellent Archbiſhop of *Milan* viſited the Northern Parts of his Dioceſe a ſecond Time with good Succeſs; and at his Return

to

to the Epiſcopal City undertook to reform the Abuſes practiſed there in the Time of *Carnaval.* It happen'd very opportunely at that Time that Chriſtendom was engaged in a War with the *Turks*, and the holy Prelate preſs'd the Neceſſity of imploring the Divine Aſſiſtance againſt the Infidels ſo ſucceſsfully that on the three Days before *Lent* the whole Town deſerted their extravagant and abſur'd Diverſions, and flock'd to the Church in Obedience to their Paſtor's Voice. The Devotion of the People on that Occaſion was ſo general, that the Saint, 'though aſſiſted by two of his Canons, ſpent ſix Hours on *Sunday* Morning in giving Communion; and in the ſucceeding Years he always found ſome new Method of diverting them from their Maſquerades, and fixing them to their Duty. Nov. 4.

Upon the the Death of *Pius* V, which happen'd on the firſt of *May* in the Year 1572, the Saint, as Cardinal, was obliged to repair to *Rome*, and aſſiſt at the Choice of his Succeſſor. He was then in a very indifferent State of Health; and nothing but a Deſire of contributing to the Good of the Catholick Church could have prevail'd with him to undertake that Journey. He was ſo much out of Order that he was obliged to travel in a Litter, and take his Phyſician's Directions in Writing, and proper Medicines, according to his Preſcription. He was croſſing a River near *Bologna* when the Mule, that carried thoſe neceſſary Proviſions, fell, and his whole Load was carried down the Stream. St. *Charles* ſmiled at the Accident, would not allow his Servants to go back for a freſh ſupply, but told them he took this as a favourable Preſage that he ſhould have no farther Need of ſuch Aſſiſtance. While at *Rome*, he found himſelf under a Neceſſity of taking Advice; but obſerving the Contrariety of Sentiments between the Phyſicians of that City, and thoſe of *Milan*, he reſolved to take another Courſe, conſult their Art no more, and try what a rigorous Temperance would do toward the Recovery of his Health. This Project ſucceeded to his Wiſh, and in a little Time he acquired that Strength which carried him through the Labours of his Poſt in a Manner that ſurprized all who had known his lingring Ilneſs.

Gregory XIII was raiſed to St. *Peter*'s Chair on the thirteenth of *May*; but our Saint ſtay'd ſix Months at *Rome* after that Promotion. During which Time he gave the new Pope ſome excellent Advice for the Government of the Church, and reſign'd all thoſe Preferments and Titles which could draw him from his dear Flock. At his Return to *Milan*, he called his third Provincial Council, which confirm'd all his former Regulations. *Alvaro* lately made Governor of that City, acted by Jealouſy, and an indiſcreet Zeal for

Nov. 4. his Royal Maſter, fell out with the holy Prelate, and carried things ſo far that he was excommunicated. Some of the Magiſtrates, who had long waited for a favourable Opportunity of revenging the Affront which they imagined they had receiv'd by the Saint's ſuppreſſing ſeveral idle and prejudicial Diverſions, hoped they might find their Accounts in this Rupture; but the Governor's Death diſappointed their malicious Expectations, and brought them to a Senſe of their Fault.

About the ſame Time *Henry* III, who had been crown'd King of *Poland* was on his Way to *France* to take Poſſeſſion of that Throne which devolved to him by the Demiſe of his Brother *Charles* IX. Upon his reaching *Monza* in the *Milaneſe* Territories, our Saint went to that Town, had an Interview with the Prince, and gave him ſome important Rules for his Conduct in Regard of the *Calviniſts*, who were very troubleſome in the Kingdom of *France*.

In 1574 the Pope call'd St. *Charles* to *Rome*; and, to engage him more effectually to that Journey, put him in Mind of the Jubilee which was to be open'd the following Year. The holy Prelate, however, would not leave his Flock 'till he had obtain'd a Diſpenſation in Form; which he inſiſted on that his Example might not be pleaded by other Biſhops for their Non-reſidence, how ſpecious ſoever their Pretence for leaving their Dioceſe might be. During his Stay at *Rome*, he gave ſurprizing Proofs of a profound Humility, great Mortification and ſtrict Piety; and return'd to *Milan* in *February* 1575. He had not been there long when he gave the Neceſſities of his Dioceſe a freſh Review; publiſhed the Jubilee for the enſuing Year purſuant to his Holineſs's Permiſſion, and ſpent a conſiderable Time at *Cremona* and *Bergamo*, where he thought his Preſence moſt neceſſary at that Juncture.

The Plague raged in *Milan* in the Year 1576, and gave our Saint a glorious Opportunity of ſhewing the true Spirit of a Paſtor, whoſe Character obliges him him to lay down his Life for his Sheep. He was very warmly ſolicited to leave the Town; and thoſe who urged his Removal grounded their Advice on the Reaſonableneſs of preſerving ſo valuable a Life for the Uſe of ſuch Parts of his Dioceſe as were not yet viſited by that Calamity. St. *Charles* was deaf to thoſe Remonſtrances, reſolved to remain at *Milan*, 'though he died in the Execution of his Miniſtry, and order'd all neceſſary Aſſiſtance for the unhappy Perſons, who felt the afflicting Hand of God on that Occaſion. As the Sickneſs multiplied thoſe miſerable Objects, the Saint had Recourſe to new Means for relieving them, ſent his Plate to be changed into

Money

Money for their Uſe, ſold all his Goods with the ſame charitable View, and employ'd proper Officers to gather Alms for them through the whole Dioceſe. Nov. 4
The excellent Example of our holy Prelate, enforced by ſtrong Exhortations to Compaſſion for the Sufferers, animated conſiderable Numbers of the Clergy and Laity to ſerve them according to their ſeveral Stations, and Abilities. The Saint's Care for the Bodies of his People being always attended with a true Concern for their Souls, he heard their Confeſſions, and gave them the Viaticum and extreme Unction with his own Hands. Publick Prayers were perform'd by his Direction with a Fervour equal to the Danger; the Archbiſhop preached Penance to his afflicted People almoſt every Day; aſſiſted conſtantly at the Proceſſions which he had order'd, and walking barefoot with Rope about his Neck ſeem'd to offer his own Life, as an Expiation for the Sins of his Flock. After the infectious Diſtemper had raged with the utmoſt Violence four Months together, it began to abate in *November*, and in the Beginning of the enſuing Year quite ceaſed. The Saint appointed a publick Thankſgiving for this Relief, directed three Days Prayer for ſuch as had died in the late Calamity, and inſtructed thoſe who ſurvived it how to make a Chriſtian Uſe of what had happen'd by divine Direction.

A Conduct ſo heroick and truly Chriſtian, which was ſpoke of all over *Europe* with Admiration, ſeem'd to claim a grateful Acknowledgement from all who had been Eye Witneſſes of it, and felt the Benefit of his charitable Aſſiſtance; but his Services met with no other Recompence than what uſually attends the beſt Actions of holy Men in this World, his Charity was repaid with freſh Perſecutions which God permitted for the Trial and Improvement of his Virtue. The third Governor of *Milan* ſince our Saint's Promotion to the See of that City was one of thoſe unhappy Men who cannot bear the Luſtre of Virtue in others, and imagine the Integrity of their Neighbour a ſtrong Reproach to themſelves. With this corrupt Diſpoſition that Magiſtrate revived the old Quarrel about Juriſdiction, accuſed the Archbiſhop of having exceeded his Commiſſion during the Plague, aboliſhed the innocent Diverſions of the Town, and introduced dangerous Novelties. Theſe Complaints, ſign'd by the moſt conſiderable Perſons at *Milan*, were tranſmitted to the King of *Spain*, to whom the Saint was repreſented as an ambitious, enterprizing Man, and an Enemy of the Royal Authority. His Majeſty, thus impoſed on, granted an Order for ſeizing ſome of the Officers of the Epiſcopal Court, and ſtopping all Proceedings there. The Governor was empower'd to take Poſſeſſion of his Eſtate at *Arona*, a ſtrong Guard ſet upon his Palace, ſeveral abuſive Manifeſtos were publiſh'd againſt him, and Letters ſent to *Rome* to miſrepreſent

Nov. 4. preſent his Conduct to his Holineſs. The Saint, ſatisfied with the Innocence of his own Intentions, enjoy'd a perfect Tranquility of Mind in the Midſt of this Storm; but, obſerving his Enemies made a bad Uſe of his Patience, and put a Malicious Conſtruction on his Silence, he thought himſelf obliged to depute proper Perſons to *Rome* and the Court of *Spain* to inform the Pope and King of the whole Affair. The Diſpute ran ſo high at laſt that the Saint was obliged to make a Journey to *Rome*, where he gave his Holineſs a particular Account of all he had done for reforming the Manners of his Flock, remedying Abuſes, and maintaining the Rights of his See. The Pope, full of Admiration at the Wiſdom and Apoſtolical Spirit that appear'd in his whole Conduct, approved of all his Regulations, and commended his Zeal; but could not then determine the Queſtion about the Extent of his Juriſdiction.

The Saint left *Rome* in the Beginning of the Year 1580, a few Days after the Arrival of the Deputies from the Governor and Magiſtrates of *Milan*. He reached that Town ſoon enough to hinder the Extravagancies which his Adverſaries threaten'd to revive in the Carnaval, and from that Time met with little or no Oppoſition on that Head. The Death of the Governor, which happen'd ſoon after, removed all the Difficulties that remain'd; and both the King of *Spain* and the Pope did Juſtice to the holy Biſhop. In 1581 he held his fifth Dioceſan Synod; and after *Eaſter* the following Year his ſixth and laſt Provincial Council. It is remarkable that we have no Account extant of a Biſhop convening ſo many of thoſe Aſſemblies in ſo ſhort a Space of Time, and with ſuch Succeſs. We have the Decrees of thoſe venerable Bodies in the *Acts of the Church of Milan*; which may, not improperly be called a Collection of the Sentiments and Epiſcopal Labours of our Saint. We there find excellent Rules made in his Dioceſan Synods, admirable Inſtructions, and Remedies againſt all Diſorders, and Immoralities. The holy Prelate always open'd thoſe Aſſemblies with a large Diſcourſe full of an Apoſtolical Spirit, and animated with a Fire that kindled the Hearts of his Clergy into a generous Ardour to imitate that great Pattern. In the Year laſt mention'd the Saint made another Journey to *Rome* to conſult his Holineſs, about proper Meaſurs for Stopping the Progreſs of Hereſy in the Extremities of his Dioceſe; where he obtain'd a ſecond Approbation of all he had done for the Maintainance of Eccleſiaſtical Diſcipline, and in a particular Manner of of ſuch Canons and Decrees as related to the Sacrament of Penance, which he had reſtored to a Severity, that, though much ſhort of what had been practiſed in the firſt Ages of the Church, came as near it as thoſe corrupt Times would allow.

At

At his Return, he found it neceſſary to make his Appearance in the Coun- Nov. 4.
try of the *Griſons*, where the Errors of *Zuinglius* were propagated with but too much Succeſs; that Country was full of Perſons, who ſeem'd to have ſhook Hands with all Religion; for they practized Sorcery, and all the Crimes of which Human Nature is capable, when deſtitute of the Fear both of God and Man. Thoſe Barbarians were ſo fond of their Superſtition, and ſo averſe to all in Communion with the Pope, or under the King of *Spain*, that nothing but a particular Providence could have protected the Saint from their Attempts on his Life, while on the Road. But the holy Prelate, reſolved to endeavour the Salvation of thoſe ungrateful and brutiſh People at any Rate, began his Miſſion among them with the Catholicks who had been long neglected, and decreaſed conſiderably every Day. The greateſt Part of that Number lent a willing Ear to their Paſtor's Voice, and reſolved upon a Reformation. Several Hereticks were afterwards converted, and ſome Apoſtates, who had taken Shelter there, reclaim'd. This Apoſtolical Journey is dated in 1583; and the following Year, which was the laſt of his Life, he endeavour'd after Perfection with the Vigour of one in the firſt Warmth of his Converſion, for he made a conſiderable Addition to his corporal Auſterities, which in every ones Judgment had already ruin'd his Health. It was his Cuſtom to make a General Confeſſion once a Year; and, to do it with leſs Diſturbance, he undertook a Pilgrimage to Mount *Varallo*, a Place of Devotion in the Dioceſe of *Novara*; where he ſpent ſix Hours every Day in mental Prayer, contemplating on the Exellency of the Deity, and the Sufferings of *Jeſus Chriſt*, and the reſt of his Time was taken up with pious Exerciſes. He was ſeiz'd with his laſt Sickneſs, while thus employ'd, and reached *Milan* with much Difficulty; where he receiv'd the Reward of his Labours on the third of *November*.

The News of our Saint's Death ſpread a general Conſternation through the whole Town, and every one lamented the Loſs of a tender Father. His Body was, according to his own Directions, laid under the Steps to the high Altar in his Cathedral. His Will, which was made in the Time of the Plague, conſtituted the Poor of the great Hoſpital his ſole Legatees; but his Library given to his Chapter, his Writings to the Biſhop of *Vercelli*, and ſome Pictures, and Houſhold Goods to his Friends. The Solemnity of his Canonization was perform'd by Pope *Paul* V on the firſt of *November* 1610; and ſince that Time ſeveral Churches and Chapels have been built in his Honour; and his Feſtival is univerſally obſerved in the Weſtern Church on the Day after his Deceaſe.

The

Nov. 5.

St. VITALIS *and* St. AGRICOLA, Martyrs.

ALL the Account we have of the two Martyrs before us, is owing to St. *Ambroſe*, who tells us that *Agricola*'s Behaviour in the World was ſuch as engaged the Affection of the very Pagans among whom he lived, and that *Vitalis* his Servant learnt the Chriſtian Religion from Him. They were both ſeiz'd, probably in the Year 304, carried before the Magiſtrate, and upon making a formal Profeſſion of their Faith, allow'd the Honour of Suffering for it. *Vitalis* was tortured firſt; and died under the Hands of his Executioners. *Agricola*'s Martyrdom was deferr'd for ſome Days, in Hopes that, Reflecting on what his Servant had ſuffer'd, he might ſecure his own Life by renouncing his Religion; but they were ſoon convinced that *Vitalis*'s Example had confirm'd him in the Reſolution of adhering to his Saviour 'though with the Expence of his Blood; upon which he was faſten'd to a Croſs with ſeveral large Nails, and receiv'd the Crown of Martyrdom. The Inſtruments of his Paſſion were buried with him at *Bologna* in *Italy*, the Place of their Sufferings.

The venerable Bodies were buried among the *Jews*; and, after the Spot where they lay had been forgot for ſome Years, miraculouſly diſcover'd and taken up by St. *Ambroſe* in the Year 392, who left ſome of the Relicks in a Church, which he dedicated at *Florence* ſoon after. The *Roman* Martyrologe propoſes theſe two holy Martyrs to the Veneration of the Faithful on the fourth of *November*.

The V Day.

St. ZACHARIAS, *and* St. ELIZABETH.

THIS holy Couple is by the *Roman* Martyrologe placed at the Head of the Saints of this Day, who are honour'd by the *Greek* Church on the fifth of *September*. *Zacharias* and *Elizabeth* the Parents of St. *John* the *Baptiſt* were of the Houſe of *Aaron*, the Source of the *Jewiſh* Prieſthood. The Holy Spirit has left us their Character in Words which give us a moſt exalted Idea of the Perſons before us; they were not only happy or prudent enough to avoid giving Men Offence or Occaſion of Complaint againſt them, but were alſo *Juſt before God*, and moſt punctual in the Obſervance of *all his Commandments*. All the Particulars of their Lives are recorded in the Goſpel have

Luke 1. 6.

have been already mention'd in our Account of the holy Baptiſt's Nativity, Nov. 6. and the Viſitation of the *Bleſſed Virgin*; we ſhall here conſider the Sentiments of Antiquity in Regard of *Zacharias*.

Several of the moſt conſiderable among the *Greek* Fathers tell us that *Herod*, King of *Judea*, put *Zacharias* to Death for concealing his Son when the Innocents were deſtroy'd by his Order; they ſpeak of this as a current Opinion in their Times, and add that He he was the Perſon meant by our Saviour, as the laſt of the Prophets whom the *Jews* had kill'd, and conſequently Matt. 23 that he fell between the Temple and the Altar, i. e. between that Part of the 35. Temple where the Prieſts only enter and the Altar of Burnt-Offerings. This was the uniform Tradition of the *Greek* Church in the firſt Ages, and is mention'd as ſuch by *Origin*, St. *Baſil*, St. *Gregory* of *Nyſſa*, St. *Cyril* of *Alexandria*, and St. *Peter*, Biſhop of the ſame See and Martyr. St. *Jerom* has taken the Liberty to diſſent from thoſe great Lights of the Eaſt, and declare that the Opinion is grounded on ſome Apocryphal Pieces, which he affords no better Appellation than that of Dreams. Cardinal *Baronius* was the firſt who join'd St. *Elizabeth* in the ſame Feſtival with her holy Husband, and ſeems to ſay that her Name had 'till then never appear'd in any Martyrologe. His Words are theſe, ELIZABETH *is placed on the ſame Day with* ZACHARIUS *her Husband, not becauſe we have any Aſſurance of their dying on the ſame Day; but conſidering that her Name had been omitted, for want of being acquainted with that Circumſtance, it has been thought proper to comemorate them together; for*, continues the Cardinal, *it ſeem'd ſhameful to forget a Woman of ſo much Sanctity, ſo highly commended in the Goſpel, and by the holy Fathers.*

MVSEVM BRITANNICVM

The VI Day.

St. WINOCK, ABBOT.

WINOCK, a Native of *Britany* in *France*, and probably deſcended from the antient *Britons*, who took Shelter in that Province when this Iſland was ſeized by the *Angles* and *Saxons* to the Prejudice of the Natives, was born in the VII Century, but in what Year is not known. As his Heart was touched with an early Grace, and his Inclinations to Virtue grew ſtronger with his Years, as ſoon as he was able to chooſe for himſelf, he came to a Reſolution of treading in the Steps of thoſe holy Perſons, who had left the World, renounced all the Advantages of their Birth and Station in it, and

Nov. 6. ſpent the greateſt Part of their Lives at a Diſtance from every thing that could interrupt their Converſation with Heaven. In this View he ſet out with three Companions, who employ'd ſome Time in Journeys of Devotion. Coming into the Dioceſe of *Terouenne*, they made a Viſit to the Moneſtery of *Sithiu*, ſince called St. *Bertin*'s, and famous at preſent by that Name in the Town of St. *Omer*'s. The holy Abbot, from whom it receiv'd that Appellation, was then at the Head of that religious Community, and had acquired great Reputation for Wiſdom and Sanctity. Strongly affected with the admirable Patterns of Virtue and Penance, form'd by the Saint's maſterly Hand, they petition'd for Admiſſion into his holy Family. *Bertin*, always ready to improve the good Diſpoſitions of ſuch as Providence directed to him, receiv'd them without Difficulty, and obſerving the Fervour, with which they urged their Demand, promiſed himſelf the Satisfaction of ſeeing them equal thoſe whoſe Example had inſpired them with a Deſire of living under his Direction. The holy Abbot was not deceived in his Hopes; for the new Monks enter'd into all the Obligations of that State with ſo much Cheerfulneſs, and obſerved all the Rules of the Houſe ſo punctually that they ſoon did Credit to their Profeſſion. St. *Bertin* was ſo well pleaſed with their Conduct that after ſome Time ſpent in his Abbey, they were commiſſion'd to leave *Sithiu*, and form a new Community in a Place, which he named for that Purpoſe. *Winock* and his Companions raiſed themſelves Cells, purſuant to their Abbot's Direction, where they lived ſome Time in the Practice of ſuch Severities as are ſuggeſted by a Heart full of Horror for Sin, and Apprehenſion of the Arts of the common Enemy; but they ſtill profeſſed a Subjection to, and Dependence on S. *Bertin*.

Their Lives were ſo edifying in that new Situation that *Heremar*, one of the firſt Men in that Country, thought he ſhould promote the Glory of God by beſtowing a more commodious Piece of Ground on them. In this View he ſettled his Eſtate of *Wormhout* upon them, where our Saint and his Aſſociates built a Monaſtery and an Hoſpital, that thus they might conſtantly be employ'd in Prayer, Penance, or Charity to the Poor, eſpecially ſuch of them as labour'd under the additional Affliction of Sickneſs, or were deſtitute of Habitation. The Luſtre of *Winock*'s Virtue, who was placed at the Head of this ſmall Community, ſoon encreaſed the Number of Monks, who always found an excellent Rule for their Behaviour in every Particular of the Life and Actions of their holy Superior. His appearing above the reſt made no Alteration in his Humility; for when ever they wanted his Aſſiſtance he was ready

ready to ſtoop to the moſt laborious and mortifying Employments for their Relief and Inſtruction. Nov. 7.

After ſeveral Years ſpent in this Manner, our Saint was favour'd with a happy Paſſage to a glorious Eternity about the Year 717, and buried in the Church at *Wormhout*, where the People's Veneration for his Memory was inhanced by Miracles perform'd at his Tomb. When the *Danes* made a Deſcent into *Flanders* in the Middle of the IX Century, the holy Relicks were removed to *Sithiu*; but in the Year 900 *Baldwin* Count of *Flanders*, ordered them to be tranſlated to *Berg*, and depoſited in a Church which he had built there in Honour of our Saint and St. *Martin*. That Place is now become a conſiderable Town, known by the Name of *Winoxberg*, where the Remains of our Saint are ſtill preſerved with due Reſpect. The *Roman* Martyrologe places him on the VI of *November*, generally ſuppoſed to be that of his Death.

The VII Day.

St. WILLIBRORD, Biſhop of *Utrecht*.

WILLIBRORD, a Native of our Iſland, was born toward the Year 658 in the Kingdom of *Northumberland*. His Parents took a ſingular Care of his Education; and, to keep him more effectually out of the Reach of Corruption, placed him in a Monaſtery before he was ſeven Years old. The Houſe they choſe on this Occaſion was the famous Abbey of *Rippon* in the Dioceſe of *York*, then happy in the Preſence and Direction of St. *Wilfrid* its holy Founder; whoſe Life we have written on the twelfth of *October*. *Wilibrord* was brought up in that excellent Seminary of Virtue and Learning 'till he was old enough to chooſe his State of Life; and then engaged in the Monaſtick Profeſſion. It ſoon appear'd that the Spirit of God had directed him in that Reſolution; for, 'though his Conſtitution was weak, his Fervour and Exactneſs was equal to what made the Character of the beſt and moſt exemplary in the Houſe. He was humble, modeſt, and of an eaſy obliging Temper; his Actions, Diſcourſe and whole Conduct were grave, regular, and uniform; his Application to Books of Spirituality indefatigable; the ſacred Oracles of God's written Word were his favourite Entertainment; and it was remarkable that he expreſs'd much more Concern for the Nouriſhment of his Soul than of his Body. When he was twenty Years old he conceived a ſtrong Deſire of making a Journey to *Ireland*, which at that Time was ge-

Nov. 7. nerally look'd on as *the Iſland of Saints*, and the common Retreat of ſuch devout Souls as were diſpoſed to quit the Converſation of Mankind moſt effectually. What chiefly determin'd *Willibrord* to that Change of Place was the great Reputation of *Egbert* and *Wigbert*, two *Engliſh* Prieſts who had made that Step upon the ſame pious Motive. Having obtain'd his Superior's Permiſſion, he ſet out, and arrived ſafe to the deſired Place; where he put himſelf under the Direction of *Egbert*, and made ſuch Progreſs in Virtue and Chriſtian Knowledge that after about ten Years ſpent there he was promoted to the Prieſthood at the Requeſt of all who had been Witneſſes of his Behaviour.

Our Saint's excellent Director had long entertain'd an ardent Deſire of labouring for the Converſion of the Infidels on the Borders of *Frieſland*; but had been diverted from that Apoſtolical Deſign by ſome Perſons of known Piety and Zeal, who perſuaded him to employ his Talents in the ſmall Iſlands between *Ireland* and *Scotland*; he was confirm'd in his Inclination of following their Advice by the bad Succeſs of *Wigbert*, who had undertaken that Expedition, and return'd to *Ireland* without any other Satisfaction but that of a charitable Intention. *Egbert*, however, full of Concern for the Northern Idolaters, and finding our Saint every Way qualified for the Taſk, prevail'd with him to undertake that Miſſion, which he believed was reſerved for him. *Willibrord*, then about thirty one Years of Age, undertook the great Work, with a Cheerfulneſs which ſufficienty ſpoke him prepared to encounter all Difficulties in the Proſecution of it; and was join'd by eleven Evangelical Labourers of diſtinguiſhed Zeal, and Virtue.

Willibrord landed in *Freiſland* in the Year 691, and engaged the Protection of *Pepin* Maire of the Palace, then very powerful in that Country, who aſſured him of all Manner of Aſſiſtance, and ſent him to *Rome* for the Apoſtolical Bleſſing and the Sanction of the holy See. At his Return, he and his Companions undertook to preach to the Inhabitants of South *Freiſland*, which comprehended what is now call'd *Holland* and *Zeland*. After three Years continual Labour, and ſuitable Succeſs, he went to *Rome* a ſecond Time with Letters from *Pepin* to Pope *Sergius* I, giving an Accont of the Saint's Conduct ſince his Arrival in that Country, and begging that he might receive the Epiſcopal Character, which wou'd allow a greater Weight to his Miſſion, and enable him to furniſh his numerous Converts with inferior Paſtors. His Holineſs was ſo well Satisfied with *Willibrord*, that he conſecrated him on the twenty ſecond of *November* 696, gave him the Title of Archbiſhop, preſented him with the *Pallium*, the uſual Mark of that Dignity, though ſometimes beſtow'd on other Prelates, gave him the

Name

Name of *Clement*, and empower'd him to fix his See in what Part of *Freiſland* he judged moſt proper. Nov. 7.

After a Fort'night's Stay at *Rome*, the Saint made his Way to the Court of *France*, where his old Patron *Pepin* received him very graciouſly, and gave him freſh and ſubſtantial Aſſurances of his Favour and Protection. By his Means *Willibrord* attain'd the Grant of a Settlement in *Utrecht*, which enabled him to make that the Center of his Miſſion, and the Place of his ordinary Reſidence. Thus authoriſed he built a Church in that Town dedicated to *Jeſus Chriſt*, under the Title of *The Saviour*, which he made his Cathedral; and repair'd another which then bore the Name of S. *Martin*, and afterwards enjoy'd the ſame Honour. The holy Biſhop's indefatigable Application to the glorious Work was ſuch as ſeem'd to prove that with the new Obligation he had received at his Conſecration of enlarging the Kingdom of his Divine Maſter, he had acquired freſh Strength, and a conſiderable Augmentation of his Zeal. After *Ratbod* Duke of *Freiſland* had been worſted by *Pepin*, he retired into the Weſtern Parts of that Country. Our Saint had too much Courage to be deterr'd from viſiting thoſe Parts by the Conſideration of that Prince's Religion, or the Enmity which ſubſiſted between him and the Maire of the Palace. He preached vigorouſly there againſt Paganiſm, and God govern'd the Heart of *Ratbod* ſo much in Favour of the Goſpel that; though not diſpoſed to receive the important Meſſage, he ſhew'd our apoſtolical Miſſionary all Manner of Reſpect, and gave him free Leave to make what Conqueſts he cou'd among his Subjects. His next Journey was to *Denmark*; but *Ongend* their Sovereign remaining proof againſt all the Attempts of our Saint for his Converſion, his Example had ſo powerful an Influence over the Barbarians, that he could do no good in that Country. At his quitting the Place he carried off thirty young Perſons, whom he inſtructed and baptized on the Road.

Willibrord was on his Way to *Frieſland*, when he was thrown on an Iſland between that Country and *Denmark*, which bore the Name of *Foſitus*, the God which the Pagans of that Place adored. The Iſland was conſecrated to that falſe Divinity in ſo ſolemn and awful a Manner that the Natives dared not touch the Cattle that grazed on it, nor ſpeak one ſingle Word while they were drawing Water from a Fountain there. The Saint, touched with a tender Concern for the deluded Wretches, was reſolved to do his beſt for undeceiving them; in this View he killed ſome of the Cattle for the Uſe of himſelf, and Company; and baptiſed three Perſons in the Fountain pronouncing the Words aloud. The Idolators, according to their own ſuperſtitious

Nov. 7. ſtitious Notion, expected every Moment to ſee the Chriſtians, who had ventured to eat of the conſecrated Beaſts, run mad or die ſuddenly. But, finding no ſuch Judgement fall on the ſuppoſed Criminals, they could not well determine whether the Impunity of the Saint and his Friends was to be attributed to the Patience of their God, or his Want of Power. In this Perplexity, they laid the Affair before *Ratbod*, who tranſported with Zeal for the Idol, and reſolved to aſſert his Honour againſt the bold Offenders, order'd Lots to be caſt three Times a Day for three Days together, and their Fate to be determin'd by them. But God, who over-rules the ſeeming Chance of ſuch Deciſions, directed the Lot ſo that it fell conſtantly on one Perſon, who was ſacrificed to the Rage of the Idolaters, and honoured as a Martyr of *Jeſus Chriſt*. *Ratbod*, vexed at the Miſcarriage of his ſanguinary Deſign on our Saint, ſent for him and reproached him with Want of Reſpect for what was by the Natives of the Country eſteem'd moſt venerable and ſacred; but, finding him invincible on that Article and not inclined to make any Reparation for the pretended Affront of his God, and being under ſome Apprehenſion from the *French* Power, he thought fit to diſmiſs him without any farther Proceedings.

'Though the Inhabitants of *Freiſland* ſeem'd our Saint's peculiar Care, his Concern extended to the Pagan *Saxons*, among whom he ſent ſome of his Diſciples, when he was not in a Capacity of going to them in Perſon; and, upon leaving *Ratbod* he directed his Courſe to *Warckeren*, one of the chief Iſlands belonging to *Zeland*, where we at preſent ſee the two flouriſhing Cities of *Middlebourg* and *Fleſſingues*, ; his Patience and Charity made conſiderable Conqueſts in Favour of the Chriſtian Religion, and eſtabliſh'd Churches there for it's Continuance and Preſervation. *Charles Martel*, Maire of the Palace, and Son to our Saint's Patron who had fill'd the ſame Poſt, took all Opportunities of expreſſing a particular Regard for his Merit, and engaged him to baptize his Son *Pepin*, afterwards King of *France*.

Radbod Duke, or, according to ſome Authors, King of *Freiſland*, dying in the Year 719, *Willibrord* was at full Liberty to preach in every Part of that Country; and about the ſame Time was join'd in his Apoſtolical Labours by *Winfrid* an *Engliſh* Prieſt, commonly known by the Name of *Boniface*, Apoſtle of *Germany* and Biſhop of *Mentz*, whoſe Life may be ſeen *June* fifth. That excellent Miſſionary ſpent three Years in *Freiſland* in the ſame Labours which employ'd our Saint near fifty; for the moſt probable Opinion is that *Willibrord* died in 739. His Body was carried to the Monaſtery of *Epternach*, which he had founded about two Leagues from *Treves*, according to his own

Will

Will and Direction, and depoſited in a Marble Tomb; where as *Alcuin* the Author of his Life, who wrote about fifty Years after, aſſures us Miracles were then perform'd daily at his Interceſſion. The ſame Writer gives us the ſixth of *November* as the Day of the Saint's Death; but the *Roman* Martyrologe places his Feſtival on the ſeventh of the ſame Month. Nov. 8.

The VIII Day.

The four Crowned Martyrs at ROME.

THE Martyrs of this Day, known at firſt by the Title of *Crowned*, and ſince diſtinguiſhed by the Names of *Severus*, *Severianus*, *Carpophorus* and *Victorius*, are become very famous by the Publick Veneration ſhewn them by the Church; but we have very little of their Hiſtory remaining. All we know of them is that they were Brothers, employ'd in Offices of Truſt and Honour at *Rome*; that in *Diocleſian*'s Perſecution they declared loudly againſt the Worſhip of Idols, which drew the Rage of their Pagan Countrymen on them; that they were whipp'd with Scourges loaded with Leaden Plumets, and expired under the Hands of their Tormenters. St. *Gregory* the Great mentions a Church at *Rome* dedicated in Honour of our Saints, which Cardinal *Baronius* believes the ſame that now bears the Title in that City.

Saint WILLEHAD *firſt Biſhop of* Bremen.

WILLEHAD, one of thoſe holy Perſons, who do honour to this Iſland, was born in the Kingdom of *Northumberland* toward the Middle of the VIII Century, and educated from his Infancy in Learning and Piety. He had no ſooner learnt the Maxims of the Goſpel, but he reduced them to Practice; and, when capable of forming a Reſolution, conſecrated himſelf to the Service of God. The Auſterity of his Life, his conſtant Attendance on Prayer and the many Virtues that ſhone out in his whole Conduct, made him the Object of univerſal Eſteem, and engaged his Biſhop to confer the Order of Prieſthood on him. Underſtanding that the Natives of *Freiſland*, and *Saxony* had given the Goſpel a favourable Reception, he was inſpired with an Inclination to viſit thoſe Countries, and aſſiſt in the Propagation of *Chriſt*'s Kingdom there. The Saint applying to King *Alchred* for leave to proſecute his Deſign, that

Nov. 8. that Prince conſulted the Biſhops in his Dominions, and other Perſons remarkable for Piety, who all approved of his Zeal; whereupon he was allow'd to follow the Divine Call.

Willehad began his Miſſion at *Dockum* in *Weſt-Frieſland*, made his Way through the Country now called *Over-Iſſel*, and ſeveral other Parts. His Preaching, ſupported and illuſtrated by an exemplary Life, was attended with extraordinary Succeſs among ſuch as were Strangers to the Truth at his Arrival. The Barbarians, who remain'd obſtinate in their Infidelity, fired at the Affront he put on their Gods, and the contemptuous Manner in which he treated what they had been uſed to look on as ſacred and venerable, came to a Reſolution of killing him. One of the Conſpirators, more calm and reaſonable than the reſt, propoſed deciding his Fate by Lots, which they imagined directed by the Powers they worſhip'd: but the Almighty interpoſed in Favour of his Servants and determin'd what Men look on as Chance for his Preſervation. The Chriſtian Religion making a conſiderable Progreſs in the Country, ſome of our Saint's Diſciples, full of Zeal for the Glory of the true God, proceeded to demoliſh the Places dedicated to Superſtition and Idolatry; which incenſed the Pagans ſo that they reſolved the Death of our Saint and his Companions. *Willehad* felt the Weight of their Indignation; one of them directed a Sword to his Neck, which muſt have cut off his Head, had not Providence diverted the Stroke; the Saint got no Damage, for all the Execution was cutting the String of a Reliquary which he wore about his Neck. This Deliverance ſurprized the Enemies of the Chriſtian Religion, and ſtruck them with a profound Veneration for *Willehad*.

In the Year 780 *Charlemagne*, being in *Saxony*, heard the Saint's Character, and was deſirous of ſeeing ſo extraordinary a Perſon; finding his Merit exceeded his Reputation, he aſſign'd him the Canton of *Wigmode*, which lay between the *Weſer* and the *Ebb*, for the Scene of his Labours, and ſupplied him with what was neceſſary for the building Churches there. *Willehad* had made a conſiderable Number of Converts, when *Witikind*, Prince of *Saxony*, ſtirr'd up the Inhabitants of that Country againſt *Charlemagne*, which obliged the Saint to fly for his own Security; but all ſuch of his Diſciples, and Companions in the Miſſion as fell into the Hands of the Barbarians were put to Death. *Willehad* put to Sea, and went for *Frieſland*, where he ſtaid 'till he was convinced that his Return to *Saxony* was impracticable; and then made a Journey to *Rome*. Pope *Adrian* I receiv'd him very graciouſly; and at his Return the Saint retired to the Abbey of *Epternach* in the Dioceſe of *Treves*, where he was join'd by ſeveral of his Diſciples who had been diſperſed

perſed by the *Saxon* Perſecution. He ſpent two Years in that Houſe, where his whole Employments were Prayer, Meditation and tranſcribing Books. Nov. 9.

After ſeveral bloody Battles, *Charlemagne* entirely reduced the *Saxons* in the Year 785, and thus made Way for the Goſpel among that barbarous People. Upon this favourable Change of Affairs *Willehad* left his Monaſtery, waited on the victorious Prince at *Erſburg*, and deſired his Orders for preaching the Goſpel in *Saxony*. The King receiv'd him with all Marks of Reſpect for his Zeal and Virtue, directed him to return to *Wigmode*, and gave him the Revenue of a ſmall Monaſtery in *France* for his Support. The Saint, thus authorized and protected, reaſſumed his Miſſion, preached the Faith publickly, rebuilt the Churches which had been demoliſhed in the late Times of Confuſion, and employ'd proper Perſons for the Inſtruction, and Direction of the People.

Charlemagne, being at *Wormes*, had the Satisfaction of hearing what Wonders the Almighty perform'd by the Miniſtry of his Servant; upon which he procured his Conſecration, and gave him *Eaſt-Frieſland* and Part of *Saxony* for his Dioceſe. He receiv'd the Epiſcopal Character on the fifteenth of *July* 787, and fixt his Seat at *Bremen*. This new Dignity ſerved only to make the Saint more vigilant and active; his Auſterities were ſtill the ſame, as before his Promotion; and nothing but an Expreſs Command from his Holineſs could prevail with him to indulge himſelf ſo far as to eat Fiſh, when his Infirmities ſeem'd to call for a Relaxation; for 'till then he had lived on Bread, Honey, Fruite and Herbs. The Dedication of his Cathedral is the laſt Action we find recorded of his Life; and a Week after that Ceremony, he receiv'd the Reward of his Labours, on the eighth of *November* 789. The Church honours his Memory on the Day of his Death.

The IX Day.

The Dedication of St. Saviour's Church *at* ROME.

THE *Roman* Church this Day commemorates the Dedication of the Edifice, which is ſtill their Cathedral, and has been in all Ages known by different Names. From it's being built in the *Lateran* Palace, it is ſtill known by that Appellation with the Addition of St. *John*, becauſe join'd by two Chappels, one of which bears the Name of *John the Baptiſt*, the other of *John the Evangeliſt*. The *Roman* Martyrologe mentions the ſaid

Nov. 9 Church by the Title of it's Dedication, *viz:* St. *Saviour*'s; but it has been frequently ſtiled *Conſtantine*'s *Baſilick*, becauſe, as we are told, it was built at the Charge of that excellent Prince, who endow'd and adorn'd it.

St. THEODORE, MARTYR.

THE holy Martyr, whoſe Memory the Church celebrates this Day was a Native of *Syria* or *Armenia*, engaged in the Army, and ſent into his Winter Quarters in the Province of *Pontus* at the Beginning of the IV Age. *Theodorus* reſided at *Amaſea*, when *Galerius Maximian* publiſhed an Edict for continuing the Perſecution, raiſed by his Predeceſſor *Diocleſian*; on which Occaſion 'though but newly liſted in the Emperor's Service, he ſhew'd all the Courage and Experience of an old Soldier in *JeſusChriſt*; and was ſo far from concealing his Faith for Fear of Danger, that, according to S. *Gregory Nyſſen*'s Expreſſion, he ſeem'd to carry it written on his Forehead. Being ſeized and carried before the Magiſtrate, he was aſked how he dared profeſs a Religion ſo diſagreeable to the Emperor; or neglect a Manner of Worſhip practiſed by his Sovereign. *Theodore* ſhewing the inflexible Reſolution of his Soul by the Calmneſs of his Look, anſwer'd, "*I know not your Gods; nor indeed do* "*they deſerve that Name. 'Tis abſurd to beſtow the Title of Divinity on Devils;* "*but* Chriſt *the only begotten Son of God, is my God. Welcome Blows, Wounds,* "*and Fire, while I ſuffer for adhering to him; and if theſe Words offend you, cut* "*out my Tongue; for every Part of my Body is ready when God calls for it as* "*a Sacrifice.*" The Governor of the Province, and a commanding Officer of the Army were on the Bench, when the young Soldier deliver'd himſelf in thoſe ſtrong Terms; ſhock'd at his Courage they began to deliberate on the Matter, and conſider what they ſhould do in the preſent Caſe. An Officer, diſpoſed to ſhew his Wit, and divert himſelf with what the Martyr had ſaid, aſked him whether his God had a Son; and whether he was produced in the ſame Manner with Mortals? "*My God*, replied Theodore, *is not ſubject to* "*the Paſſions on which Men act; but I repeat it that He has a Son, who was* "*born in a Manner worthy of God. But I am ſurprized that you do not bluſh at holding a Female Deity, the Mother of twelve Children.*

His Judges were now come to a Reſolution, and with a pretended Compaſſion allow'd him Time to give the Affair a ſecond Thought; upon which he was diſmiſs'd, and employ'd the Interval in Prayer for Perſeverance. In the Middle of *Amaſea* ſtood a Temple dedicated to *Cybele*, the fabulous Mother

ther of the Pagan Deities; *Theodore*, full of a holy Indignation at the Superſtitious and Idolatrous Worſhip of that Goddeſs, finding a favourable Opportunity, ſet that Fabrick on Fire, and deſtroy'd it. The Martyr was ſo far from denying the Fact, that he gloried in it; and when Information was given againſt him to the proper Magiſtrate, he declared had done nothing but what might challenge the higheſt Commendation. He was carried a ſecond Time before the Governor and his Aſſiſtant, who examined him, and found him ready to prevent their Queſtions by his Confeſſion of the Fact. They then endeavour'd to terrify him with Threats of the moſt violent Torments; and finding him proof againſt every thing of that Nature, changed their Stile, and reſolved to ſee what Profers of Honour and Preferment would do; but all thoſe glittering Trifles had no Influence on *Theodore*, who rejected the Propoſal with ſo much Contempt, that his Judges threw off the Diſguiſe of Kindneſs, and order'd him to be whipp'd ſeverely as an impious Adverſary of the Gods, and a diſobedient Subject to the Emperor. 'Though the Sentence was executed with as little Mercy as the Perſecutors could deſire, the Saint maintain'd his former Tranquility, and Greatneſs of Soul, and ſeemingly inſenſible to the Blows, ſung thoſe Words of the Pſalmiſt, *I will bleſs the Lord at all Times, his Praiſe ſhall always be in my Mouth.* When the Governor's Cruelty was tired out by the Patience of the Martyr he was ſent to Priſon, where the Almighty did Wonders in his Favour; for, according to S. *Gregory Nyſſen*, in the Night the Voices of a great Company ſinging were hear'd, and the Priſon was lighted as if a great Number of Lamps had been placed there on Purpoſe. The Jaylor, alarm'd at what he ſaw and heard, ran to the Dungeon; where he found the Saint, and the other Priſoners aſleep.

Nov. 9.

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After a third Examination, and Defeat of all Attempts to ſhake his Conſtancy, *Theodore* was condemn'd to be burnt alive; which Sentence was executed immediately. His Death is uſually placed in the Year 306; and his Feſtival obſerved by the Eaſtern Church on the eighteenth of *February*, commonly ſuppoſed to be the Day of his Victory; but the ninth of *November* is ſacred to his Memory in the Weſt.

Nov. 10

The X Day.

St. TRYPHO, *and St.* RESPICIUS, MARTYRS; *and St.* NYMPHA, VIRGIN.

TRYPHO and *Reſpicius* were Countrymen, and probably Relations; their Acts mention them as Natives of *Bithynia*, and born at *Apamea*, or near that Town, where their Anceſtors ſettled ſome Time before. They made ſo conſiderable a Figure among their Neighbours that upon the opening of *Decius*'s Perſecution they were immediately ſeized by Order of *Aquilinus* Governor of *Bithynia*, loaded with Irons, conducted to *Nice*, where that Magiſtrate reſided, and thrown into Priſon 'till he was at Leiſure to try them. After ſome Days Confinement they were brought into Court, where they appear'd full of the Fire of the holy Spirit, which animated them, and made them an Overmatch for all the Attempts of the Perſecutors. The Governor's firſt Queſtions, as uſual in thoſe Caſes, were about their Names, and Station in the World: to which they anſwer'd that one of them was called *Trypho*, the other *Reſpicius*; that they were in the uſual Stile well born, but that the Chriſtian Religion allow'd what they call'd Fortune no Conſideration, becauſe all things were govern'd by divine Providence. One of the Aſſiſtants on the Bench hoped to intimidate the Saints by telling them the Emperor had directed all ſuch to be burnt alive, as ſhould refuſe to ſacrifice to the Gods. To which *Reſpicius* replied that he and his Companion only wiſhed they might be thought worthy to ſuffer in that Cauſe, and deſired the Court would proceed to the Rigour of their Commiſſion. *Aquilinus* then endeavour'd to perſuade them to that Act of Pagan Religion by obſerving that they were at Years of Maturity, and muſt certainly underſtand the Reſonableneſs of what was urged. "*Yes*, ſaid *Trypho*, *we underſtand what we do perfectly well*; *for which Reaſon* "*we are determ'd to remain true to* JESUS CHRIST; *and deſire to fight for that* "*Name to the laſt Drop of our Blood.*

The Governor preſs'd them again to conform to the Religion of the Empire; and, finding them perſiſt in the Refuſal, order'd them to be put on the Rack. That Sentence was ſcarce pronounced when they expreſs'd their Readineſs to undergo all that the moſt ingenious Cruelty could invent or inflict by ſtripping themſelves, and ſtepping forward with a ſurprizing Alacrity. They bore the Torture with admirable Patience and Tranquility near three Hours; during which Time they ſpoke ſtrongly of the Power of the Almighty,

mighty, and the Puniſhment due to Idolaters. *Aquilinus* then order'd the Martyrs to be expoſed naked in the open Air. It was Winter, and the Severity of the Froſt was ſuch as diſabled them from walking, or even ſtanding without exquiſite Pain. When they had born that Mortification ſome Time, they were preſented to the Governor again, who aſked them whether they were now inclined to repent of their Conduct. "*Yes*, anſwer'd "*Trypho*, *that is the whole bent of our Inclinations and Deſires, and the grand* "*Deſign of our Religion*". *Aquilinus* then order'd them to Priſon, aſſuring them that, if they did not comply with his Propoſal, they ſhould be treated with the utmoſt Rigour. Nov. 10

Soon after their Commitment, the Governor made the Tour of the other Cities under his Juriſdiction, and at his Return to *Nice* call'd for our illuſtrious Priſoners, whom he attempted to gain by Words which ſeem'd to expreſs a Tenderneſs for the Perſons before him, and begg'd they would conſider their own Good before it was too late. *Trypho* anſwer'd that their own real Good was the only Object of their Thoughts, and that they could not follow his Advice better than by remaining firm in their Profeſſion. *Aquilinus*, finding all his Endeavours defeated, commanded their Feet to be pierced with large Nails, and in that Condition they were dragg'd through the Streets. But he who is the Strength of Martyrs ſupported them under their Sufferings, and gave them a Courage ſuperior to the utmoſt Malice of the Enemy. The Governor, ſurprized and confounded at their Patience, order'd them to be whipp'd; which was done 'till the Executioners were tired with the Taſk. This Conqueſt enraged that Magiſtrate ſo that he directed the Officers of the Court to tear their Fleſh with Hooks, and apply lighted Torches to their Sides. The Saints remaining the ſame in the Midſt of all theſe violent Attacks, the Governor call'd out to the Tormentors, and deſired they would exert the utmoſt of their Skill on the Perſons in their Hands; but the Martyrs were ſtill ſuperior to the Storm; upon which he addreſs'd himſelf to them, and adviſed them to grow wiſe, and conſult their own Security. *Reſpicius* aſſured the Judge it was not in the Power of Words or Blows to divert them from their Duty to God, and engage them in the Worſhip of ſenſeleſs Idols.

The next Day they were examined a third Time, and preſs'd, as before, to obey the Emperor's Edict; but upon *Trypho*'s aſſuring the Court that he and his Companion were not to be moved from their Reſolution of ſerving and fearing the Living God, the Governor paſs'd Sentence of Death on them, and they were immediately beheaded on the firſt of *February* in the Year

Nov. 10 Year 251, the Day on which the *Grecians*, among whom they ſuffer'd, honour the Memory of St. *Trypho*; but He and *Reſpicius* are mention'd together on the tenth of *November* in the *Roman* Martyrologe, in Conjunction with St. *Nympha*, who is there ſuppoſed to have glorified God by Martyrdom at the ſame Time. The Account we have of her makes her a holy Virgin of *Palermo* in *Sicily*; but the reſt of her Hiſtory is univerſally allow'd to be very obſcure.

The XI Day.

St. MARTIN, *Biſhop of* Tours.

HISTORIANS are very much divided about the Year of St. *Martin*'s Births; it is not our Buſineſs in this Place to examine the Reaſons alledged for each particular Calculation, or decide in Favour of one to the Prejudice of the reſt; but we hope we may be allow'd to follow the Chronology of S. *Gregory*, one of his Succeſſors in the See of *Tours*, who places it in the Year 316. The Saint was a Native of that Part of the antient *Pannonia* which now bears the Name of the *Lower Hungary*, and educated at *Pavia* in *Italy*, where his Parents were then ſettled. His Father ſerved in the Imperial Troops, and aroſe to the Commiſſion of a Milatary Tribune, which was not much different from that of a Brigadier amongſt us. The Laws of the Empire obliged the Saint, as an Officer's Son, to bear Arms; but his Inclinations could never be taught to agree with that Profeſſion; from his Infancy he ſeem'd animated with the Spirit of God, and ſeem'd to have no Reliſh for any thing but the Service of God, 'though his Parents were Slaves to Idolatry. *Martin* was but ten Years old, when the divine Grace working powerfully in his Soul, he made his Way to Church, and deſired to be admitted among the Catechumens. His Requeſt was granted; and after two Years Inſtruction he conceived ſo ardent a Love of God that nothing but the Tenderneſs of his Age could have hinder'd him from retiring into the Deſart. His Heart, however, was always in the Church, and Monaſteries; and he then laid the firſt Foundation of that eminent Sanctity to which the Almighty deſign'd to raiſe him.

Martin was juſt fifteen Years old when their Imperial Majeſties iſſued out an Order for inliſting ſuch of the Veterans Children as were able to bear Arms; and our Saint was one of that Number. Being diſcover'd by his Father,

ther, he was forced from his religious Retreat, took the Military Oath and was enter'd in the Cavalry. Upon his March our young Soldier was attended by one Servant, whom he treated like his Friend and Equal; and all the Time he remain'd in the Army, he was a Stranger to the Vices and Extravagancies, which uſually attend that Profeſſion. His Patience, and Humility gain'd him the Eſteem of all who ſaw him, and the Innocence of his Life engaged the Admiration even of thoſe who would not be at the Trouble of copying his Example. 'Though he had not receiv'd Baptiſm, he perform'd all the Works of a perfect Chriſtian; the Neceſſitous were ſecure of Aſſiſtance while he had any thing to beſtow; and he was reduced to his Arms and one Coat when he met a poor Man near *Amiens*, naked and begging Relief; it was then Winter, and the Seaſon very rigorous, and ſeveral had paſs'd that miſerable object without Notice. *Martin*, whoſe Heart was not proof againſt the poor Man's Diſtreſs, divided his Coat betwixt the Beggar and himſelf. Some of thoſe who ſaw this Action diverted themſelves with the Figure of a Soldier half cloathed; while others admired his Conduct and were concern'd that they had not prevented that generous Act The following Night the Saint dreamt he ſaw *Jeſus Chriſt* dreſs'd in what he had beſtow'd on the poor Man, and heard him delare that *Martin*, 'though then but a Catechumen, had given him that Piece of a Coat. Nov. 10.

This Acknowledgment inſpired the Saint with freſh Courage and Confidence in the divine Goodneſs, and determin'd his Reſolution of being baptized. He was favour'd with the Sacrament of Regeneration at eighteen Years of Age, and had Thoughts of quitting the Service immediately; but his Colonel, who had a ſingular Regard for him, engaged his Stay two Years longer; at the End of which Term the Officer expected his Diſcharge, and then promiſed to bear him Company in renouncing the World. During that Interval *Martin* was ſo entirely taken up with the Obligations of his Baptiſm, that he had little more than the Name of a Soldier, and expreſs'd much Impatience at being detain'd one Moment from the Service of God. After about five Years Service in the Army, therefore, according to the moſt feaſible Account, *Martin* quitted the Camp; after ſome Years ſpent in Retirement he made his Application to St. *Hilary* Biſhop of *Poitiers*, who was raiſed to that See about the Middle of the IV Century, and was look'd on as one of the moſt conſiderable Prelates in *Gaul*. That great Man ſoon knew the Value of our Saint, and after a few Months offer'd to ordain him Deacon for the Service of his Church. *Martin*'s Humility made a vigorous Oppoſition to that Propoſal; upon which the Biſhop of *Poitiers* thought proper to place

Nov. 11 place him in a lower Station, and in that View made him an Exorciſt. He had been ſome Time employ'd in the Functions of that Order when he had a Dream in which the Will of God was ſignified to him, and directed him to make a Viſit to his Parents, and endeavour their Converſion. St. *Hilary* allow'd him to undertake that Journey on Condition that he ſhould return to *Poitiers*, which he promiſed. On the Way he fell into the Hands of Highwaymen; who ſeem'd reſolved to murther him; but, one of the Gang oppoſing the Motion, he was bound, and ſtripp'd; and upon that Perſon aſking him whether he had not been in much Apprehenſion from the vioent Death which ſeem'd to threaten him, he anſwer'd that as he was a Chriſtian, and put his whole Truſt in God, he had nothing to fear while under his Protection; but that indeed he could not but be under a great Concern for Him and his Aſſociates, who hazarded their eternal Salvation by their wretched Courſe of Life. He purſued his Diſcourſe on that Subject, and ſpoke ſo ſtrongly on the Neceſſity of Faith in *Jeſus Chriſt* and a Life conformable to the great Precepts of the Goſpel, that he converted the Highwayman, who endeavour'd to efface the Crimes of his former Life by Penance in a Monaſtery, and took a ſingular Pleaſure in acknowledging the Favour he had received from Heaven by the Means of our Saint.

Martin continued his Journey into *Pannonia*, where he had the Satisfaction of reſcuing his Mother from the Danger that attends the Profeſſion of Idolatry; but his Father remain'd in his Infidelity. While he was there great Numbers were induced to embrace Chriſtianity by the invincible Force of his exemplary Conduct; and the *Arians* in *Illyricum* found a formidable Adverſary in the Perſon of our Saint, who ſuffer'd much from that Sect, and was driven out of the Town for oppoſing their Tenets. *Martin*'s next Journey was into *Italy*, where he had the Mortification to hear that the Church of *Gaul* was very much diſturbed by thoſe Hereticks, and that his holy Maſter S. *Hilary* was baniſhed by the Faction. Upon this melancholy News he found a Retreat near *Milan*, where he enter'd on a Monaſtick Life; but was ſoon moleſted by the active Malice of *Auxentius* Biſhop of that City, one of the Heads of the *Arian* Party, who obliged him to leave the Country. *Martin* was perſuaded that he could not do much Good by continuing the Conteſt with one ſo powerful and reſolute as that unhappy Prelate, and therefore retired to a ſmall Iſland on the Coaſt of *Liguria* in Company with a Prieſt of conſummate Virtue, where he lived on the Produce of the Place 'till he underſtood that *Conſtantius* had conſented to St. *Hilary*'s Return to his Biſhoprick. Under his Protection he ſettled near *Poitiers*, with a View of leaving the World and enjoying

enjoying the uſeful Converſation of that holy Prelate. The Biſhop of *Poi-* Nov. 11
tiers, willing to encourage the devout Diſpoſition of his Diſciple gave him a Piece of Land about two Leagues from that City, where he built a Monaſtery, which is uſually reckon'd the firſt that was founded in *Gaul*, and was ſtanding in the Middle of the VIII Century.

Our Saint had ſpent ſome Time in his Monaſtery and gather'd a numerous Family there when the See of *Tours* became vacant by theDeath of S. *Lidorius* the ſecond Biſhop of that Church. *Martin*'s Virtue and Miracles had ſpread his Reputation through the whole Country, and the Clergy and People of *Tours* united in deſiring he might ſucceed that deceaſed Paſtor; but they were ſo well acquainted with the Saint's Humility and Love of Retirement, that they were obliged to have Recourſe to a Stratagem to draw him from his Monaſtery. *Ruricius*, one of the Citizens of *Tours*, went and threw himſelf on his Knees before the holy Monk, begging he would favour his ſick Wife with a Viſit; *Martin* yielded to his Importunity, put himſelf under the Conduct of his Petitioner, was ſeized by great Numbers of the People who lay in Ambuſcade on the Way, and conducted him to *Tours*, where he was conſecrated in the Year 371 amidſt the Acclamations of all concern'd in the Election.

Martin's Promotion made no Alteration in his Way of Living; but the ſame Poverty of Spirit, Plainneſs of Dreſs, Humility of Heart, and Mortifications were continued which had been the diſtinguiſhing Parts of his Character, while in the Monaſtery. At his firſt Acceſſion to the See of *Tours* he lived in a Cell near the Church; but, finding great Inconveniency from the Crouds of Viſitants that reſorted to him there, he built a Monaſtery two Miles from the City; where the holy Prelate had a wooden Cell, but moſt of the Monks lodged in Holes of the Rock; and this was the humble Beginning of the celebrated Monaſtery of *Marmoutier*, which ſubſiſts at preſent under S. *Benedict*'s Rule. The Bleſſing of Heaven was pour'd on this new Eſtabliſhment in ſo plentiful a Manner that the holy Founder was accompanied by eighty Religious upon his firſt retiring to that Place. They were form'd by his Example, and had no other Contention but that of approaching neareſt to that excellent Model of Auſterity, Mortification, and Devotion; their whole Life there was not much better than a continual Faſt; only the Sick were allowed Wine; none of the Community was permitted to call any thing his own, or buy and ſell; the younger Members were employ'd in tranſcribing Books; and ſuch as were incapable of that Work by Age or Infirmities had no other Buſineſs but Prayer; they never quitted their Cells but when the

Nov. 11 Publick Service called them to the Chapel; their Dreſs was one coarſe Garment of Camels Hair, and, if like that of their Superior, black. This Monaſtery was afterwards the fruitful Parent of ſeveral others in the Dioceſe of *Tours*, and proved an excellent Seminary for ſuch as were to be placed in the moſt conſpicuous Stations in the Church.

The Saint had not been long in Poſſeſſion of his See, when he was obliged to go to *Valentinian*'s Court, then in *Gaul*; we are not told what Affair carried him thither, but are aſſured, that the Emperor being apprized of his Journey and Buſineſs, and reſolved to refuſe his Requeſt, gave Orders for not admitting him into the Palace. After twice attempting to enter, and ſtill finding the Gate ſhut againſt him, *Martin* had Recourſe to his uſual Weapons; put on a Hair-ſhirt, ſtrew'd Aſhes on his Head, faſted and prayed ſeven Days together; after which time an Angel appear'd to him and encouraged him to make a third Trial; whereupon the holy Biſhop went directly to the Palace, where he found all the Doors open; paſs'd the Guards without that leaſt Oppoſition; and made his Way to the Emperor's Apartment. That Prince, ſeeing the Saint come toward him, ſat ſtill, and in a very haughty and angry Tone aſked who had dared to let him in. He had ſcarce pronounced the furious Words when his Seat was ſurrounded with Flames which obliged him to leave it. *Valentinian*, ſtruck with Awe for the holy Prelate, embraced him, and aſſured him of all he could aſk. *Martin* had ſeveral Audiences after that, was entertain'd at the Emperor's Table, and at leaving the Court deſired to accept of ſome rich Preſents, which he declined, out of Love to the Poverty he profeſs'd.

The Circumſtance laſt mention'd is related by *Sulpicius Severus*, who was perſonally acquainted with our Saint; and whom the Church honours as a Saint; and the ſame Author gives us the following Story. Near *Marmoutier* was a Place conſecrated to the Memory of a pretended Martyr by a popular Miſtake, and graced with an Altar, as if the Aſhes of ſome Victim of *Jeſus Chriſt* lay buried there. St. *Martin*, who was not ſo credulous, made ſtrict Enquiry among the oldeſt of his Clergy for the Name of the Perſon, whoſe Relicks were ſuppoſed to be depoſited there; but, not being able to trace the Original of this Tradition, he abſented himſelf from that Place for ſome Time to avoid giving any Encouragement to Superſtition. Going thither one Day attended by a ſmall Number of his Monks, and ſtanding on the Sepulchre, he begg'd the Almighty would let him know who had been buried there. He had ſcarce ended his Prayer when, turning to his Left, he ſaw an Apparition with a very diſagreeable and frightful Aſpect; upon being

ing commanded to diſcover the Name of the Perſon whom it repreſented, Nov. 11
and his Condition in the other World, the Spectre obey'd and declared he was a Highwayman, who had been executed for his Crimes, and was then ſuffering in Hell. The whole Company heard the Voice; but the Apparition was viſible to St. *Martin* only, who immediately order'd the Altar to be demoliſhed, and undeceived the People.

No Man exerted himſelf more vigorouſly againſt Idolatry, than our Saint, who ſeem'd to be raiſed up by a particular Providence in an Age when their Imperial Majeſties did in a Manner countenance Pagan Superſtition by allowing all their Subjects to follow the Religion of their Anceſtors. Scarce a Day paſſed which was not Witneſs of ſome Conqueſt gain'd by him over the Power of the Devil; and he frequently hazarded his Life in the Deſtruction of Places and Objects of Idolatrous Worſhip. Having demoliſhed an old Temple, he was giving Orders for felling a tall Pine Tree, which ſtood near that Building, and was held ſacred, when the Heathen Prieſt, join'd by great Numbers of Idolaters, oppoſed him; and after ſome Diſcourſe on the Difference between the God of the Chriſtians, and the pretended Deities which the Pagans adored, the latter told our Saint that ſince he repoſed ſuch Confidence in his God, they would cut down the Tree in Diſpute upon Condition that he ſhould ſtand under it when it fell. *Martin* agreed to the Propoſal, and ſubmitted to be tied where it ſeem'd impoſſible for him to avoid the Blow. This Sight drew great Crouds to the Place, and the Monks, who attended the holy Biſhop, were full of Apprehenſion for their Maſter. The Tree began to fall on the Saint, and every one concluded him a dead Man, when lifting up his Hands, and making the Sign of the Croſs it was driven violently toward the other Side, and alarm'd the Spectators, who thought themſelves moſt ſecure. This miraculous Deliverance was follow'd by the Converſion of the greateſt Part of thoſe who had been Witneſſes of it. *Sulpicius Severus*, who relates this Paſſage, ſets down ſeveral other Favours of the ſame Nature, which were deſervedly look'd on as ſo many authentick Proofs of a divine Protection, and the Vanity of Idols. The ſame excellent and holy Writer aſſures us that Threads drawn out of his Cloaths, and Letters written by his Hand were known to cure Diſtempers; and it would be an endleſs Labour to attempt to enumerate all the Miracles which God perform'd by his Means.

While St. *Martin* was thus employ'd in propagating the Kingdom of *Jeſus Chriſt*, the Weſtern Empire was in Confuſion by the Uſurpation of *Maximus* who had made his Way to the Crown by the Death of his Maſter *Gratian*;

Nov. 11 *tian*; and the Church of *Gaul* was diſturb'd by the *Priſcillianiſts*, who began to come thither from *Spain*, where their Errors, conſiſting of a Mixture of ſeveral condemn'd Hereſies, were firſt broached. Thoſe Hereticks had been condemn'd in a Council held at *Saragoſſa* in the Year 380; but *Ithacus*, a Catholick Biſhop, carried the Affair to the ſecular Court; and upon *Maximus*'s coming to *Treves* preſented him with a Petition full of Complaints againſt *Priſcillian* and his Followers. That Prince, whoſe chief Fault was Ambition, and who was otherwiſe a Man of ſome Probity, and pretended a Concern for Religion, referr'd the Matter to a Council, which he order'd ſhould meet at *Bourdeaux*. *Priſcillian* would not hear of the Judgment of the Biſhops, and appeal'd to the Emperor; the Catholick Prelates condeſcended to plead their Cauſe before *Maximus*, then at *Treves*. Our Saint was at that City before the Arrival of the Parties, where he had been ſoliciting the Emperor's Pardon for ſome who had the Misfortune to incur his Diſpleaſure; and obſerving the Heat, and Paſſion, with which *Ithacus* proceeded in the aforeſaid Affair, and which he thought both a Violation of Charity, and a Diſgrace to the Church, undertook to moderate the Matter by diſſuading *Ithacus* from proceeding as he had begun, and begging the Emperor to ſpare the Lives of the Criminals, who were already cut off from the Church, and thus ſufficiently puniſhed in a regular Way. *Maximus*, out of Reſpect to the Saint, ſtopt all Proceedings as long as he ſtaid in the Town; and, when he left it, promiſed he would ſhed no Blood in the Caſe before him; but broke his Word at the Inſtigation of evil Counſellors, and referr'd the Affair to *Evodius*, a Man of ſtrict Juſtice without the leaſt Mixture of Compaſſion. *Priſcillian* was convicted by his own Confeſſion, and executed with ſome of his Accomplices by the Emperor's Order.

The next Year, which was 386, St. *Martin*'s charitable Concern for the diſtreſs'd carried him to *Treves* a ſecond Time. The cotemporary Author of his Life tells us that ſeveral Biſhops made their Court to *Maximus* with ſervile Flattery, but that our Saint always preſerved an Apoſtolical Authority at Court. The Emperor, full of an awful Reſpect for *Martin*'s Virtue, ſpent ſome Time in importuning him to eat at his Table, before he would comply with the Invitation, and was bold enough to let that Prince know he did not think he ought to allow himſelf that Freedom with a Man who had deprived one Emperor of his Life and another of his Kingdom. *Maximus* aſſured the holy Biſhop he had not accepted of the Imperial Purple willingly, but was obliged to it by the Army; that the incredible Succeſs of his Enterprizes ſeem'd a Declaration of Heaven in his Favour, and that his

Enemies

Enemies were all fairly kill'd in the Field. *Martin* was at laſt prevail'd on to eat with the Emperor, who was ſo well pleaſed with the Favour that he invited the moſt conſiderable Perſons of his Court, among whom where his Brother and Uncle, both Counts of the Empire, and *Evodius*, who was Conſul that Year, to ſhare it with him. About the Middle of the Entertainment the proper Officer preſenting the Cup to the Emperor, according to Cuſtom; who order'd it to be given to our Saint, expecting to receive it from him; but the holy Biſhop expreſs'd his Senſe of the Dignity of the ſacred Character by giving it to a Prieſt, who attended him. *Maximus* and the whole Company were agreeably ſurprized at that Action, which grew the common Topick of Diſcourſe at Court; and *Martin* was admired and commended for his Courage and Sincerity. From that Time the Emperor frequently ſent for the Saint, and had the Satisfaction of hearing him talk on the Glory of the Saints, and the Difference between this Life and the next. The Empreſs was ſtill more conſtant in her Attendance on the holy Biſhop, and ſat at his Feet Night and Day to imbibe the excellent Inſtructions which flow'd from his venerable Mouth. Nov. 11

St. *Martin*, perceiving that Paſſion had a much larger Share in the Conduct of *Ithacus*, and his Companions, than Zeal for Religion, refuſed to hold Communion with them; but that hot-headed Faction, being ſupported by the Emperor, became very troubleſome and formidable. The Prelates, who join'd *Ithacus* in a pretended Zeal againſt the *Pricillianiſts*, being aſſembled at *Treves* for the Choice of a Biſhop of that City, obtain'd the Empeor's Promiſe for ſending Officers into *Spain* with a Commiſſion to ſearch for Hereticks there, ſeize their Goods, and put them to Death; on which Occaſion ſeveral Catholicks would probably have ſuffer'd; for thoſe of *Ithacus*'s Party took the Liberty of fixing the Charge of Hereſy on ſuch as lead a retired Life, or were diſtinguiſhed from their Neighbours by an eminent Degree of Virtue, and pretended to diſcover a Heretick by his Exterior. This Order was granted the Day before our Saint went to *Treves* to ſolicit the Pardon of ſome Perſons of Diſtinction, who had fallen into Diſgrace for eſpouſing *Gratian*'s Cauſe. The Party, alarm'd at his Approach, and apprehending he might defeat their Deſign by ſetting it in it's true Light, prevail'd with *Maximus* to ſend him Word, while on the Road, that he was to come no farther, unleſs he would promiſe to keep Peace with the Biſhops, whom he ſhould find at *Treves*; but the Meſſenger being, ſatisfied with the Saint's ſaying he would enter the Town in the Peace of *Jeſus Chriſt*, he met with no farther Moleſtation; and at his Arrival made his Way to Court, where he preſs'd the Emperor very ſtrongly to

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Nov. 11 recal his Order for diſtreſſing the Hereticks in *Spain*; and declared that their Converſion was to be endeavour'd by Means more conformable to the Spirit of the Goſpel. While that Prince was conſidering of the Saint's Petition, the Faction, incenſed at his refuſing to communicate with them, applied to the Emperor, and begg'd he would conſider how low their Credit in the World would be if *Martin* was allow'd to keep that Diſtance from them; and conjured him with Tears to employ all his Power to oblige the holy Biſhop to join them.

'Though the Emperor's Affection for the Remonſtrants would have put him upon violent Meaſures, he did not judge it ſafe or prudent to follow his Inclinations in Regard to a Man, whoſe Sanctity engaged the Eſteem of all who knew him; for which Reaſon he appointed him a private Audience, and endeavour'd to gain him by obſerving to him that the Hereticks had been condemn'd by the Civil Power, independent of the Judgment of the Biſhops; that, ſince *Ithacus* and his Adherents were allow'd to be Catholicks, he could not ſee why the Saint ſhould withdraw himſelf from their Communion; that *Theognoſtus* was the only Prelate who had ſeperated from them; and that *Ithacus* had been declared innocent in a Council lately held. *Maximus*, finding theſe Conſiderations made no Impreſſion on our Saint, gave a Looſe to his Paſſions, left him abruptly, and diſpatched an Order for executing the Perſons, in whoſe Favour he had undertaken that Journey. After ſome Struggle between his Zeal for the Credit of Religion, which he thought diſgraced by the Party's violent Proceedings, and Charity for thoſe whoſe Lives he had begg'd, he determin'd in Favour of the latter, and let the Emperor know he was ready to communicate with *Ithacus* upon Condition that the Officers diſpatched to *Spain* were recall'd, and the ſuppoſed Traitors pardon'd. *Maximus*, glad to make ſuch a Conqueſt on any Terms, granted him all he aſked without the leaſt Heſitation; the next Day the Saint appear'd among the Biſhops, as required, and aſſiſted at the Conſecration of *Felix*, a Man of ſingular Piety, but could not be prevail'd with to ſign this Act of Communion.

As ſoon as his Buſineſs was done, *Martin* haſten'd back to his Flock, full of Remorſe for his Compliance, which, 'though the Reſult of Charity, did not appear perfectly innocent upon Reflection. He was in this Diſpoſition when he ſtopp'd in a Wood, and let his Companions go on before him, where he was comforted by an Angel, who told him that, 'though he had indeed committed a Fault, the Almighty was inclin'd to make ſome Allowance for the Motive on which he had acted, and the Streight to which he was reduced; but adviſed him to take Care he did not endanger his own Salvation by indulging

ging his Grief 'till it lead him to deſpair. St. *Martin* continued his Journey to *Tours*, where he was receiv'd like an Angel of Peace; and from that Time had no farther Communication with *Ithacus* and his Party. S. *Sulpicius Severus* who has recorded this Fact, tells us, he had often heard the Saint mention it with the utmoſt Concern, and own that his Power of working Miracles was much weaken'd ſince his countenancing the Faction by what he had done at *Treves*. Nov. 11

S. *Martin* was fourſcore Years old when he told his Monks, whom he always call'd his Brothers, that his End drew near; for he was favour'd with a Foreſight of the Period of his Labours, and ſpoke of the approaching Change in a Manner which expreſs'd more Hope than Fear. Being inform'd of a ſcandalous Difference among the Clergy of *Cande* at the Extremity of his Dioceſe, he made a Journey to that Town attended, as uſual by a great Number of his Diſciples. After ſome Stay there, and bringing Matters to an amicable Concluſion, he was preparing for his Return, when he was ſeiz'd with his laſt Sickneſs. As ſoon as he was taken ill, he call'd his religious Retinue about him and declared that the Time of his Departure was come. Their Tears, and ſolemn Intreaties of his Stay among them affected the Saint ſo ſtrongly that he repay'd their Charity with Tears, and Addreſſing himſelf to the Almighty, profeſs'd his Readineſs to undergo the Fatigues of his Poſt longer, if the divine Wiſdom judged his Continuance in this World neceſſary for his Flock; but his Victories were complete, and after ſome Days ſpent in conſtant Prayer, he expired on a Heap of Aſhes, which he judged the moſt proper Bed for a Chriſtian. According to the Calculation which we have follow'd, the Saint died in the Year 397; but Authors are far from being unanimous on that Article.

The News of the holy Biſhop's Death drew great Crouds from ſeveral Parts of his Dioceſe, and the People of *Poitiers* and *Tours* diſputed the Poſſeſſion of his Relicks with ſome Warmth; but the latter carried them off, while the former were aſleep, and depoſited that Treaſure, where the Church and Monaſtery that bear his Name ſtand at preſent. The venerable Relicks were honour'd with many great Miracles, and remain'd the Object of univerſal Devotion 'till the *Huguenots* in a Fit of frantick Zeal burnt them and ſcatter'd the Aſhes in the Wind. It has been obſerved that our Saint is the firſt Inſtance of publick Veneration to what we call Confeſſors in the *Weſt*; a Cuſtom which it is ſuppoſed begun in the Eaſt with S. *Meletius* Biſhop of *Antioch* in the IV Century.

St. John

Nov. 11

St. JOHN the ALMONER.

ST. *John*, whoſe extraordinary Charity to the Poor has acquired him the Surname of the *Almoner*, was a Native of *Cyprus*, and raiſed to the Patriarchal See of *Alexandria* at the Beginning of the VII Century. As ſoon as he was placed in that conſpicuous Station his firſt Concern was to get an exact Account of the Neceſſities of his Flock, in Order to provide them with a ſuitable Relief. He begun with taking a Liſt of all the Poor in the Town, whom he uſually call'd his Maſters; and, finding their Number amount to above 7500 ſettled a daily Allowance on them. The Day after his Conſecration he regulated the Weights and Meaſures through his whole Dioceſe; and thus provided a ſpeedy Remedy for the moſt crying Injuſtices in Trade, and prevented the Ruin and Oppreſſion of his People.

Being ſenſible that ſuch as were placed above others by Riches or Titles of Dignity, made no Scruple of diſtreſſing the Weak, who were often hinder'd from applying to proper Perſons for Relief, by inferior Officers, he reſolved to redreſs this Grievance as ſoon as he was raiſed to the Epiſcopal Chair. In this View he gave publick Audience twice a Week before the Church Door, where he receiv'd all his Petitioners with a moſt engaging Sweetneſs, and diſpatched every Man's Buſineſs with an Expedition that much enhanced the Favour. When he obſerved any of his Friends ſurprized at his Conduct, or ready to commend him for opening ſo eaſy a Way to his Tribunal, "*If* "ſaid he, *We Mortals are allow'd the Liberty of entring the Houſe of God, and* "*there offer our Prayers, and tell our Neceſſities; if the Almighty ſuffers us to* "*preſs our Petitions to him, and conjure him to give us ſpeedy Relief; how eaſy* "*ought We to be of Acceſs, and how ready to ſerve our Brethren. We, who* "*are but fellow Servants with Them, and acknowledge one Maſter; an* "*Obligation which we ſhould never decline did we but remember that our Sa-* "*viour has aſſured us of the ſame Treatment at his Hands which we give* "*our Neighbour.*" The holy Biſhop had not been long employ'd in this charitable Manner before he found the good Effects of his Endeavours, He was one Day ſitting in the uſual Place, but was ſurprized to find no Buſineſs, and went home full of Grief, fearing ſome unforeſeen Accident had defeated his Deſign of being ſerviceable to the Diſtreſſed; but *Sophronius*, a Man of ſingular Piety near his Perſon comforted him by obſerving to him that he ought rather to rejoice at the Succeſs of his Adminiſtration, and thank God who by his Miniſtry had eſtabliſhed ſuch a good Underſtanding among the People that

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all Diſputes were baniſhed from among them, and their Union was like that of the heavenly Spirits. Nov. 11

St. *John* poſſeſs'd the other Eiſcopal Virtues in an eminent Degree. He had an inviolable Affection for the Orthodox Faith, and the Unity of the Church; and was frequently heard to ſay that 'though a Man ſhould have the Misfortune to be exteriourly cut off from the Catholick Communion, he would ſtill have no Inducement or Excuſe for joining Hereticks; "*for*, ſaid "he, *if a Man is forbid both by divine and human Laws to marry another* "*while his own Wife is alive, even 'though his living with her is impracticable*; "*how ſhall We, who have been united to God by Faith in* Jeſus Chriſt *and Bap-* "*tiſm, venture to violate this holy Union, and join his Enemies*". Full of ſuch excellent Sentiments he applied vigorouſly to reſtoring the Church of *Alexandria* to that Purity which it receiv'd from its Apoſtolical Founder, and purge it from the reigning Hereſies of thoſe Times. His Concern for the Orthodox Doctrine and Eccleſiaſtical Diſcipline made him particularly careful in his Choice of Paſtors, whoſe exemplary Lives, and Skill in the Conduct of Souls qualified them for the important Work in which they were to be employ'd.

The holy Biſhop could not bear to ſee any of his Congregation leave the Place of divine Worſhip 'till the whole Service was ended; and, obſerving one Day that ſeveral went out immediately after the Goſpel, and ſpent that Time in idle Diſcourſes which ſhould have been employ'd in preparing for Communion, he quitted the Altar, follow'd them, and ſat down among them. Perceiving them ſurprized at his Conduct, he told them with all imaginable Calmneſs, that the Shepherd muſt not be ſeperated from his Flock, that he was ready to return to the Altar, if they would accompany him, but would ſtay there if they were reſolved on the ſame; "*for*, ſaid the holy Prelate, "*my only Motive of offering Sacrifice publickly is to ſerve You.* This Practice was ſo ſucceſsful that the Author of our Saint's Life aſſures us it produced a thorough Reformation in that Point upon being repeated once more.

The Saint took a particular Care to avoid all Superfluities in Diſcourſe, eſpecially ſuch as were criminal; of this Sort are Raſh Judgment, Slander, and Detraction; and when he found the Converſation turning on his Neighbour's Faults, he had always the Art of ſhifting the Subject. He preſcribed the Uſe of much Tenderneſs even for the greateſt of Sinners, being perſuaded that ſeveral, whoſe Crimes were publick, might repent of them, and recover God's Grace, 'though few were Witneſſes of their Repentance. This Way of thinking inſpired him with that admirable Sweetneſs which appear'd in his Conduct toward Sinners, even when obliged to correct them; for his

Nov. 11 only Aim being the Change of their Hearts, he never endeavour'd to give them Confuſion. But when all ſoft Means fail'd, he had Reſolution enough to employ others of a ſtronger Nature, which were more likely to produce the deſired Effect; of which the following Story is an Inſtance. He had taken ſome Pains to perſuade a Man of Quality in his Dioceſe to be reconciled to one who had offended him, but found him obſtinately deaf to the Propoſal; the Saint then proceeded to reprove him in the ſtrongeſt Terms; but to no Purpoſe; at laſt he invited him to hear Maſs in his Chapel, where he was to be join'd only by the Biſhop, and his Clerk; when they came to the Lord's Prayer they repeated the four firſt Petitions together; but the Biſhop and his Clerk left the Nobleman to pronounce the Words, *Forgive us our Treſpaſſes, as we forgive them who treſpaſs againſt us*, alone. When he had ended that Petition, the Saint turn'd to him, and deſired he would be pleaſed to reflect on what he had aſked of the Almighty and conſider that he had ſolemnly proteſted he forgave all who had offended him, as an Inducement for God to treat him with the like Compaſſion. Thoſe Words, 'though deliver'd with all the Sweetneſs Charity could inſpire, were like a Clap of Thunder to the Nobleman; he threw himſelf at the Biſhop's Feet, profeſs'd his Readineſs to follow his Directions, and declared he was heartily reconciled to his Enemy.

The holy Prelate's Practice on ſuch Occaſions was exactly conformable to what he had preſcribed to others. He once left the Altar, according to the Precept of *Jeſus Chriſt*, and went to offer a Reconciliation with an Eccleſiaſtick, whom he had been obliged to excommunicate, and who had not Humility enough to ſubmit and aſk his Peace. That unhappy Perſon was ſo ſurprized at the Charity of his Biſhop, and the Anxiety which he expreſſed for his Salvation, that, full of Confuſion, he enter'd into himſelf, and deſired the Saint would receive him to Penance. *Nicetas*, the Governor of *Alexandria* profeſſed a particular Veneration for the Patriarch, and had been very active in his Promotion, but was once by ſome malicious Perſons work'd into a Quarrel with him. Our Saint, ſatisfied of his own Innocence, and concern'd for his miſinform'd Friend, ſent to him in the Evening, and let him know *the Sun was almoſt ſet*. This Expreſſion ſtruck *Nicetas* to the Heart, and put him in Mind of the divine Precept of Reconciliation; he made his Way to the Epiſcopal Palace, and with Tears begg'd the holy Prelate's Pardon; who received him joyfully, and told him the Way to cut off a conſiderable Number of Sins was to ſhut his Ears againſt buſy Informers, and never form a Judgment 'till he had heard both Sides. *Nicetas* liſten'd to this excellent

excellent Advice, and assured the Patriarch he would never suffer himself to be prejudiced against any one, nor enter into private Differences, without the utmost Necessity and a View to heal the Breach. Nov 11

Though our Saint's Charity was universal, and extended to every Condition in human Life, it seem'd in a more particular Manner employ'd in the Relief of the indigent and miserable Part of Mankind, so that this Branch of Charity has ever been look'd on as the distinguishing Part of the Saint's Character; for he reduced himself to the lowest Ebb of Poverty in Favour of those distressed Members of *Jesus Christ*; of which we have the following remarkable Instance. A Gentleman of a plentiful Fortune, knowing the Quilt of the Patriarch's Bed was scarce fit for Use, purchased a new one of considerable Value, which he sent him, desired it might be laid on his Bed, and assured him he should think himself honour'd by his Acceptance of that Present. The Saint, in Compliance with his Benefactor, used the Quilt that Night, but could not sleep while he consider'd himself cover'd with what would procure the same Comfort for a great Number of Poor. As soon as it was Day, he sold the Quilt, with a Design of disposing of the Money according to the Dictates of his own charitable Heart. The Donor, being inform'd of what the Holy Bishop had done, purchased the Quilt a second Time, and sent it to him, begging he would favour him so far as to convert it to his own Use; but the Saint sold it again, saying, he was resolved to try who should be weary first.

John had govern'd the Church of *Alexandria* six Years, when the *Persians*, after making themselves Masters of *Syria* and *Palestine*, sacked *Jerusalem*, and carried off the Holy Cross, with a great Number of Christians. This Calamity drove prodigious Crouds to *Alexandria*, where they hoped to be at a convenient Distance from the victorious Enemy; and the Patriarch's Charity convinced them that divine Providence had directed them to that City. Though the Misery of those unhappy Persons was very great, the Saint's Goodness to them was still greater; and it was Matter of Wonder to the whole World, how he found Means to support an Expence, which seem'd to exceed the Power of Crown'd Heads; but God, whose Steward he always profess'd himself, multiplied the Gifts of his Charity in his Hands, and the wealthiest Persons of *Egypt*, *Africa*, and *Cyprus* were by his Exhortations and Example encouraged to make him the Depositary of large Sums for the Relief of the distressed Christians.

The Taking of *Jerusalem* by the Infidels is dated in 614; and a Famine, which oppress'd *Egypt* the ensuing Year, stopp'd the Hands of such as had before contributed very plentifully to the Support of the Miserable under his

Novii Protection. This was the unhappy Situation of Affairs at *Alexandria*, when a very rich Man, who had been twice married, and conſequently was excluded from Holy Orders by the Canons, hoped to make his Advantage of the preſent Calamity, and gain Admiſſion to the ſacred Miniſtry. In this View, he let the holy Patriarch know that all the Money and Corn he had in the World ſhould be freely given to the Poor, for which he deſired no other Return but to be allowed the Satisfaction of ſerving the Church in the Quality of Deacon. *John*, full of Compaſſion for the Man, told him his Offering was defective and impure, becauſe made on a Motive which could never be agreeable to God; aſſured him no Conſideration ſhould prevail with him to violate his Fidelity to the Almighty, who could, if he pleaſed, multiply the ſmall Quantity of Proviſion which remain'd, ſo as to feed his numerous Family; and that the Example of *Simon* the Magician, who deſired to buy Holy Things, was ſufficient to deter him from accepting of his Offer on thoſe Terms. This Reſolution, and Confidence in God, was ſoon rewarded; for he had ſcarce diſmiſs'd the Gentleman, when News was brought that two of the largeſt Ships, which he had ſent to *Sicily*, were enter'd the Port of *Alexandria*, loaded with Corn.

The Famine was follow'd by a great Mortality, which found freſh Employment for our Saint's indefatigable Charity; and he attended the Sick with as much Aſſiduity as he had fed the Hungry. At the Beginning of the Year 616, the Mortality ceaſing, the Saint's Preſence was not ſo neceſſary at *Alexandria*, as during the late Calamities; this Conſideration, join'd to a Foreſight of what that City had to ſuffer ſoon after from the *Perſians*, made him reſolve to retire to *Cyprus*, where he might have no other Buſineſs, but that of preparing for his approaching End. He had not been many Days in that Iſland, when he died the Death of the Juſt, being then in his ſixty fourth Year. The eleventh of *November* is univerſally allowed to be the Day of his Departure, 'though his Name appears on the twenty third of *January* in the *Roman* Martyrologe, which *Baronius* believes to be the Day of his Conſecration.

The XII Day.

St. MARTIN, *Pope and Martyr.*

THE holy Pope, whoſe Memory we celebrate this Day, was born at *Todi* in *Italy* about the Beginning of the ſeventh Century. His Parents provided

vided him with the beſt Maſters that Country afforded; and, as he had a Mind turn'd to Vertue, as well as a good Genius for Study, he made great Progreſs in both in a little Time. Having acquired a ſufficient Stock of Philoſophy and Eloquence to appear to Advantage in the World, the divine Grace, ever watchful for his Sanctification, led him to conſider that the Knowledge of a Philopher, and the Rhetorick of an Orator are not only vain, but dangerous Accompliſhments, when not accompanied with ſolid Piety, founded in Humility, and taught to contribute to the great End of improving Vertue, and directing our Lives. This Conſideration made him more diligent than ever in ſeeking true Wiſdom, and making his Salvation his only Care; in which View he renounced all Worldly Hopes, and conſecrated himſelf to God in the Eccleſiaſtical State. He enter'd among the Clergy of *Rome*, and had been in Prieſt's Orders ſome Time, when Pope *Theodore* died on the twentieth of *April* 649. Nov. 12

Martin's Behaviour had been ſuch, that on the firſt Propoſal of filling the Holy See with one who would do Honour to that exalted Poſt, all concerned in the Election unanimouſly declared for our Saint, and publiſhed his Character with univerſal Applauſe. As ſoon as he was placed in St. *Peter*'s Chair, the World had the Satisfaction of ſeeing their largeſt Hopes encouraged by his Conduct; for every Action of his Life was viſibly animated with an ardent Love of God, and a tender Concern for all committed to his Care. His Compaſſion for the Poor appeared in large Contributions for their Relief, and the Offices of Hoſpitality which he perform'd in Favour of Strangers. His Faſts were rigorous and frequent; and Prayer employ'd a very conſiderable Part of his Time. He was always ready to receive returning Sinners; took no ſmall Pains to lead ſuch through the Paths of Penance, as teſtified their Sorrow by Tears; and comforted them by letting them ſee what Reaſon they had to confide in God's infinite Goodneſs. He loved his Clergy with a Brotherly Tenderneſs, had a particular Regard for the Monks, and honoured the Epiſcopal Character wherever it was found.

At our Saint's firſt appearing at the Helm, the Ship enjoy'd a Calm; but the Hereticks and Schiſmaticks of the Eaſt ſoon raiſed a Storm, which employed all his Vigilance and Courage to ſave the People committed to his Care from making Shipwreck of their Faith. The *Monothelites* were the original Authors of theſe Diſorders; a Sect, which, not daring to maintain the Unity of Nature in *Jeſus Chriſt* in expreſs Terms after the Deciſions of the Council of *Chalcedon*, aſſerted that he had but one Will and Operation of Mind. This Hereſy was favour'd and protected by the Emperor *Heraclius*; and *Sophronius* Biſhop of *Jeruſalem* was the firſt, who undertook to ſtop it's Courſe. That Prelate

Nov. 12 Prelate held a Council about the Year 634, and ſent it's Decrees to Pope *Honorius*, and *Sergius* Patriarch of *Conſtantinople*. *Sergius*, who was then infected with the Errors in Queſtion, and deſirous of engaging others in the ſame, wrote an artful Letter to *Honorius*, inſinuating, that the only Way to preſerve Union in the Church, would be to drop all Diſcourſe about *One or Two Operations* in *Jeſus Chriſt*; and the Pope, not ſeeing into his Deſign, approved of the Propoſal. Soon after his Holineſs's Death, the Patriarch perſuaded *Heraclius* to publiſh an Edict, ſtrictly prohibiting the Uſe of the Terms on which the whole Diſpute turned. *Severinus*, who ſucceeded *Honorius*, did not ſit long enough to do any Thing in this Affair; but *John* IV condemn'd the Errors of the *Monothelites*; which, however, gain'd Ground at *Conſtantinople* under the Patronage of *Pyrrhus* and *Paul*, the two ſucceeding Patriarchs of that City. *Pyrrhus*, who had been forced from his See, went into *Africa*, where he was vigorouſly attack'd by *Maximus*, an orthodox Monk; and, upon being worſted, promiſed to lay his Recantation before the Pope. *Theodore*, then in St. *Peter*'s Chair, received him very graciouſly, and upon retracting his Errors, paid him the Reſpect due to the Patriarch of *Conſtantinople*; but *Pyrrhus* relapſed about two Years after, and *Paul* continued obſtinate; whereupon they were condemn'd by the H. See, as the chief Favourers of Hereſy.

This was the State of the Catholick Church, when *Martin* was placed at the Head of it; and his Zeal for the Faith, encouraged by *Maximus*, then at *Rome*, put him upon calling a Council in that City, which conſiſted of 105 Biſhops, who condemn'd and rejected the *Ectheſis* and the *Type*, i. e. the Expoſition and Formulary preſcribed by *Heraclius*, and *Conſtans*, then on the Throne, which tended to the forbidding the Mention of *One or Two Operations in Jeſus Chriſt*, and anathematiz'd *Cyrus* Patriarch of *Alexandria*, *Sergius* Patriarch of *Conſtantinople*, and his two Succeſſors in that See. The Emperor, incenſed at their Proceedings, ſent an Order to *Olympius*, Exarch of *Ravenna*, or his Lieutenant in *Italy*, to repair forthwith to *Rome*, preſs the Reception of the Imperial Edicts, and ſeize the Pope, provided he had no Reaſon to apprehend any Oppoſition from the Army. The Exarch perform'd that Journey; but found the Church of *Rome*, and the whole Clergy of *Italy* ready to act in Concert in Defence of the Faith, and ſo ſtrongly united, that he was convinced he could never carry his Point by violent Meaſures; for which Reaſon he had Recourſe to Treachery, and directed one, who attended him to Church, to aſſaſſinate our Saint at the Time of Communion. But the divine Providence interpoſed for the Safety of the Holy Pope; for the Perſon employ'd in the black Work declared upon Oath, that as he was preparing to execute his Commiſſion,

miſſion, he was ſtruck blind, or at leaſt his Sight was ſuſpended for ſome Time, Nov. 12
ſo that he did not ſee his Holineſs at the Moment appointed for ſtriking the ſacrilegious Blow. *Olympius*, ſenſible of his Fault, in attempting the Life of one thus viſibly under the Protection of Heaven, made his Peace with our Saint, and marched his Forces againſt the *Saracens* in *Sicily*, where he died ſoon after.

Calliopas ſucceeded *Olympius*, and at entring on his Office was order'd to ſeize St. *Martin*, upon a Charge of high Treaſon in correſponding with and aſſiſting the Enemies of the Empire, and conduct him to *Conſtantinople*. The holy Pope was at his Devotions in St. *John Lateran*'s, when *Calliopas* arrived; and at his leaving that Church to meet that Magiſtrate, the Clergy and People who attended him on that Occaſion, with a loud Voice pronounced *Anathema* to all who ſhould ſay or think the Saint had made any Change in the Faith, and all ſuch as ſhould not perſevere in the ſame to the laſt Moment of their Lives. This Declaration intimidated the Exarch ſo that he made a publick Profeſſion of holding the ſame Faith with the Church of *Rome*, and thought it neceſſary to proceed no farther at that Time; but ſome Days after enter'd the Church, where our Saint was, gave his Soldiers free Leave to commit what Extravagancies they pleaſed within thoſe ſacred Walls, and ſhew'd the Clergy the Imperial Order for ſeizing on the Pope's Perſon, depriving him of his Biſhoprick, and carrying him Priſoner to *Conſtantinople*. To avoid the unhappy Conſequences of oppoſing this Attempt, St. *Martin* ſurrender'd himſelf, declaring he had rather die, if poſſible, ten times, than ſee any Blood ſhed on his Account; and was hurried away in the Night attended only by ſix of his Servants. The Veſſel reach *Meſſina* in *Sicily* in eleven Days; and he was obliged to ſpend three Months in that and other Iſlands without convenient Reſt or Refreſhment; but he had much better Treatment at *Naxos* the largeſt of the Iſlands call'd *Cyclades* in the *Archipelago*, where he paſs'd a whole Year; and in the mean Time *Eugenius* was placed in St. *Peter*'s Chair by the Authority of the Emperor.

Upon the Arrival of freſh Orders from *Conſtans*, Saint *Martin* was carried from *Naxos*, and uſed with the utmoſt Inhumanity on his Way to *Conſtantinople*; but amidſt all his Sufferings he expreſſed more Concern for the Damage his Enemies did themſelves than what he felt from their Hands. The holy Pope reached the Imperial City on the ſeventh of *September* 654, and was thrown into Priſon, where he lay 'till the nineteenth of *December*. His two Letters to *Theodore* were probably written during this Confinement; in the former of which he refutes the Calumnies forged againſt him; both in Regard

Nov. 12 Regard of his Faith and Loyalty. For a Proof of the Soundeſs of the former, he appeals to the Teſtimony of the whole Clergy in the Preſence of the Exarch, as already ſpecified, and his own ſolemn Proteſtation to defend the Truth as long as he lived. In Anſwer to ſuch Objections as had been made againſt the latter, he declares he never ſent either Money, Letters or Advice to the *Saracens*, but only remitted a Sum for the Relief of poor Chriſtians among that People; he concludes with ſaying that nothing could be more falſe than what the Hereticks had alledged againſt him concerning the Bleſſed Virgin, whom he firmly believed to be the Mother of God, and worthy of all Honour after her divine Son. In his ſecond Letter he gives a particular Account of his being ſeiz'd at *Rome*, as already related, and his Indiſpoſition and ill Uſage ſince he was dragg'd from that City; and ends with wiſhing and hoping his Perſecutors would repent of their Conduct, when the Object of their Hatred was removed from this World.

On the Day appointed for the Trial of our Saint he was brought out in a Chair; for the Fatigues of his Voyage, the Hardſhips of his Priſon, and his long Infirmities had made him unable to Walk. Upon his appearing before the Senate, the Perſon, who preſided on that Occaſion, commanded him to ſtand up, and being told his Legs would not ſupport him, order'd him to be held up by two Men; which was done accordingly. Twenty Witneſſes were produced againſt the holy Pope, who were all ſuborned to Urge the pretended Crimes againſt him with the Appearance of legal Depoſitions. *Dorotheus*, one of the Number, declared that if the Perſon before them had fifty Heads, he deſerved to loſe them all for diſturbing the Peace of the Weſt, and entring into a Conſpiracy againſt the Emperor with *Oylmpius*. *Martin* began his Defence, and was going to give a plain Account of his Proceedings in Regard to the Imperial Orders, and ſuch Formularies as had been offer'd to Subſcription by the Direction of the Court of *Conſtantinople*; but was interrupted by *Troïlus*, one of the Senators, who told him he was examined on Civil Affairs, and that Religion was quite out of the Queſtion. After which the Court broke up, and the Preſident went and made his Report to the Emperor of what had paſs'd.

In the mean Time *Martin* was carried into one of the moſt publick Places in the Town, and expoſed to the View and Ridicule of the People; he was then removed to a Terrace, where the Emperor might have a Sight of him from his Window. There the Preſident return'd to him, inſulted him upon his Misfortunes, which he pretended were but ſo many juſt Judgments fallen on his guilty Head; order'd the Soldiers to diveſt him of the Marks of the Epiſcopal

Epiſcopal Dignity, and deliver'd him into the Hands of the Governor of *Conſtantinople*, as a Traytor with Direction to execute him immediately. He was ſtripp'd to his under Garment, which being torn by the rude Violence of the Executioners expoſed his Body to the Severity of the Weather; and dragg'd to Priſon, with a Chain about his Neck, and a naked Sword before him, which was to cut him in Pieces, according to the Tenor of the Sentence. He had ſuffer'd all the Hardſhips of a Priſon for ſome Days without Refreſhment, but what had been convey'd to him privately. The Emperor ſent a Commiſſary to ſound him, but the holy Pope prov'd an Overmatch for all the Art and Violence employ'd to ſhake his Conſtancy, and perſiſted in his Reſolution of never communicating with the Church of *Conſtantinople*, 'till it renounced *Monotheliſm*. Nov. 12

The Saint lay almoſt three Months in Priſon, and on the tenth of *March* 655 was removed to the Houſe of one of the Publick Regiſters. Two Days after he was put on board a Veſſel bound for *Cherſoneſus*; he was ſet on Shore in that Iſland on the 16th of *May*; where he languiſhed four Months, and conſummated a ſlow and painful Martyrdom on the ſixteenth of *September*. The *Greek* Church honours our Saint under the Title of a Confeſſor on the fourteenth of *April*, the Day on which they ſuppoſe he reach'd the Place of his Exile; but the *Latins* venerate him as a Martyr on the twelfth of *November*, the Day on which it is believed his Body was removed to *Rome*.

St. THEODORE the STUDITE.

THEODORE, deſcended of an antient and honourable Family, was born at *Conſtantinople* in the Year 759; and, 'though his Birth and Education were ſuch as qualified him for appearing in the World to Advantage, he conſecrated himſelf early to God in the Monaſtick State. In 781 he retired to the Monaſtery of *Saccudion* in the Suburbs of *Conſtantinople*, then under the Direction of St. *Plato* his Mother's Brother, whoſe Life may be ſeen *April* the Fourth; where he ſoon became a Model of Fervour and Exactneſs to the whole Houſe. After ſome Years ſpent in a conſtant Application to all the Duties of a Religious Life, and cultivating his Mind with Study, his Uncle fell dangerouſly ill, and, believing his End near, named our Saint to ſucceed him in the Government of the Monaſtery. *Theodore* was too humble to accept of that Poſt without much Oppoſition; and upon *Plato*'s Re-

Nov. 12 covery begg'd to be eas'd of the Burthen. But the holy Abbot, who had long desired a favourable Opportunity of leading a private and contemplative Life, would not listen to the Proposal; and the whole Community, who had heartily concurr'd to the Choice, declared they were satisfied that the present Establishment was directed by divine Providence.

Constantine, Son to *Leo* IV, then on the Imperial Throne, had been carefully educated in the Principles of the Catholick Religion by the Empress *Irene*, his Mother, who had got the whole Power and Authority into her own Hands. Her aspiring Temper render'd her odious to the Army, so that the Emperor when twenty Years old found Means to be declared sole Sovereign. *Constantine* had not been long in entire Possession of the Throne, before his Morals suffer'd from his Elevation; for he was no sooner Master of his own Actions, but he forgot his Duty to God, became a Slave to his Passions, divorced his Wife, and married *Theodota*, one of her Attendants. This scandalous Action rouzed the Zeal of our Saint and his holy Uncle, who resolved to oppose it, 'though the Favourite Lady was their Relation, and the Patriarch *Tarasius* prudently declined proceeding to Extremities. Our Readers may see the holy Patriarch's Conduct justified on the 25th of *February*; and that of our Saint is sufficiently recommended by the large Commendations bestow'd on him by several Writers. *Theodore* and *Plato*, therefore, were so far from entring into *Tarasius*'s Measures at that critical Juncture that they quitted his Communion, and declared the Emperor excommunicated. That Prince, dreading the Authority which their Virtue gave them over the Minds of the People, tried all Means for gaining them or prevailing with them to be silent at least on that Subject. After almost a Year's Solicitation the holy Monks remain'd inflexible; whereupon *Plato* was thrown into Prison, and his Nephew banished to *Thessalonica* in 796, with eleven Monks, who adhered to that Abbot's Opinion.

The following Year, *Irene* reassumed the Reins of Government upon the Death of her Son, 'though he fell a Victim to her Ambition. God, who knows how to bring Good out of Evil, made this Revolution serviceable to his Church; for the Empress recall'd all who had been banished by her Son; our Saint and his Uncle were allow'd to return to their Monastery; and upon hearing the Patriarch's Reasons for his Conduct, and having the Satisfaction of seeing the Priest who married the late Emperor to *Theodota* degraded, were reconciled to that holy Prelate and from that Time maintain'd an inviolable Union with him.

Theodore

Theodore and *Plato* had not long enjoy'd the Religious Pleaſures of the Monaſtery, when the *Saracens*, headed by *Abdimeleck*, pour'd down upon them, and obliged them to ſeek Shelter in a Houſe within the Walls of the City, call'd *Studa*; and this is the Original of that Appellation by which he ſtands diſtinguiſhed from other holy Men of the ſame Name. That Monaſtery which had been quite unpeopled by the preceeding Emperors, and particularly by the violent Proceedings of *Conſtantine Copronymus*, was now once more happily filled with Monks under the Direction of S. *Theodore*. *Michaël*, one of that Number, who has left us the Hiſtory of the holy Abbot's Life, tells us that this new Community flouriſhed incredibly by his Care, that it was encreaſed to a thouſand Perſons, that the pious and wiſe Superior made ſeveral excellent Regulations for Devotion, Study, and Labour; and that the whole Burthen lay on his Shoulders; for *Plato* had then renounced all Share in the Government of the Monaſtery, and profeſs'd the ſame Obedience to his Nephew, which was practiſed by the loweſt Monk in that Religious Society. Nov. 12

This was the Poſture of Affairs at *Studa*, when *Nicephorus* made his Way to the Imperial Dignity by the Depoſition of *Irene* toward the Cloſe of the Year 802. *Theodore*, however, enjoy'd the ſame Repoſe under the new Emperor till the Death of *Taraſius*, which happen'd four Years after. That Prince and the Biſhops of the Province, ſenſible of the Influence which our Saint's Merit and that of his holy Uncle gave them over the Minds of all who knew them, deſired their Opinion about the Choice of a Patriarch; which they gave with their uſual Ingenuouſneſs and Freedom in Favour of *Nicephorus*, a Man perfectly agreeable to the Emperor; and, if they made any Objection againſt that Choice, it was only becauſe the Perſon in Queſtion was not then in Orders; but the Meſſenger employ'd on this Occaſion made ſuch Additions and Miſrepreſentations, that the Emperor order'd them to be confin'd for oppoſing his Inclinations; but nothing could make them change their Opinion; ſo that, after almoſt a Month's Impriſonment, they were releaſed. In the Mean while a Monk, related to the Emperor, who headed the Party againſt our Saint and his Uncle, employ'd all his Skill and Malice for ruining their Characters in the Opinion of that Prince; in which Work they were heartily join'd by *Joſeph* the Prieſt, who had been degraded for the Adulterous Marriage of the late Emperor. That Eccleſiaſtick had inſinuated himſelf ſo far into his Sovereign's good Graces, that he undertook to negotiate his Peace with the Patriarch; who, thinking a nine Years Pen-

Nov. 12 ance a ſufficient Puniſhment of his criminal Complaiſance, reſtor'd him to his Functions.

This Step anſwer'd the Ends of our Saint's Enemies moſt effectually; for He and St. *Plato* made ſtrong Remonſtrances againſt it, and affirm'd that this Facility was no better than an open Violation of Church Diſcipline. The Emperor, who had been particularly active in the Affair, reſented that Liberty, and uſed all Means in his Power to bring them to hold Communion with *Joſeph*. When neither Threats, Promiſes, nor ill Uſage could move the two holy Monks, a Guard was ſet on the Monaſtery, which thus became a real Priſon to them. The Courage and Reſolution of our Saint and his Uncle alarm'd the whole World, and their deſerved Reputation for Piety and Wiſdom drew Numbers of holy Perſon to their ſide, among whom was *Joſeph*, Biſhop of *Theſſalonica*, Brother to St. *Theodore*. This Diviſion gave the Patriarch *Nicephorus* no ſmall Uneaſineſs; upon which the Emperor for his Satisfaction call'd a Council at *Conſtantinople* in the Year 808, to put an End to this Diſpute. The Aſſembly was compoſed of Biſhops and Officers entirely devoted to the Emperor, and diſpoſed to model their Deciſions by his Directions; ſo that they not only confirm'd the Reſtoration of *Joſeph*, but ventured to declare the Marriage of *Conſtantine* and *Theodota* valid. *Theodore* and *Plato*, ſtill the ſame, oppoſed this irregular Decree with their uſual Vigour, and refuſed to communicate with the Patriarch, whoſe Weakneſs on this Occaſion they blamed and deteſted.

As the late Council had excommunicated all who would not communicate with *Joſeph*, the Emperor took Occaſion to puniſh the Refuſal of our Saint his Brother, and Uncle, and ſeveral of their Monks with Baniſhment. They were diſperſed into ſeveral different Iſlands, and ſuffer'd many Harſhips; but all this ill Uſage made no Abatement in the great *Theodore*'s Courage. He wrote to *Leo* III, then in S. *Peter*'s Chair, deſiring him to oppoſe the new Hereſy of the *Mæchians*, or *Favourers of Adultery*, a Title which he beſtow'd on all who either approved of or tolerated *Conſtantine*'s ſecond Marriage. The Pope thought him too warm on this Subject, and therefore expreſs'd ſome Diſlike to his Conduct; which drew many bitter Stroaks from our Saint's Pen. Cardinal *Baronius* makes no Difficulty of ſaying that his Letter to *Baſil* Abbot; of S. *Sabas*'s in *Rome*, which is full of Complaints and Reflexions on his Holineſs, was dictated by Paſſion rather than Reaſon. Hence that learned Writer takes Occaſion to obſerve that, "the Saints have their "Eclipſes, like the Sun and Moon; but then they are but of a ſhort Dura-"tion; and thoſe glorious Lights ſhine afterwards with greater Luſtre".

Several

Several of his beſt Friends, who had join'd him in condemning the Adul- Nov. 12
terous Marriage, being of Opinion that he ought to moderate his Zeal, ~~
begg'd he would conſider that Hereſy was not a proper Appellation for an Opinion which had no Relation to Faith. This Remonſtrance put him upon aſſerting that the Fact in Diſpute naturally produced a Doctrine, which might juſtly be ſtiled Hereſy, and gave Occaſion to his writing a Treatiſe of *Diſpenſation* or *Indulgence*; in which he undertook to ſhew the Biſhops, who compoſed the late Council, the Extent of their Power.

The Emperor *Nicephorus* was kill'd in a Battle with the *Bulgarians* in the Year 811, and ſucceeded by *Michael*, the firſt of that Name, an orthodox and pious Prince. As ſoon as he was ſeated on the Throne, he expreſs'd his Eſteem for Virtue by recalling our Saint, and the other illuſtrious Exiles; he negotiated a Reconciliation between them and the Patriarch *Nicephorus*, who being now free from all Reſtraint, and under no Neceſſity of complying upon prudential Motives, aſſured St. *Theodore* and his Adherents, that neither the reſtoring of *Joſeph*, nor the Reſolutions of the Council were the Reſult of his Opinion and Inclinations, but directed entirely by the late Emperor. And thus every Thing was once more upon a right Bottom, but did not long continue ſo; for in 813 *Michael*, after two Years Reign, retired to a Monaſtery, and was ſucceeded by *Leo* III, from his Country ſirnamed *the Armenian*. *Leo* was ſcarce ſeated in the Imperial Throne, when he renew'd the War, which *Conſtantine Copronymus* had declared againſt holy Images; and from that Time *Theodore* had frequent Occaſions of defending the Truth againſt ſuch as attack'd the Honour due to *Jeſus Chriſt* and his Saints, as expreſs'd by a Veneration for their Images.

The new Emperor undertook to engage the Biſhops and leading Abbots in his Party, and depoſed the Patriarch *Nicephorus*, whom he look'd on as the chief Obſtacle in his Way, plac'd *Theodotus* in his Room, and held a Synod at *Conſtantinople*, in which the Veneration paid to holy Images, and the ſecond General Council of *Nice*, which had authoriſed the Practice, were condemn'd by a Faction of Court Biſhops. All, who refuſed to ſet their Hands to the Decrees of this Cabal, were immediately baniſhed; ſeveral worthy Prelates were driven from their Sees on this Occaſion, and ſeveral holy Abbots torn from their religious Families. Among the latter none was reckon'd more conſiderable than our Saint, whom the Party look'd on as their moſt formidable Adverſary. At his leaving *Conſtantinople*, he adviſed his Diſciples to repair to what Places they thought would moſt effectually ſecure them from the Storm, which was falling on his Monaſtery, and went into Exile, attended only by

Nov. 12 by one of them. He was conducted into *Myſia*, and confined to an old Caſtle near the City of *Apollonia*: but nothing could ſtop his Pen; for from that cloſe Priſon he diſpatched Letters to all Parts, with Exhortations to Perſeverance, and Motives of Conſolation for thoſe who ſuffer'd for Truth. This Liberty was ſo diſagreeable to the Emperor, that inſtead of recalling him with ſome who were allow'd the Favour of more commodious Priſons at *Conſtantinople*, he ſent Orders for confining him ſtill more cloſely, and inflicting ſeveral Torments on him. Conformably to this barbarous Direction, he was thrown into a Dungeon, which he was never allow'd to leave, but when he was to receive the Laſh, or ſee his Companion and Diſciple ſuffer the ſame Puniſhment.

After a whole Year's Hardſhips in this Priſon, they were removed to another; and a Commiſſary ſent from *Conſtantinople* to ſcourge them. That Officer, upon ſignifying his Order, was ſo ſtruck at the Cheerfulneſs with which our Saint ſtripp'd himſelf for the Execution, that he had not the Heart to proceed. After this, St. *Theodore* wrote ſeveral Letters to encourage ſuch as maintained the Catholick Doctrine, and bring thoſe to a due Senſe of their Fault, who had complied with the Emperor's Commands to the Prejudice of the Faith. One of them being intercepted, in which *Leo* was ſpoken of in a very free Way, the Saint was plied with freſh Torments; but bore them all with a ſurprizing Intrepidity. After three Years ſpent in this Priſon, he was removed to a third in *Smyrna* in *Aſia*, with ſtrict Orders to let no Body ſee him.

Theodore had been cloſe Priſoner at *Smyrna* above a Year and a half, when *Leo*'s Death, which happen'd in the Cloſe of 820, gave a new Turn to the Affairs of the Church. As ſoon as *Michael the Stammerer* was ſeated on the Imperial Throne, he publiſhed an Edict for recalling and enlarging all who were baniſhed or impriſoned for aſſerting a Veneration due to holy Images; but Hiſtorians tell us this favourable Diſpoſition proceeded rather from a ſettled Averſion to his Predeceſſor than any Regard for Religion and Juſtice. *Theodore*, thinking the new Emperor orthodox in his Sentiments, and well diſpoſed by Principle, wrote to him and ſeveral Perſons of the firſt Rank, begging they would endeavour to ſettle a perfect Harmony between the Churches of the Eaſt and Weſt; and then returned to *Conſtantinople*, where he had ſoon after the Satisfaction of ſeeing all his Monks together, who had been ſcatter'd into ſeveral Countries during the late Perſecution. *Michael* allow'd Images to be placed in all Churches, but thoſe of the Imperial City; for, as that Prince had not been uſed to pay them any Veneration, he declared he would not have ſuch Objects in his View. Our Saint had no Regard to this Exception, but adorned the Church belonging to his Monaſtery with Images. *Theodore* was

afterwards

afterwards deputed by *Nicephorus* and the other Metropolitans to desire the Emperor would employ his Authority for removing the Scandal which Heresy gave. The holy Abbot acquitted himself of this Commission with his usual Zeal; and, after thanking his Imperial Majesty in the Name of the Catholicks, offer'd to draw up an Exposition of the Orthodox Faith, which all his Subjects should be required to receive. That Prince, who was in Reality a bitter Enemy of holy Images, but had no Concern about Religion while he could preserve Peace in his Dominions, gave the Saint an Answer sufficient to convince the World, that nothing of that Sort was to be hoped for from him. Nov. 12

Our Saint, finding his Labour lost on the Emperor, resolved at least to make the best Use of the present Toleration, and employ'd all his Skill to recover Hereticks by Discourse and Writing. His Endeavours were crown'd with great Success; but no Conquest was more considerable than that of the famous *Theoctistus*, who taught that the Blessed Virgin existed from all Eternity: that the Devils would be saved after the Day of Judgment: that *Jesus Christ* was not crucified: and that a Monk had it in his Power to rescue an hundred and fifty Souls from Hell. This Zeal was displeasing to the Emperor, who imagin'd it prejudicial to that Liberty of Conscience which he had allowed in Matters of Religion; and therefore took Occasion to order all who maintain'd the Veneration of holy Images to leave *Constantinople*. It is scarce necessary to tell our Reader, that *Theodore* was one of the Exiles on that Occasion, after what has been said of his Zeal and Courage on the Subject in Dispute. The Saint went into *Bithynia*, where he staid till he was summoned to *Constantinople* to answer to some new Articles urged against him by his Enemies, who endeavour'd to make him more odious to his Sovereign by a Charge of Treason. *Theodore* found no Difficulty in wiping off the Aspersion; but his generous Soul was so shock'd at his Loyalty being suspected, that he left the Imperial City, with a full Resolution of ending his Days at a Distance from that ungrateful Prince and his wicked Instruments. Attended by the same Monk, who had shared all his Sufferings, he retired to the Peninsula of St. *Trypho*, on the Coast of *Bithynia*, where he died on the eleventh of *November*, in the Year 826.

His Body was carried into the Island *Princes*, near the *Bosphorus*, and buried there; but removed to *Constantinople* with great Solemnity in the Year 844. Both the *Greeks* and *Latins* observe his Festival on the twelfth of *November*.

The

Nov. 13

The XIII Day.

St. DIDACUS.

DIDACUS, commonly call'd *Diego* by his Countrymen, was born towards the Cloſe of the fourteenth Century in the Dioceſe of *Seville*. His Parents were not in a Condition of giving him any Inheritance, but that of a religious Education; but the Almighty was his chief Maſter, and the holy Spirit his Guide from his Infancy, as it appear'd by his Love of Retirement in his tender Years, his conſtant Attendance in the publick Service of the Church, the Fervour of his private Divotions, his Modeſty, Abſtinence, and the Innocence of his Life. His Inclination to Piety lead him to a Prieſt, who lived in the Exerciſe of Penance and Contemplation in a ſmall Hermitage near the Place of his Birth; from that holy Recluſe he learnt to carry the Yoke of *Jeſus Chriſt*, and ſpent ſeveral Years under his Direction. He ſubſiſted on Alms, and what Time could be ſpared from Prayer and other pious Exerciſes was imploy'd in Working, ſo that but a ſmall Part of the Night was allotted for Repoſe. The Wooden Porringers, Spoons, Cups, and Salts, the Produce of his Hours devoted to Labour, were diſpoſed of as Preſents to ſuch as afforded him the Neceſſities of Life, but not given as a Motive for their loading him with any thing ſuperfluous. His Affection for Poverty was ſo very ſincere that one Day, ſeeing a Purſe of Money lying in the Road, he would not be at the Pains of taking it up, but apprized the firſt Perſon whom he met of the Treaſure, which he had diſcover'd; his Humility ſo perfect that he cheerfully embraced the moſt mortifying Employments, and joyfully gave into the Practice of whatever could tend to leſſen him in the Opinion of the World; his whole Aim was to keep his Senſes, his Mind, and Body in Subjection by continual Mortifications; and he was always on his Guard againſt the Surprizes of the common Enemy.

His Vigilance, and Concern for his own Salvation let him ſee ſeveral Dangers to which he was ſtill expoſed, and which he could not more effectually avoid than by retiring to a Cloiſter, as the beſt Aſylum from the Corruption of the World. Being particularly affected with the Practice of the *Franciſcans*, he offer'd himſelf at their Convent of *Arrezafa* in the Dioceſe of *Corduba*, where he was receiv'd upon the firſt Petition. As he was not furniſhed with Learning, and his Humility taught him to think meanly of himſelf, he enter'd as a Lay-Brother. From the firſt Moment of his engaging in a Monaſtick

Monaſtick Life he reſolved to obſerve the Rule of the holy Founder according to the Rigour of the Letter; which he perform'd ſo exactly and faithfully that he never admitted thoſe Exemptions which others made Uſe of, and call'd Explications of the *Franciſcan* Inſtitute, but were by him eſteem'd no better than ſo many ſpecious Pretences for eluding the Deſign of their Founder, and weakening the original Severity of his religious Family; ſo that our Saint's Conduct might paſs for the moſt perfect Obſervation of St. *Francis*'s Rule, and the Spirit of that holy Man appear'd more ſtrongly in every Action of *Didacus*'s Life than was poſſible in the written Conſtitutions of his Order. Nov. 13

The Superiors of the *Franciſcan* Body, finding *Didacus* capable of Governing and directing others, ſent him to the *Canaries*, and placed him at the Head of a Convent in one of thoſe Iſlands. That Country abounded with Idolaters, whoſe Converſion gave our Saint's Zeal and Charity full Employment. The Dangers to which he was expoſed, the Fatigues which he bore, and the bad Uſage he met with in the Proſecution of that Apoſtolical Work made him only more vigorous in ſeeking the Salvation of the deluded People; and his Labours that Way were ſo ſucceſsful, that much the greater Part of the Infidels receiv'd the Faith. After this glorious Conqueſt he was recall'd to *Spain* in the Year 1449; where he became very conſiderable for the Gift of Miracles; but, 'though that Power recommended him to others, he ſtill retain'd the ſame humble Sentiments of himſelf. In the following Year he was allow'd to make a Journey to *Rome*, where he was preſent at the Canonization of St. *Bernardin* of *Sienna* one of the Chief Ornaments of the Order of St. *Francis*, whoſe Life may be ſeen on the twentieth of *May*. Upon that ſolemn Occaſion near 4000 *Franciſcans* from different Provinces met in the Convent of *Ara-Cœli*; moſt of whom were afflicted with a malignant and contagious Fever. This Calamity open'd a new Field for our Saint's Charity; for nothing could be more agreeable to Brother *Didacus* than the Commiſſion of attending the Sick; and he was ſo active, and ſucceſsful in that Poſt, that 'though Proviſions of all ſorts were then very ſcarce and dear in the Town, none of his Patients wanted what was neceſſary or convenient for Perſons in their Condition.

At his Return from *Rome* *Didacus* was ſent into the Province of *Caſtile*, and placed in a Convent at *Sauſſay*; from which he was afterwards removed to *Alcala de Henarez*, where the Almighty was pleaſed to give extraordinary Proofs of the divine Power by his Hands, and removed him to an eternal Habitation on the twelfth of *November* 1463. His Reputation for Sanctity ran ſo high, that the Crouds which reſorted to the Convent ſtrove to ſe-

Nov. 13 cure ſomething that had belong'd to him as a Relick, and Mark of their Regard for that faithful Servant of God. The Miracles perform'd at his Tomb were, ſo numerous, that upon due Information Pope *Sixtus* V canonized him on the ſecond of *July* 1588. Thoſe of the ſame Order tranſlate the Feaſt of St. *Martin*, to make Room for our Saint on the Day of his Departure, on which his Name occur'd in the *Roman* Martyrologe before *Innocent* XI order'd his Feſtival to be obſerved on the thirteenth.

St. STANISLAUS KOSTKA.

STANISLAUS Son of *John Koſtka*, a Senator of *Poland* was born at *Roſtkow* Caſtle on the thirteenth of *October* 1550. His Parents, reſolved to educate their Son with no other View than that of making him ſerve his Creator, placed him under the Care of a Tutor in their own Houſe, for the Cultivation of his Mind, and forming his Heart to Religion; and were not long without the Satisfaction of being convinced that God had happily prevented their Care by a particular Grace, and an Inclination to Virtue which appear'd at the firſt Dawn of Reaſon. He was affable, obliging, grave, and ſo nice in the Point of Chaſtity, that one immodeſt Word gave him a moſt ſenſible Mortification. This Love of Purity made him induſtriouſly avoid all Company, where there was the leaſt Danger of being a Witneſs to it's Violation, and employ his whole Time in Study and Prayer; which prudent Conduct went farther toward the Preſervation of his Virtue than all the Inſtructions of his Parents and Maſters. When fourteen Years old he was ſent to *Vienna* to finiſh his Studies in a Seminary of *Jeſuits* in that City; where he correſponded faithfully to the divine Grace which had thus placed him at a ſecure Diſtance from the Corruption of the World, and perform'd all the Religious Exerciſes of that Houſe with a Fervour, that would have been admired in the moſt Zealous of thoſe whoſe ſolemn Profeſſion had engaged them in thoſe devout Employments. He was ſo recollected when at Prayer, and the divine Fire which enflamed his Heart was ſo viſible in his Countenance, that it muſt have warm'd any Heart which was not Frozen. The ſame Spirit which animated him at his Devotions, directed him in the Choice of his Company, which conſiſted of a ſelect Number of his Fellow-Students with whom he converſed on pious Subjects, while others were in Purſuit of their Diverſions.

Upon the Death of the Emperor *Ferdinand* I, which happen'd in 1564, the Seminary in which our Saint reſided was obliged to break up; for *Maximilian*

Maximilian II, who ſucceeded that Prince, took away the Revenues of the Houſe; upon which Occaſion *Staniſlaus* was placed in the Houſe of a *Lutheran* by his Relations, where his Virtue was expoſed to ſevere Trials. His Brother, two Years older than the Saint, was his chief Perſecutor, and the ſuperior Virtue of *Staniſlaus* was the only Motive of all that was done to mortify him by one who look'd on his Conduct as a tacit Cenſure of his own. The ill Treatment, he met with from the Hands of his Brother, join'd to the ſecret Auſterities which he practiſed on his own Body, threw him into a Diſtemper, which was very near proving Mortal. In this Situation he gave excellent Proofs of an holy Indifference to Life, and all it's Enjoyments; and, 'though the Perſon in whoſe Houſe he lodged took effectual Care to deprive his devout Gueſt of the Sacraments of the Catholick Church, his Faith and Reſignation ſecured him all the Advantages he could wiſh from thoſe divine Inſtitutions. Upon his Recovery he conſider'd that the Almighty had reſtor'd him to enable him to conſecrate the Remainder of his Days to his Service; which he therefore reſolved to do in the Society of *Jeſus*. Nov. 13

Staniſlaus unboſom'd himſelf to his Director on that Subject, and let him know the State of his Soul ever ſince he had form'd that Deſign. Having gain'd his Approbation, he made his Application to the Provincial of the lower *Germany*, then at *Vienna*, who made no ſmall Difficulty of receiving him without the expreſs Conſent of his Relations. Deſpairing of gaining the Conſent inſiſted on, he begg'd the Interpoſition of the Cardinal's Legate at the Imperial Court; but, his Inſtances proving too weak, the Saint undertook a Journey to *Rome*, where he threw himſelf at the General's Feet, and humbly petition'd for Admiſſion to the Society. He reached that City toward the End of *October* 1567, where S. *Francis Borgia*, then at the Head of that flouriſhing Body, gave him an handſome Reception and admitted him to the Noviceſhip on the Feaſt of St. *Simon* and St. *Jude*, he being then full ſeventeen Years of Age.

The Saint had not been long among the *Jeſuits* when he received a Letter from his Father, full of Threats, which ſhew'd him diſpoſed to revenge what he thought Diſobedience in his Son, on that Part of the Society which was in *Poland*, where he bore a great Sway. *Staniſlaus* anſwer'd this angry Epiſtle in a Manner which ſhew'd him thoroughly perſuaded of the Obligation of renouncing all that was dear to him in this World, when in Competition with what he judged his real Vocation. Being now entirely free from Moleſtation he applied vigorouſly to all Exerciſes of the Noviceſhip, practiſed an exact Submiſſion to his Superiors, and pray'd with uncommon Fervour,

Nov. 14 'till it pleaſed God to remove him to a permanent State before he had paſs'd ten Months in the Trial of a Religious Life. The holy Youth expired on the fifteenth of *Auguſt* 1568. The Preſervation of his Body without the leaſt Signs of Decay or Corruption above two Years, and ſome Miracles perform'd at his Tomb, engaged *Clement* VIII to beatify him in 1604. His Canonization was perform'd in the uſual Forms by his preſent Holineſs *Benedict* XIII.

The XIV Day.

St. LAURENCE *Archbiſhop of* DUBLIN.

LAURENCE, youngeſt Son to *Maurice*, a Man of the firſt Rank in *Ireland*, was born in the Province of *Leinſter* in the XII Century, and made a voluntary Offering of himſelf for the Service of God in the Church, when but twelve Years old. Such a Reſolution in a Child of that Age ſurprized all who heard of it; but his Father, being perſuaded that the holy Spirit had directed the Choice, freely conſented to it and put him into the Hands of the Biſhop of *Glandelack*, then a diſtinct Dioceſe, and ſince united to that of *Dublin*. That Prelate educated him in every Branch of Learning that was neceſſary for his State of Life, and inured him to the Practice of ſuch Virtues as would make him a worthy Miniſter of the Church.

Laurence's Behaviour was ſo edifying, that upon the Death of the Abbot of *Glandelack*, he was unanimouſly choſen Superior of the rich Monaſtery there, 'though then but twenty five Years old. The Saint made no other Uſe of the Authority and large Revenue annex'd to his Poſt, but what was directed by the Deſire of promoting the Glory of God, and the Good of his Neighbour. During the four firſt Years of his Adminiſtration a great Scarcity of Proviſions carried off the greateſt Part of the Inhabitants of that Country, and multiplyed the Number of the Poor. This was a long Trial of our Saint's Charity, who was look'd on as another *Joſeph*, the Preſerver of his Country, and Father of the Poor. While thus beneficent to Perſons abroad, he was not leſs attentive to the ſpiritual Neceſſities of his own religious Family, which he govern'd more by the Example of his Virtue than the Authority of his Station. *Laurence*, 'though his Life was irreproachable, could not eſcape Perſecution from falſe Brethren, who employ'd all their Art and Malice to aſperſe his Character; but he overcame them by repeated Acts of unmerited Kindneſs, the only Revenge practiſed by Saints in ſuch Caſes.

The

The holy Abbot had not been above five Years in that Station when the Biſhop of *Glandelack* died; upon which Occaſion the united Voices of all concern'd in the Election of a Succeſſor to that See fell on our Saint, who abſolutely refuſed to accept of the Dignity, and alledged his Youth as an Excuſe; which, however would have been eaſily over-ruled, had not divine Providence reſerved him for a more numerous Flock, and greater Labours; as appear'd by his Promotion to the See of *Dublin* ſome Time after. Upon the Death of *Gregory* the Archbiſhop of that Metropolis, ſeveral Perſons of the firſt Families in *Ireland*, and the moſt learned Men in the Country made all the Intereſt in their Power for the important Poſt. But God, who reſiſts the proud, directed the Hearts of all concern'd in the Choice ſo that the humble Abbot of *Glandelack* was unanimouſly elected. *Laurence* could not be prevail'd with to think himſelf worthy of the Epiſcopal Character, made a long and vigorous Reſiſtance, and ſubmitted his Sholders to the tremendous Burthen in a Manner that ſhew'd him truly ſenſible of its Weight. Nov. 14

He was conſecrated in his own Cathedral by *Gelaſius* Archbiſhop of *Armagh* and Primate of *Ireland*, aſſiſted by ſeveral other Prelates, amidſt the Acclamations of the People. As ſoon as the new Biſhop was placed in his See, he began to enquire into the State of his Dioceſe, and made it his Buſineſs to find out ſuch as were beſt qualified for ſerving God in the Church; and thus the Altars were attended by Men whoſe perſonal Merit fix'd the Devotion of the People, and the Pulpits fill'd with ſuch as preach'd both by Word and Example. At his Perſuaſion the Canons of his Cathedral receiv'd the Rule of Regular Canons. The holy Biſhop enter'd into the ſame Engagements, and procured a Bull from *Rome* in Confirmation of what he had done. The Fatigues of his large and populous Dioceſe were not allow'd a ſufficient Reaſon, for making any Abatement in his corporal Mortifications; on the contrary he made ſome conſiderable Additions on that Article upon becoming a Regular Canon; for from that Time he abſtain'd entirely from Meat; and Bread and Water were his only Food on *Fridays*. What he retrenched from his own Table was beſtow'd on the Poor, who received their daily Bread from his Hands in great Numbers.

Upon the Removal of St. *Laurence*, King *Dermith* placed an Eccleſiaſtick at the Head of his Monaſtery, who was ſo notoriouſly unworthy of the Poſt that the Clergy and People depoſed him, and choſe *Thomas* a young Man of Learning and Virtue, Nephew to the holy Archbiſhop, and brought up by him. After that Election our Saint made frequent Journies to *Glandelack*; and ſpent

as

Nov. 14 as much of his Time as was at his own Diſpoſal in a wild and deſolate Place about three Miles from the Town; where rigorous Faſts, and continual Prayer where his whole Employment.

Laurence had appear'd to Advantage in the See of *Dublin* ſome Years, when the Affairs of his Church obliged him to go for *England*. At his landing in this Iſland, being inform'd that the King was at *Canterbury*, he went to that City, lodged in the Abbey of the holy Trinity, and ſpent the firſt Night after his Arrival in Prayer at the Shrine of St. *Thomas*, to whoſe Interceſſion he recommended the Buſineſs which brought him thither, and officiated ſolemnly the next Day. As he was going up to the Altar a Madman, who had heard much of *Laurence*'s Sanctity, imagin'd it would be a meritorious Act to kill him, and thus procure him the Glory of Martyrdom; full of this Extravagant Thought, he forced his Way through the Croud, and knock'd him down with a heavy Stick. The Monks and the whole Congregation concluded him mortally wounded, and expreſs'd their Concern by Tears; but the holy Biſhop coming to himſelf raiſed his Head, call'd for ſome Water, bleſſed it, and directed ſome who ſtood near him to waſh the Wound with it. The whole Company was agreeably ſurpriſed at the Succeſs of this Preſcription; the Blood ſtopt immediately, and *Laurence* was able to ſay Maſs. The Author of our Saint's Life aſſures us he was an Eye-Witneſs of this miraculous Cure. The King order'd the frantick Aſſaſſin to be hanged; but the holy Prelate interceeded in his Favour, and obtain'd his Pardon.

A Council was held in the *Lateran* Palace at *Rome* in the Year 1179; upon which Occaſion our Saint, the Archbiſhop of *Tuam*, five or ſix other *Iriſh* Prelates, and four *Engliſh* Biſhops went to that City. When *Laurence* had contributed his Vote and Labours in what regarded the whole Church, he laid the State of that of *Ireland* before his Holineſs, and begg'd ſome Care might be taken for preſerving the Liberties of that National Church, and reforming what was amiſs there. This Application was made with ſo much Prudence, and the Petition urged with ſo regular a Zeal that *Alexander* III, then in St. *Peter*'s Chair, conſtituted our Saint Legate from the holy See in *Ireland*. As ſoon as he return'd to his own Country, he began to execute his Commiſſion in the moſt effectual Manner, remedied ſeveral inveterate Abuſes, made uſeful Regulations wherever he came, and was particularly active in reforming the debauched Lives of the Clergy.

While the Legantine Power was thus excellently employ'd, the whole Iſland was afflicted with a Famine, which gave freſh Exerciſe to the Saint's Charity.

This

This Calamy fell on the Country while he was abroad; at his Return he lay'd himſelf under an Obligation of giving Alms to five hundred Perſons every Day; and furniſhed three hundred more with Cloaths, Victuals, and the other Neceſſaries of Life. Several Women, being reduced ſo low that they could not keep their own Children, laid them at the Biſhop's Door, or in other Places, where they knew he would ſee them; *Laurence*, always glad of an Opportunity of doing good to the Neceſſitous, order'd the poor deſtitute Infants to be taken up, and educated at his Expence, and the Number of them amounted to about two hundred. Nov 14

Henry II of *England*, and *Deronog* the moſt powerful King in *Ireland* had been long at Variance, when St. *Laurence* undertook to negotiate a Reconcilation between thoſe Princes. To that End he croſs'd to *England*, and made his Application to the King, who was deaf to all Propoſals of Reconcilation, and diſpatched ſtrict Orders to all the Sea-ports of this Iſland for ſtopping the Saint if he attempted to take Shipping for *Ireland*. Not long after *Henry* went for *Normandy*, and *Laurence* retired to the Monaſtery of *Abbington*, in Hopes that Prince would be in a better Humour when he came back from *France*. After three Weeks Stay in that Houſe the holy Prelate, weary of expecting his Return, came to a Reſolution of following him, and embarked at *Dover*. He was on his Way to King *Henry*, when a violent Fever obliged him to ſtop ſhort, and take up his Abode in an Abbey of Regular Canons at *Ecc*, where he died on the fourteenth of *November* 1181, after having receiv'd the *Viaticum* and Extreme Unction at the Hands of *Oſbert* Abbot of that Houſe. He was buried in the Canons Church at *Eu*, where his Body lay conceal'd above four Years, while his Sanctity was publiſhed wherever he had been known. Toward the Year 1186 the ſaid Church was pull'd down in Order to be rebuilt; and then the holy Prelate's Body was found entire. This Diſcovery inhaunced the Devotion paid to his Memory, ſo that the Community in which he died began to think of ſuing for his Canonization, which was perform'd with the uſual Solemnity by Pope *Honorius* III in the Year 1226, and the Saint's Name occurs in the *Roman* Martyrologe on the Day of his Death.

The

Nov. 15

The XV Day.

St. MALO, Bishop.

MALO, Couſin to St. *Samſon* and St. *Magloire*, of whom we have ſpoken in their proper Places, was a Native of *Great Britain*, born toward the Year 487, and receiv'd his firſt Inſtructions from *Brendan*, an *Iriſh* Abbot of great Reputation for Learning and Virtue. His Monaſtery, which ſtood in that Part of this Iſland which now bears the Name of *Wales*, was one of the moſt celebrated Schools then in Being for Piety and Literature; and comprehended Scholars of all Ages. *Malo*'s Heart and Mind were ſo well prepared by the Grace of God that every one was ſurprized at his Progreſs in human Learning and the Knowledge of the Saints. As he was naturally complaiſant, and obliging, as well as judicious and diſcreet, he accommodated himſelf to the particular Humours and Inclinations of thoſe about him; thus he converſed with the younger Part of the Houſe like a young Man; and wore all the Gravity and Sedateneſs of riper Years when among thoſe of a more advanced Age. His Application to Study, the Fervour of his Prayers, his rigorous Mortifications, and profound Humility on all Occaſions recommended him to the Eſteem of all who knew him; made him a Model of Devotion, Regularity, and Diligence to the whole numerous Community; and gave him a more than common Share in his holy Superior's Affections.

The See of *Guic-caſtel*, ſuppoſed to be the Town which now bears the Name of *Wincheſter*, becoming vacant, the Inhabitants fully inform'd of our Saint's eminent Virtue, went in a Body to the Monaſtery, and demanded him for their Paſtor: *Malo* made all the Reſiſtance in his Power on this Occaſion; but, finding no Excuſes or Reaſons would paſs, proteſted loudly againſt their Proceedings, and endeavour'd to ſecure himſelf by retiring to his Cell; but they forced the Door, carried him off by Force, and got him conſecrated at *Guic-caſtel* in Spight of all the Oppoſition he could make. At his ſtepping into the Epiſcopal Dignity he was ſeiz'd with Horror, and imagined himſelf on the Brink of a Precipice. The great Number of Children, who cried for ſpiritual Bread, the Complaints of the Poor, the Sighs of the Miſerable of various Denominations and the Crouds of Friends and Relations who broke in upon his Devotions, and Studies, made him very uneaſy in his new Situation; to which Grievances were added many inſuperable Difficulties about the Weight of his preſent Burthen. He could find no Way of freeing

freeing himſelf from theſe Hardſhips but by endeavouring to recover his for- Nov. 15
mer Liberty; and therefore came to a Reſolution of quitting his Biſhoprick; and to procure his Eaſe more effectually, endeavour'd to find that Solitude and Retirement among Foreigners, which he could not enjoy in his own Country.

Having let ſome diſcreet and worthy Perſons into his Deſign, and engaged them to accompany him in his Travels, he left the Town privately, threw himſelf entirely on the divine Providence, took Shipping, and landed near *Aleth*, in *Britany*. At his Arrival on the *French* Coaſt he fell into the Converſation of *Aaron* a holy Solitary, who gave him a Reception ſuitable to his Merit, though he had no Knowledge of him. After ſome Days Acquaintance, the two Servants of God contracted a Friendſhip which tended to promoting their mutual Good, and aſſiſting each other in the Way to Perfection. They lived together in this holy Intimacy remote from the Commerce of the World, making their Salvation their only Care. This happy Union form'd by the Love of God made their penitential Exerciſes eaſy, and even pleaſant. Bread and Raiſins were their only Food, and Water their only Drink, which they uſed with much Moderation, that they might not violate the ſtrict Abſtinence which they had preſcribed to themſelves. The Place of their Retreat was a Peninſula, and join'd to the Continent by a ſmall Neck of Land; which gave the Inhabitants of *Aleth* a favourable Opportunity of viſiting the two holy Solitaries, with a View of receiving Inſtructions from them, and engaging their charitable Aſſiſtance in Favour of the aforeſaid Town, which was then over-run with Idolatry; but they were particularly preſſing with *Malo* on that Subject. At his Arrival at *Aleth*, he found the few Chriſtians of that Place in Poſſeſſion of a ſmall Chapel, where they had been uſed to meet privately, but without Sacrifice or Prieſt. Here he began to preach the Terms of Salvation with the Zeal and Vigour of an Apoſtle; and his Evangelical Labours, attended by ſuch Works as ſpoke the Dignity of his Miſſion, and Importance of what he deliver'd, were crown'd with incredible Succeſs, ſo that much the greateſt Part of that populous and trading Town embraced the Faith, and begg'd he would ſtay among them, and maintain his Conqueſts there. His Humility and Indifference to Honours had a conſiderable Share in in his declining a Biſhoprick in his own Country; but Charity obliged him to undertake the Government of the new Church of *Aleth*, which it had pleaſed God to raiſe by his Miniſtry. The Contributions of the Faithful for eſtabliſhing Religion among them were by our Saint's Care employ'd in forming a holy and numerous Clergy for their Uſe. In the ſame View he

Nov. 15 made conſiderable Additions to the Revenue and Building of *Aaron*'s Monaſtery, and upon his Death took it into his own Hands.

But all the Saint's Zeal and Charity could not protect him from the Malice of ſome who made it the whole Study and Employment of their Lives to deſtroy the glorious Edifice which he had raiſed among them. Thoſe Agents of Hell perſecuted the holy Biſhop moſt unmercifully, and left no Reaſon to hope for Amendment, ſo that he left the Town, put to Sea without any Deſign but that of following the divine Direction, and was providentially thrown on the Coaſt of *Xaintonge*. Underſtanding that *Leontius* Biſhop of *Bourdeaux* was then at *Xaintes*, he went to that Town, where he was well receiv'd by the holy Prelate, and upon telling his Caſe, provided with a handſome Retreat, and a ſufficient Maintainance. This was *Malo*'s Situation when ſuch of the Inhabitants of *Aleth* as had had no Hand in perſecuting him, impatient of his Abſence, and convinced their infant Church could not ſubſiſt without it's holy Founder, undertook to ſolicit his Return; and ſeveral of his Enemies having had Leiſure to reflect on their own Conduct united in the Petition. The Saint had been under the Protection of the Biſhop of *Bourdeaux* about three Years when the Deputies from *Aleth* arrived, who were ſo well inſtructed, and ſo hearty in the Affair that they would not go back without him.

Malo, thus recover'd, found but little Difficulty in governing his Flock, and had the Satisfaction of ſeeing Peace and Religion flouriſh among them; but his late Retreat had ſuch powerful Charms for his devout Soul that he ſent for *Garwall* from St. *Brendan*'s Monaſtery, placed him at the Head of his Converts at *Aleth*, and return'd to *Xaintonge*, where he ended his Days ſoon after. His Death with moſt Probability is dated in the Year 565. The venerable Body was buried at *Archambray*, but carried to *Aleth* in the VII Age; and from that Time the Hiſtory of our Saint's Relicks being the ſame with that of the Remains of St. *Samſon* and St. *Magloire*, it would be needleſs to repeat what has been already ſaid on the twenty eighth of *July*, and the twenty fourth of *October*. The Town where our Saint planted the Goſpel has been known by his Name ever ſince the Year 1141.

The

The XVI Day. Nov. 16

St. EUCHERIUS, *Biſhop of* LYONS.

EUCHERIUS, a Native of *France*, born toward the Cloſe of the IV Century, made a very conſiderable Figure in the World before he engaged in the Service of the Church. He had been married, and was happy in two Sons, *Salonius* and *Veranus*, whoſe good Diſpoſitions were improved in the celebrated Monaſtery of *Lerins* under the Conduct of it's holy Founder *Honoratus*, and afterward Biſhop of *Arles*, and by the Labours of that excellent Maſter *Salvian*, a Prieſt of *Marſeilles*. But without ſaying any thing derogatory to the holy School of *Lerins*, or that of *Salvian*, we may be allowed to obſerve after the Perſon laſt named that they were educated no where with more Judgment and Care than at home; they did Honour to the Church in the Epiſcopal Character.

The good Senſe of our Saint, improved by the Grace, of God gave him an early Diſguſt of the World; and the moſt feaſible Opinion is that about the Year 422 *Eucherius* diveſted himſelf of all that could engage his Stay, or retard the Execution of his Deſign of making his Salvation his only Care. The Iſland of *Lerins* was the Place of his Retreat on that Occaſion, and the new Monaſtery, founded there by S. *Honoratus*, his *Aſylum* from the Dangers and Temptations which ſurrounded him while in Poſſeſſion of a plentiful Fortune, and honourable Employments. The holy Founder of that Seminary of Learning and Piety, and the other illuſtrious Solitaries treated our Saint not like a Novice, but as a complete Maſter of ſpiritual Life. The famous *Caſſian*, then Abbot of St. *Victor*'s at *Marſeilles* had a very exalted Opinion of *Eucherius*, when he addreſſed ſome of his Conferences to him and St. *Honoratus*; for, ſpeaking of both in the ſame Strain, he ſays they were become two admirable and edifying Models to the whole Community.

Our Saint deſirous of a more cloſe Retreat, went over to *Lero* another Iſland, not far from that of *Lerins*, called at preſent St. *Margaret*'s. This Seperation made no Change in the holy Friendſhip between our Saint and *Honoratus*, which was continued by Letters. In this Deſart he wrote a Letter to St. *Hilary*, then at *Lerins*, but afterwards Biſhop of *Arles*, full of Commendations of a Religious and retired Life; and a Treatiſe on the Contempt of the World addreſſed to *Valerian* his near Relation. Theſe two Pieces, which are vaſtly preferable to all that bear our Saint's Name, were penn'd in *Latin* in a Stile not much inferior to that of the moſt polite Ages.

Nov. 16 The Author has there convinced the World that all the Beauties of Eloquence, as well as all the Strength of Reaſoning were in his Power; for it is ſcarce poſſible to read the former Treatiſe, without conceiving an ardent Deſire of converſing with God alone, or the latter without being warm'd into a Reſolution of renouncing the World.

About the Year 434 *Eucherius* was forced from the Pleaſures of religious Solitude, and placed on the See of *Lyons*; but we know little more of his Behaviour in that Station, than that he was at the Council of *Orange* in the Year 441. His known Character for Virtue and Learning leaves us no Room to doubt of his having contributed very much to the Advancement of God's Glory, and his Neighbour's Salvation. *Claudian Mamertus*, Brother to the holy Biſhop, whoſe Hiſtory we have given on the eleventh of *May*, was perſonaly acquainted with our Saint, and makes no Difficulty to call him the greateſt Prelate of that Age. *Eucherius* died after the Middle of the V Century; but neither the Day nor Year of his Departure are known at preſent. The *Roman* Martyrologe, and others place, his Name on the ſixteenth of *November*.

St. EDMUND, *Archbiſhop of* CANTERBURY.

EDMUND, eldeſt Son of *Edward Rich*, was born at *Abbington* in *Berkſhire* toward the latter end of the XII Century. If his Parents bore an inferior Rank in the World, they were equal to the moſt conſiderable in Virtue. His Father, who was a Tradeſman, growing weary of Buſineſs retired to the Monaſtery of *Eveſham* in *Worceſterſhire*, where he ended his Days in the *Benedictin* Habit. This was done with his Wife's free Conſent, who thereupon undertook the Education of their Children. That excellent Woman, whoſe Houſe was almoſt as regular as a Convent, inſtructed them both by Word and Example; and it was from her that our Saint learnt to repeat the whole Pſalter on *Sundays* and Holydays before he broke his Faſt, to live on Bread and Water every *Friday*, and ſeveral other Exerciſes of Mortification. As ſoon as *Edmund* was old enough to live abroad he was ſent to *Paris*, in Company with his Brother *Robert* to ſtudy.

Edmund had ſpent ſome Time in that Seat of Arts and Sciences when his Mother, falling dangerouſly ill, order'd him over to *England*, and, upon her Death-Bed recommended his Brother and Siſters to his Care, which would not allow him to return to *Paris* ſo ſoon as he wiſhed; but nothing could make him

him forget his Obligation of improving his Mind with Learning, and pur- Nov. 16
ſuing the religious Practices which he had learnt from his Mother. Falling into the Hands of a holy Prieſt, he ſubmitted to his Direction with great Simplicity, and by his Advice made a Vow of perpetual Chaſtity, which he obſerved with the niceſt Fidelity his whole Life. His Siſters were young and handſome; and the Saint, conſidering the Danger to which they would be expoſed in the World, eſpecially ſince their Fortunes were but ſmall, propoſed their entring into a Convent, to which they readily conſented, and left him the Care of chuſing a proper Houſe for their Reception. His firſt Application proved unſucceſsful; for the Nuns to whom he made the Offer, inſiſted on a certain Sum at their Admiſſion; upon which *Edmund* laid by all Thoughts of leaving them there, and recommended the Affair to God. Being told of a poor Monaſtery, famous for the Strictneſs of its Diſcipline, and the Regularity of its Inhabitants, he made his Way to that Houſe; where he was ſurprized to hear the Prioreſs call him by his Name, aſſure him that ſhe knew his Buſineſs, and was ready to receive his Siſters; which was done accordingly.

Our Saint, being now entirely at Liberty, went back to *Paris* to finiſh his Studies, where he proceeded Maſter of Arts, and was then employ'd in teaching Humanity and the Mathematicks, which he did with univerſal Applauſe. He had been thus employ'd ſix Years when he dreamt his Mother came to him, and finding him very intent on ſome Geometrical Schemes, asked him what was the Uſe of thoſe Figures which engaged his Eye and Thoughts; to which Queſtion *Edmund* made ſome Reply, but not ſuch as ſatisfy'd his Mother, who cloſed the Conference with adviſing him to make Diviniy his only Study for the Future. His Mind being now turn'd to more ſublime and worthy Objects, his Devotion was conſiderably encreaſed; one Inſtance of which was his conſtant Attendance at St. *Merri*'s Church, where he always aſſiſted at *Matins*; when the Office was over, he ſpent a conſiderable Time in Prayer, heard Maſs, and then repair'd to the publick School without taking Food or Reſt. He went to Veſpers every Day; after which Devotion, Study, and charitable Works were his whole Employment. After ſome Years ſpent in this Manner he took his Doctor's Degree; but there is ſome Diſpute about the Place where he receiv'd that Honour; ſome Writers of our Nation affirm it was at *Oxford*; but the *French* Hiſtorians are very poſitive it was at *Paris*.

Thus qualified to preach, and read Lectures of Divinity, he perform'd both with ſurprizing Succeſs; for ſeveral of his Auditors and Scholars embrac'd a Monaſtick Life. After he receiv'd the holy Order of Prieſthood, he made large

Additions

Nov. 16 Additions to his Prayers and corporial Auſterities, and conſider'd himſelf as a living Sacrifice for the Neceſſities of the Church. His uncommon Merit drew the Eyes of Princes and Prelates on him, who expreſſed their Reſpect for him by offering him ſeveral Benefices; but he never accepted of above one at a Time, and reſign'd that, whenever his Divinity Lectures would not allow him to reſide on it. Finding himſelf importuned on all Hands to employ his admirable Talent in preaching the Word of God, he took his final Leave of the Schools, and was made Canon and Treaſurer of the Cathedral of *Salisbury*. He had not been long in that Poſt, when his Character being publiſh'd at *Rome*, the Pope ſent him an Order to preach the *Croiſade*, with a Commiſſion to receve a Maintainance from the ſeveral Churches in which he ſhould appear on that Occaſion. The Saint diſcharged the Obligation laid on him by His Holineſs; but would not accept of any Reward for his Pains.

Some Years after, *Gregory* IX, undertaking to name a Perſon to the See of *Canterbury* pitched on *Edmund* as the worthieſt Eccleſiaſtick he could find in *England*, after a ſtrict Enquiry. The Chapter of *Canterbury* was unanimous in concurring to the Pope's Nomination, and their Election was afterwards confirmed by His Holineſs. Thus far the holy See, and the Metropolitan Church had proceeded, without thinking it neceſſary to ask the Saint's Conſent; and then a Deputation was ſent to *Salisbury*, with Directions to conduct him to his Flock. *Edmund*, ſurprized at the Meſſage, declared againſt the late Proceedings, and proteſted loudly againſt the Violence offer'd him. The Deputies, thus repulſed, apply'd to the Biſhop of *Salisbury*, who employ'd all his Authority over our Saint in engaging him to obey the Pope, and ſubmit to the Choice which the Clergy of *Canterbury* had made. *Edmund* ſubmitted after much Reſiſtance, and had not quite conquer'd all his Difficulties when he was conſecrated on the ſecond of *April* 1234.

The Dignity of Archbiſhop and Primate of *England* made no Alteration either in the Sentiments or Behavour of our Saint. He had ſtill the ſame humble Opinion of himſelf, which had ever been the moſt conſpicuous Part of his Character; and obſerved the ſame Simplicity and Modeſty in his Dreſs, while other Prelates gave themſelves more Liberty in that Particular. His chief Employment was to enquire into and relieve the corporal and ſpiritual Neceſſities of his Flock; and he ſoon got the Reputation of a true Paſtor, a charitable Phyſition, a good Father, and an upright Judge. He took a particular Care to provide Portions for young Women, whoſe Cirumſtances would otherwiſe have expoſed them to many Dangers and Temptations. In all his

Courts

Courts Juſtice was adminiſter'd impartially and freely; for it was impoſſible for any Man to have a more ſettled Abhorrence for the Practice of taking Bribes, than our holy Archbiſhop. He gave Vice no Quarter, remedied Abuſes with a becoming Reſolution, and maintain'd Church Diſcipline with a truly Epiſcopal Vigour. Nov. 16

While *Edmund* was thus employ'd, it pleaſed God to permit him to ſhare the Fate of ſome of his holy Predeceſſors, who had been ſeverely perſecuted by the King and Nobility; with this Addition to our Saint's Mortifications, that his own Chapter did all in their Power to make him uneaſy. The good Prelate's Behaviour on that Occaſion was exactly conformable to the Precepts of the Goſpel, and the Practice of our bleſſed Saviour, who was always willing to lay down his Life for his moſt inveterate Enemies. What occaſion'd the Miſunderſtanding between the Saint, and *Henry* III, then on the Throne of *England*, was that Prince's Practice of placing only his own Creatures in the Epiſcopal Sees, and at the Head of Monaſtries, and keeping thoſe Poſts vacant for the ſake of converting the Revenues to his own Uſe. To remove this Abuſe *Edmund* apply'd to *Rome* and gain'd a Bull empowering him to fill all Vacancies in ſix Months after the Death of the laſt Incumbent; but the King, complaining of this Commiſſion as an Attempt on his Prerogative, his Holineſs *Gregory* IX revok'd it. Some other Difficulties obliged our Saint to ſeek that Repoſe abroad, which he could not hope to enjoy at Home. In this View he left *England* privately, made his Way to the Court of *France*, where he was very graciouſly received by St *Lewis* and the whole Royal Family. From *Paris* he went to *Pontigny* in the Dioceſe of *Auxerre*, and retired into the Abbey, which was grown famous for ſheltering St. *Thomas Becket*, and *Stephen Langton*, two of his Predeceſſors. During his Stay there, he preached in the neighbouring Pariſhes till his ill State of Health obliged him to change Air, and remove to a Monaſtery at *Soiſſy*; where he died on the ſixteenth of *November* 1241. His Heart and Bowels were depoſited at *Soiſſy*; and his Body removed to *Pontigmy*. *Edmund* was canonized in the Year 1245. by *Innocent* IV, who perform'd that Ceremony on the ninth of *June*, the Day which the *Engliſh* Church before the Reformation kept in honour of his Tranſlation; but the *Roman* Martyrologe mentions the Saint on the Day of his Death.

The

St. GREGORY *Biſhop of* Neoceſarea, *Surnamed* THAUMATURGUS.

THEODORE, now known by the Name of *Gregory*, and the Title of *a Worker of Miracles*, was born at *Neoceſarea* in the Province of *Pontus*, and deſcended from Parents conſiderable for their Fortune and Station in the World, but Slaves to Pagan Superſtition and Idolatry. He loſt his Father at fourteen; and, as he aſſures us himſelf, began at that Time to have ſome Inclinations to the true Religion; though, as he owns, his entire Converſion was not effected immediately, but was perform'd by ſlow and ineffable Degrees. In the mean Time his Mother, purſuant to her Huſband's Intention of bringing him up to the Bar, apply'd him to *Rhetorick*; in which he made ſuch ſurprizing Progreſs, that it was eaſy to foreſee he would become one of the moſt conſiderable Orators of the Age. He had then ſuch a Regard for Truth and Juſtice, that he could never be induced, even in his Declamations, and other Exerciſes, to attempt the Praiſe of what was not truly commendable.

As the whole Empire was then in the Hands of the *Romans*, the *Latin* Tongue was a neceſſary Qualification for Preferment; for which Reaſon he was allow'd a Maſter, who was acquainted both with the Language and the Laws of that victorious and powerful People. That Profeſſor grounded his Pupil in the firſt Rudiments of the Civil Law, and gave him a Reliſh for that Study, by aſſuring him that Branch of Learning would be uſeful to him in whatever Profeſſion he ſhould embark. By his Perſuaſion, he reſolved to go to *Berytus* in *Phenicia*, where the Law was taught in great Perfection, and propoſed making a Journey to *Rome* on the ſame Account. While this was in Agitation the Governor of *Paleſtine* made Choice of our Saint's Brother-in-Law for his Aſſiſtant, and carried him to *Ceſarea*, the uſual Reſidence of that Magiſtrate; but, not willing to live at a Diſtance from his Wife, our Saint's Siſter, that Lady was conducted to him at the publick Charge, with ſuch as ſhe was diſpoſed to take with her. This proved an Occaſion of *Gregory* accompanying her to *Ceſarea*, together with his Brother *Athenodorus*, who was afterwards a Biſhop, and ſuffer'd for the Faith of *Jeſus Chriſt*. They reached that Town in the Year 231, a little after the Arrival of *Origen*, who had left *Alexandria* to avoid the Trouble which *Demetrius* gave him there. That great Man, at the firſt Interview with our Saint and his Brother, found them poſſeſs'd of an admirable Capacity for Learning, and excellent Diſpoſitions to Virtue, which encouraged

encouraged him to endeavour to inſpire them with a Love of Truth, and the chief Good of Man; he ſucceeded ſo well in that commendable Attempt, that they enter'd his School, and laid aſide all Thoughts of ſtudying at *Berytus*. Nov. 17

Origen began with the Praiſe of *Philoſophy*, by which Term he underſtood *True Wiſdom*; he obſerved to them, that Self-knowledge was the firſt Step to the true Life of a reaſonable Creature; that they were then to carry their Enquiries to real Good and Evil, in order to embrace the former, and avoid the latter; and that ſuch as lived in a Neglect of ſuch neceſſary Searches, were no better than brute Beaſts. He purſued this Method ſeveral Days, and talk'd to them in a Manner that could not fail to engage their Attention, and warm their Hearts. He did not put on the Air of a Diſputant, who aim'd at convincing and confounding his Adverſary; but in the whole Courſe of his Converſation behaved himſelf like one, who had no other View, but that of making them happy by bringing them acquainted with what truly deſerv'd the Appellation of *Good*. As the Beginnings of all Things are difficult, our Saint did not preſently give into his Maſter's Way of thinking; but *Origen* went on, and ſpoke with ſuch a lovely Mixture of Sweetneſs and ſtrong Reaſoning, that it was ſcarce poſſible to hold out againſt the Attack; and the two young Men ſoon forgot their own Country, their Friends, and their Deſign of ſtudying the *Roman* Laws, and reſolved to ſtay at *Ceſarea*, and attend the Lectures of that celebrated Perſon. *Origen*, having thus gain'd their Hearts, and engaged their Attention, made it his Buſineſs to ſearch into the moſt intricate Folds of their Souls, ſounded their Hearts, and penetrated into their Sentiments with a Judgment and Sagacity peculiar to that great Maſter. Having thus prepared his Scholars, and diſcover'd the Strength of their Genius, he undertook to give them a regular Courſe of Inſtructions. He began with Logick, which, as laid down by him, taught them neither to admit nor reject a Proof at a Venture, but examine an Argument to the Bottom, without being dazzled at, or amuſed with Terms. He then proceeded to Natural Philoſophy, which, as managed by that learned Man, led them to conſider and adore the infinite Power and Wiſdom of God, and admire the various and beautiful Works of the Creation with a becoming Humility.

The Mathematicks were the next Employment of our Saint and his Brother, while under *Origen*'s Tuition; and, as Aſtronomy and Geometry are comprehended under that Article, the former was made to raiſe their Views above the Earth, the latter to lead them to Truth by the ſatisfactory Method of Demonſtration. Theſe Studies were ſucceeded by Leſſons of Morality,

Nov. 17 which *Origen* made to conſiſt in an actual Conformity of our Lives to Reaſon; and his regular Conduct gave both Light and Strength to his Inſtructions on that Subject.

Their Minds being thus prepared, and their Paſſions put under the Conduct of Reaſon, *Origen* let them know that the moſt valuable Knowledge was that of the firſt Cauſe, and thus lead them on to Divinity. That judicious Maſter conſidering the Age of his two inquiſitive and ingenious Scholars, open'd to their View all that had been written on that Subject by the ancient Poets and Philoſophers, whether *Greeks* or *Barbarians*, except only ſuch as denied the Being of a God, and a watchful over-ruling Providence. He made them read the Opinions and Arguments of all Sects, and pointed out what was worthy of Notice in each; but his conſtant Advice was to beware of a particular Fondneſs for any Philoſopher, which would only betray them into Miſtakes and Prejudices; and captivate their Underſtandings to God and his Prophets only. This, according to our Saint's own Account, was the Manner in which he and his Brother were inſenſibly led on to Truth; and thoſe Studies, which but too often help'd to confirm Men in Paganiſm, were, by the prudent Management of their great Maſter, made ſo many Steps toward Chriſtianity; for nothing went farther toward giving them an advantageous Idea of our moſt holy Religion, than a View of the Weakneſs of the Light with which the moſt conſiderable among the Philoſophers were endow'd on the moſt important Article of Religion, and the little Certainty that could be expected in Opinions, which often deſtroy one another. Having brought them thus far on their Way, he proceeded to expound the holy Scriptures to them, of which he is univerſally allow'd to have been the moſt learned Expoſitor in that Age.

Gregory was now well acquainted with the Myſteries of the Chriſtian Religion, and well verſed in the holy Language of the divine Writings, ſo charm'd with one, and ſo well perſuaded of the other, that he was ready to quit every Thing that interfered with his Deſign of making God his only Thought. *Firmilian*, Biſhop of *Ceſarea* in *Cappadocia*, whom the *Greek* Church honours as a Saint on the twenty eighth of *October*, made frequent Journeys into *Paleſtine*, which gave *Gregory* an Opportunity of contracting an Intimacy with him, and unboſoming himſelf on that Article. The holy Prelate employ'd all the Force of Argument, and the Authority which his Friendſhip gave him in confirming and improving his good Diſpoſitions. In the mean Time the Perſecution broke out in the Eaſt under the Emperor *Maximin*, which obliged *Origen* to leave *Ceſarea* in 235, and continue at a Diſtance from that City the two ſucceeding Years. *Gregory* went to *Alexandria*, the Capital of

of *Egypt*, and famous at that Time for a School of Philoſophy, and another of Phyſick. He was not yet baptized, nor are we told that he had ranked himſelf among the Catechumens in Order to receive the Sacrament of Regeneration ; but his Morals were ſo ſtrict and regular that the young Students at *Alexandria* grew jealous of his Virtue, and look'd on his Behaviour as a tacit Cenſure of their own Irregularities. To be revenged, they inſtructed an infamous Proſtitute to go up to him, while engaged in a grave Diſcourſe with ſome of his Learned Acquaintance, and with her uſual Impudence make a Demand of Arrears due to her upon Contract for criminal Familiarities. Thoſe, who knew *Gregory*'s Virtue, were fired with Reſentment at this vile Aſperſion on his Character ; but he, without the leaſt Emotion, deſired one of his Friends would diſmiſs her on her own Terms, that their Converſation might ſuffer no farther Interruption from her Importunities. Some Perſons of equal Malice and Levity, obſerving his eaſy Compliance with the Wretch's Demands, began to conclude him guilty, and divert themſelves at the Expence of his Reputation. But it pleaſed God to clear his Innocence to the World in a Manner as ſurprizing as unexpected ; for no ſooner had that Agent of Hell receiv'd the Money, but ſhe was ſeized by an Evil Spirit, howled in a frightful Manner, and fell down tearing her Hair, foaming at the Mouth, and ſtaring with all the Fury and Diſtraction of a Fiend. In all Probability the Devil would have ſtiffled her, had not *Gregory*'s Charity prompted him to call on God in her Favour ; and the Effect of his Prayers was immediately ſeen by the Recovery of that unhappy Woman. Nov. 17

It is not eaſily decided whether our Saint receiv'd Baptiſm at *Alexandria* or after his Return to *Ceſarea*, where he found his old Maſter in the Year 237 ; and having ſpent eight Years abroad, five of which he had attended *Origen*'s School, he went back to his own Country. He could not think of leaving that great Man, without expreſſing his Gratitude in a Speech deliver'd before a numerous Aſſembly, full of the higheſt Commendations that can be beſtow'd on Man. This Piece is ſtill extant, and eſteem'd one of the moſt complete Performances in it's Way in all Antiquity ; it is from this we take our Account of his Studies, and the Progreſs of the Grace of God in his Converſion.

At his Return his Countrymen expected to ſee him make a Figure on publick Occaſions, take all Opportunities of placing his great Accompliſhments in an advantageous Light, and aim at the moſt conſiderable Poſts as due to his Merit ; and expreſs'd no ſmall Surprize at his retiring into the Country, and renouncing all the Conveniencies of Life for Solitude and

Nov. 17 holy Poverty. *Gregory*'s whole Employment in his Retreat was to purify his Soul by an uninterrupted Converſation with the Almighty, and hoped the World thought no more of him than he of the World, when *Phedimus* Biſhop of *Amaſea*, who was favour'd with the Gift of Propheſy, and was no ſtranger to our Saint's Character, undertook to engage him in the Service of the Church. Upon the firſt Mention of this Deſign, *Gregory* fled into the Deſart, and changed Place ſo often that he defeated the moſt diligent Enquiries and cloſe Purſuits. The holy Biſhop, finding the ſtricteſt Search did not anſwer his Ends, follow'd the Dictates of the divine Spirit, reſolved to elect him 'though abſent, raiſed his Hands and Eyes to Heaven, and declared in the Preſence of God that he conſecrated *Gregory* to the Service of the Church, and appointed him *Neoceſarea* for his See. *Gregory* was three Days Journey from *Phedimus* when this ſolemn Declaration was made; but, being inform'd of the Manner in which he had devoted him to the Work of the Miniſtry, was perſuaded that God had ſpoken by his Mouth; for which Reaſon he acquieſced in the Choice, and receiv'd the Epiſcopal Character at the Hands of the holy Biſhop of *Amaſea*. As ſoon as he was conſecrated he deſired that Prelate would allow him ſome Time for a more complete Knowledge of the Myſteries of Religion, which he ſpent in fervent Prayer for obtaining that Favour in a Degree proportion'd to the Obligation of his Station in the Church, and then went to *Neoceſarea*, a Town famous for it's Trade and Number of Inhabitants, but full of Pagans; for St. *Gregory* of *Nyſſe*, who wrote his Life, aſſures us there were but ſeventeen Chriſtian in it when he was placed there.

Our Saint was on his way to *Neoceſarea*, when a violentRain obliged him to takeShelter in a Heathen Temple, the moſt famous Building of that ſort in the Country upon the Account of an Oracle deliver'd there. At his Entrance he made the Sign of the Croſs ſeveral Times to purify the Air which was infected by the Smoke of idolatrous Sacrifices, and then ſpent the Night there in Prayer according to his Cuſtom. He purſued his Journey the next Morning, and the Heathen Prieſt begun his uſual Superſtitions in the Temple; but the Devils declared they could ſtay there no longer, being forced away by the Man who paſs'd the laſt Night within thoſe Walls. After ſeveral vain Attempts to bring thoſe Powers back, the Prieſt haſten'd after our Saint, threatening to inform againſt him, and bring him to a Puniſhment due to his Boldneſs. *Gregory*, without the leaſt Emotion, told him that with the Help of God he could drive away, or call the Devils when he pleaſed; upon which the Prieſt bid him command them to return to their Temple. The Saint complied

complied with his Requeſt, and diſmiſs'd him with a Note in which was writ- Nov. 17
ten ; *Gregory to Satan, Enter.* The Prieſt then went back to the Temple, laid this Note on the Altar, offer'd the cuſtomary Sacrifices, and was viſited by the Devils, as uſual. Surpriſed at what he ſaw, he ran after the holy Biſhop, overtook him before he reached the Town, and begg'd he would give him ſome Account of that God, whom his Gods obey'd ſo readily. *Gregory* undertook to lay before him the Principles of the Chriſtian Religion: and finding the Prieſt ſhock'd at the Doctrine of the Incarnation, as unworthy of the Supreme Being, told him that great Truth was not to be enforced by Words, or human Reaſoning, but by the Wonders of the divine Power ; whereupon the Prieſt pointed to a large Stone, and deſired the Saint would command it to move to a Place which he named ; *Gregory* invoked the Name of God, and begg'd he would give the deſired Satisfaction, which was immediately granted. This Miracle completed the Pagans Converſion, who without any Heſitation left his Employment, his Family, and his Fortune, and follow'd the Saint.

Theſe wonderful Works were known at *Neoceſarea* before *Gregory* reach'd that City, and brought out great Crouds of People, who were ſurprized to ſee him walk on with as little Concern or Notice, as if he had been in a Deſart. As he had renounced all he had in the World, and conſequently was not Maſter of a Houſe in the Town, the Chriſtians, who accompanied him, were uneaſy about a Place for their Reception. The Saint reproved their Solicitude, and told them their chief Concern ought to be for their ſpiritual Habitation ; he had ſcarce finiſhed his Diſcourſe on that Subject, when one of the moſt conſiderable Men in the Town made him an Offer of his Houſe, which he accepted of preferably to that of ſeveral others, becauſe he was a Chriſtian. He had not ſpent one Night at *Neoceſarea* before a great Number of the Inhabitants receiv'd the Word of God which he preached, and the next Morning his Door was crouded with Sick and Infirm Perſons of both Sexes, and all Ages, who recover'd their Health and Strength by the miraculous Power lodged in his Hands. His Preaching being thus ſupported and authorized by Miracles, the Body of Chriſtians ſoon became ſo numerous that the Saint was enabled to build a Church for their Uſe, to which all contributed either Money or Labour.

Gregory was conſulted by the Inhabitants of *Neoceſarea* in all their Difficulties, and his Deciſion made up all their Differences. Upon two Brothers diſputing the Property of a Lake which belong'd to their Father, and ſeeming reſolved to decide the Matter by Blows, the Saint pray'd that the Subject of this ſcandalous Conteſt might be removed ; whereupon the ſaid Lake was immediately

Nov. 17 mediately dried up. S. *Baſil* the Great, who mentions this Miracle, tells us that our holy Biſhop ſtopp'd or changed the Courſe of Rivers; of which he gives us the following Inſtance. The *Lycus* overflow'd the Plains, where it did much Damage; upon which great Crouds reſorted to our Saint, and begg'd his powerful Aſſiſtance in their Diſtreſs. *Gregory* went with them to the Breach, and told them they were to expect Miracles from God alone; he then called on the Name of *Jeſus Chriſt*, fixt his Stick in the Bank, and pray'd that the River might never more exceed its Bounds to the Prejudice of the Country. His Petition was granted; for the Stick took Root, and became a large Tree, where the Waters, when moſt ſwell'd, were from that Time obſerved to ſtop.

Theſe and innumerable other Miracles, perform'd by our Saint's Hand, propagated the Faith with great Succeſs, and enabled him to plant ſeveral Churches in that Country; an illuſtrious Inſtance of which Apoſtolical Employment at *Comana* has been given on the eleventh of *Auguſt*. Before he had been ten Years a Biſhop, Idolatry was in a Manner baniſhed from *Neocoſarea*, and the adjacent Country; and Chriſtianity flouriſhed on its Ruins 'till *Decius* raiſed a Perſecution in the Year 250, on which Occaſion St. *Gregory* adviſed his Flock to provide for their own Security by retiring rather than expoſe themſelves to the Danger of falling; and it appear'd by the Sequel that the holy Biſhop ſpoke by divine Direction; for not one of his People renounced the Faith during that Storm. The Saint ſet them an Example of what he judged expedient at that Juncture, by making his Way to a deſert Hill, attended only by his Deacon, the Perſon whom he had converted on the Road by his Power over the Devils, and obliging a large Stone to move, when inſiſted on as a Proof of his Doctrine. The Perſecutors, whoſe chief Aim was at the holy Biſhop, having Intelligence of his Motions, purſued him; and getting exact Information of the Place where he lay, ſome of their Number were poſted at the Avenues, while others were employ'd in ſearching the Mountain. *Gregory*, knowing the Heathens were in Queſt of him, order'd his Deacon to join him in Prayer, and put his whole Confidence in God. They then raiſed their Hands and Eyes to Heaven, and pray'd ſtanding, but without the leaſt Motion, ſo that they, who had been ſent to ſcour the Mountain, at their Return to their Companions reported that they had ſeen nothing but two Trees. When the Perſecutors had given over the Purſuit, the Man who had conducted the Party to the Mountain, conſidering he had not 'till then heard of any Trees there, went back, and finding the holy Biſhop and his Deacon ſtill fixt in Prayer, threw himſelf at the Saint's Feet, declared

declared himſelf a Convert to Chriſtianity, and engaged to accompany him wherever he ſhould go. Nov 17

In the mean while the Pagans, deſpairing of finding the Paſtor, directed all their Rage againſt his Flock, which they hoped might be eaſily ſurprized into Apoſtaſy in his Abſence. In this View ſeveral Officers were commiſſion'd to carry their Enquires wherever they ſuſpected the Chriſtians lay conceal'd, force them from their Retreats, and drag them to Priſon. *Gregory*, 'though locally diſtant from the diſtreſſed Church of *Neoceſarea*, aſſiſted the Confeſſors with his Prayers; and their Perſeverance was the Reward of his charitable Addreſſes in their Favour. One Day, when thus employ'd, his Companions obſerved he was much diſturbed, turn'd his Eyes away, as if offended with ſome odious and frightful Object, and ſtopt his Ears; he then remain'd ſome Time in Silence, and without Motion; after which, as if recovering from a Swoon, *Bleſſed be God*, ſaid the Saint, *who has deliver'd us from their Teeth.* Thoſe who were with him begg'd he would let them know the Viſion; upon which he told them that the Moment before *Troadius*, a young Man of Diſtinction and a Chriſtian, had been carried before the Governor, and, after ſtanding the Shock of a great Variety of Torments, gain'd the Crown of Martyrdom. This extraordinary Declaration put the Deacon on going to the Town, where he had the Satisfaction of being aſſured that the Saint had good Intelligence of what paſſed among his People.

The Perſecution ending with the Life of the Emperor in the Year 251, *Gregory* return'd to *Neoceſarea*, and appear'd at the Head of his Flock; and two Years afterward, *Valerian*'s Reign beginning very favourably for the Church, the holy Prelate undertook a general Viſitation of the whole Country, where he made ſeveral excellent Regulations for repairing the Damage done by the late Storm. The Plague, which raged with great Violence in *Pontus* at that Time, proved the providential Occaſion of ſeveral Converſions in the City and Territories of *Neoceſarea*. That Calamity firſt appear'd there on a Day devoted to the ſolemn Worſhip of one of their principal Deities; the whole Country came in on that Occaſion, and flock'd to the Theatre in ſuch Numbers that ſeveral were heard to beg of *Jupiter* that they might not be excluded this great Feſtival. *Gregory*, being inform'd of their Petition, aſſured them they ſhould have no Reaſon to complain of Want of Room. This Prediction was immediately verified in a moſt terrible Manner; for the infectious Diſtemper made ſuch Havock, particularly among the Pagans, that finding the Force of Drugs, and the Power of their pretended Gods too weak to ſtop the Contagion, they made their whole Application to the

Nov. 17 the Saint, and begg'd he would addreſs his God in their Favour. The Succeſs of his Prayers in that calamitous Extremity made the Infidels lay by all Thoughts of ſeeking Relief from any Hand but his. The holy Biſhop was always ready to employ the Gift of God on them freely, and had the Satisfaction of ſeeing them all embrace Chriſtianity.

While *Gregory* was thus active in propagating the Faith of *Jeſus Chriſt*, he was not leſs diligent and exact in eſtabliſhing good Diſcipline among his People; we have an authentick Proof of his Concern for regulating the Manners of the Chriſtians in his Canonical Epiſtle ſtill extant, which is full of an Apoſtolical Spirit, and truly worthy of our great and holy Prelate.

The time of our Saint's Death is not certainly known, but is fix'd with great probability in 270, or the following Year. Finding his End draw nigh, he order'd a ſtrict Enquiry to be made into the State of his Dioceſe, and particularly deſired to know how many Pagans were then remaining in *Neoceſarea* and the adjacent Country. Upon being told their Number did not exceed ſeventeen, he expreſs'd his Concern for leaving the great Work inperfect, but at the ſame Time thank'd the Almighty, who had ſo far bleſs'd his Endeavours, as to leave no more Infidels than he had found Chriſtians at entring on that Poſt. With this Satisfaction he breath'd his pious Soul into the Hands of his Redeemer, and was buried in the Church which he had built, and afterwards bore his Name. The whole Chriſtian Church is unanimous in venerating his Memory on the ſeventeeth of *November*.

St. DIONYSIUS Biſhop of ALEXANDRIA.

DIONYSIUS, cotemporary with the Saint, of whom we ſpoke laſt, was born of Heathen Parents, and educated in all the Sciences of the *Grecians* and *Egyptians*. His Capacity and Progreſs in Learning ſoon made him conſiderable in the World; and his boundleſs Curioſity of reading every thing that came into his Hands proved the Occaſion of his Converſion to Chriſtianity; a Change which ſome attribute to St. *Paul*'s Epiſtles. He receiv'd Baptiſm from the Hands of *Demetrius* Biſhop of *Alexandria*; and from that Time trampled on the Honours and Dignities of this World, and deſpiſed the Favour of the Great, which ſeem'd to court his Acceptance. Soon after his embracing the Faith he put himſelf under the Tuition of *Origen*, who then taught the Rudiments of the Chriſtian Religion at *Alexandria* with univerſal Applauſe, and made ſo bright a Figure in his School that in the Year

Year 231 *Heraclas*, Succeſſor to *Demetrius*, gave him the Care of it. *Origen* being then *Paleſtine*, in which Poſt he behaved himſelf ſo well that in 248 he was placed in the Epiſcopal See of *Alexandria* vacant by the Death of *Heraclas*. *Philip*, then on the Imperial Throne, favour'd the Chriſtians, who therefore had no Diſturbance from thoſe in publick Offices; but it pleaſed God to exerciſe our Saint's Patience and Charity by a Diſturbance which happen'd in the Church of *Alexandria* ſoon after his Promotion. A hot-headed factious Poet, who pretended to Divination, and a particular Zeal for his abſurd Religion, made it his Buſineſs to incenſe the Idolatrous Populace againſt the Chriſtians of that City. Several of the Faithful fell Sacrifices to their Rage; and the Courage and Conſtancy of the Martyrs were no ſmall Commendation of our holy Biſhop, who animated them to the Combat. Nov. 17

Decius, who came to the Crown in the Year 249, began his Reign with a ſevere Perſecution of the whole Church. The Sanguinary Edict reached *Alexandria* at the Beginning of 250; upon which Occaſion *Dionyſius* was particularly active in arming his People againſt the Attack, and preparing the Soldiers of *Jeſus Chriſt* for the Battle. The holy Biſhop had the Satisfaction of ſeeing ſeveral fall gloriouſly; but was ſhock'd and mortified at the Weakneſs of others, whoſe miſerable Apoſtaſy verified our Saviour's Obſervation on the Difficulty the Rich have to be ſaved. The Emperor's Order for putting the Chriſtians to Death had not been long publiſhed when *Sabinus*, Governor of *Egypt*, diſpatched a Soldier in Queſt of the holy Biſhop; who ſtaid in his own Houſe, without being diſcover'd; for the Meſſenger never imagin'd he would ſtay at home when he knew an Order was out for apprehending him. At the End of four Days *Dionyſius* left his Houſe, as he aſſures, by divine Direction, with a View of ſeeking a Safe Retreat; *Caius*, *Fauſtus*, *Peter*, *Paul* and ſeveral of the Faithful accompanied the Biſhop on this Occaſion. They all fell into the Hands of the Perſecutors, who conducted them to *Tapoſiris* under a ſtrong Guard. *Timothy*, a Prieſt, whom ſome ſuppoſe our holy Prelate's Son, knew nothing of what had paſs'd 'till going to his Houſe he found it full of Soldiers, and was inform'd that the Saint was taken. Full of Concern and Amazement *Timothy* left the Town, without knowing where to provide for his own Security, or how to make his Way to *Dionyſius*. He was in this Diſorder when he was met by a Peaſant, who aſked him what was the Cauſe of it; and, being inform'd of the whole Affair, ran to a Country Houſe where the Neighbours were keeping a Wedding, and let the whole Company know what had happen'd. The Gueſts, who were all Chriſtians, left their Dinner immediately, and went in a Body to *Tapoſiris*, with a

Nov. 17 Reſolution of reſcuing the holy Biſhop, and placing him out of the Reach of the Perſecutors. At their Arrival they ſhouted, and the Soldiers quitted their Poſt in Confuſion. *Dionyſius*, who was then in Bed, imagining this Alarm given by Thieves, offer'd them his Cloaths, which were his whole Subſtance. The Peaſants, zealous for his Preſervation, bid him dreſs himſelf with all poſſible Expedition, and accompany them. The Saint, underſtanding what had brought them to *Tapoſiris*, begg'd they would quit the Place, and leave him there, or prevent the Executioner, and give him all the Liberty he deſired by Death. The Peaſants, who were reſolved on the Buſineſs, would not waſte their Time in reaſoning him into a Compliance, but carried him off by Force, and then allow'd him the Choice of a convenient Retreat.

Dionyſius, attended by *Peter* and *Caius*, made his Way to a Deſart in *Libya*, where he remain'd 'till toward the Middle of the Year 251; but was not uſeleſs to his Flock, 'though diſtant from them. Several Prieſts went privately to *Alexandria* by his Direction, where they comforted ſuch as were thrown into Priſon, and exhorted all to perſevere in their Fidelity to *Jeſus Chriſt*. He employ'd ſeveral Deacons in giving the Suffering Chriſtians all neceſſary Aſſiſtance; and wrote frequently to them on the Reward of Martyrdom, and the Neceſſity of Perſeverance.

When the Fire of Perſecution was extinguiſhed at *Rome*, *Cornelius* was placed in the holy See, which had been vacant ſixteen Months. Our Readers are referr'd to the Life of that holy Pope, *September* ſixteenth, for a full Account of *Novatian*'s Schiſm. The Dignity of our Saint's See, and the Reputation of his Virtue and Learning engaged his Holineſs to give him an Account of his Promotion; and the Intruder endeavour'd to ſtrengthen his Intereſt by notifying his pretended Election, according to the uſual Forms. *Dionyſius*'s Anſwer to the Antipope gives us ſo juſt an Idea of the Saint's Capacity, and pious Diſpoſitions that we could not but think our Readers would be pleaſed with ſeeing it at Length, which is as follows.

Dionyſius to *Novatian* his Brother, Greeting.

" The beſt Proof you can give of your being placed in the See of *Rome*
" againſt your Will, as you pretend, will be your quitting that Poſt of your
" own Accord; for we ought to ſubmit to any thing rather than make a
" Schiſm in the Church. To die in Defence of Unity in *Chriſt*'s myſtical
" Body, would be as glorious, as laying down our Lives rather than ſacri-
" fice to Idols, and in my Opinion more glorious; for in the latter Caſe a

" Man

" Man ſuffers for the Security of his own Soul only; whereas in the former Nov. 17
" that of the whole Church is conſulted. If therefore you eſtabliſh Union a-
" mong the Brethren, the Goodneſs of that Action will over-ballance your
" preſent Fault, which will be forgot, and you receive univerſal Commen-
" dation. If you cannot gain others to their Duty, at leaſt take Care to
" ſave your own Soul. I wiſh you Health, and the Peace of the LORD".

This is St. *Dionyſius*'s Letter to the Antipope, in which we are to obſerve that the Title of Brother, which he beſtows on that Schiſmatick, is to be conſider'd only as a Term of Civility, and Expreſſion of Charity, and can by no Means paſs for a Mark of Communion; for, as *Euſebius* aſſures us, the Saint on all other Occaſions ſpoke of *Novatian* with Horror and Deteſtation, as a Diſturber of the Church's Peace, and Broacher of ſacrilegious Doctrine, which tended to exclude Sinners from Repentance, and miſrepreſent the infinite Goodneſs of God. As the Confeſſors, who had ſignalized themſelves by ſuffering in the late Perſecution, were the chief Support of *Novatian*'s ſchiſmatical Pretenſions, the holy Biſhop of *Alexandria* wrote to them on that Subject three ſeveral Times, and had the Satisfaction of ſeeing them abandon the Party, and communicate with *Cornelius* before the End of the Year.

The Errors, which *Novatian* join'd to his Schiſm, and which were made his Pretence for urging his Title to the Prejudice of his Competitor, were not confined to *Italy*, but made their Way into *Gaul*, *Africa*, and *Aſia*. *Fabius* Biſhop of *Antioch* ſeem'd inclined to favour the Pretenſions and Doctrine of *Novatian*; upon which our Saint wrote ſeveral Letters to that Prelate; in one of which he relates the following memorable Story. " We had here, ſays
" *Dionyſius*, an old Man named *Serapion*, who had ſpent the greateſt Part of
" his Life without Reproach, but had the Misfortune to fall in the Peaſecu-
" tion. He had often begg'd to be receiv'd to Communion; but could not
" gain his Point, becauſe he had ſacrificed. At laſt he fell ill, and lay ſpeech-
" leſs and ſenſeleſs three whole Days; recovering the Uſe of his Tongue on
" the fourth, he call'd his Grandſon, and broke out into this Expoſtulation;
" *how long*, ſaid he, *muſt I be kept here? I beg to be deliver'd without farther*
" *Delay*; *go*, *Child*, *and fetch me a Prieſt*. He then relapſed into his former
" State of Inſenſibility, and the Boy went in Queſt of a Prieſt, but it being
" Night, and the Prieſt indiſpoſed, he could not go, as deſired. As I had or-
" der'd the giving of Abſolution to Penitents on their Death Beds, particularly
" as had earneſtly deſired it before, that Eccleſiaſtick gave the Child the

Nov. 17 " holy Euchariſt, directing him to moiſten it and give it his Grand-father. " He had ſcarce enter'd the Room where the ſick Perſon lay, when, coming " to himſelf, he ſaid, *the Prieſt cannot come; but do as he order'd you, and diſ-* " *miſs me immediately.* The Child then moiſten'd the conſecrated Particle, " and gave it *Serapion*, who expired with a gentle Sigh as ſoon as he had " ſwallow'd it". The holy Biſhop obſerves in the Cloſe of the Account that God had manifeſtly preſerved the old Man's Life 'till his Penance was complete, and admitted him to partake of the holy Myſteries in his laſt Momentts in Conſideration of his former Virtues. We may be allow'd to remark from this Inſtance that the Euchariſt was in the third Century reſerved for the Uſe of the Sick; and that Communion in one Kind was in thoſe early Times allow'd to be entire and ſufficient; for who will venture to ſay that divine Providence interpoſed thus viſibly in Favour of *Serapion*, only that he might receive a half Sacrament, or communicate in a Manner forbidden by the Word of God?

The *Roman* Empire was ſeverely viſited by the Plague in 250, which continued to rage ſome Years. The Havock, which that Calamity made in *Alexandria*, and the adjacent Country, gave our Saint frequent Occaſions of ſhewing his charitable Concern for his Flock. The Diſtemper was conſiderably abated at the Beginning of *Valerian*'s Reign, which for ſome Time proved favourable to the Profeſſors of our moſt holy Religion. *Dionyſius*, reſolved to make Uſe of that Calm to the Advantage of the Church viſited *Egypt*, as Metropolitan of that Country. While he was thus employ'd he found the *Millenaries* had occaſion'd no ſmall Diſturbance by aſſerting the Reign of *Jeſus Chriſt* after the Day of Judgment in a groſs and ſcandalous Senſe, and made the Glory of Chriſt's Kingdom on Earth little better than a *Mahometan* Paradiſe. *Nepos*, a Biſhop, the chief Stickler for that abſurd Opinion in *Egypt*, had penn'd a Treatiſe called *A Refutation of the Allegoriſts*, in which he pretended to ſhew that what is ſaid on that Subject in St. *John*'s *Revelation* ought to be underſtood litterally. This Piece bore a great Character among the Party, and therefore *Dionyſius* thought it neceſſary to anſwer it in a Manner entirely reſpectful to the Memory of its deceaſed Author. This was executed in a Treatiſe entituled *Promiſes*, divided into two Books; in the firſt of which he lays down his own Opinion on the Subject in Diſpute, and tells us of a Conference he had held with the chief of the *Millenaries*; which being carried on without Heat, or the leaſt Appearance of Obſtinacy or Prejudice on both Sides, ended in the Converſion of his Antagoniſts. In the ſecond Book he ſpeaks of the *Revelation* with an edifying Modeſty; " for

" my

" my Part, ſays the Saint, I dare not reject a Book ſo much eſteem'd by Nov. 17
" ſeveral of our Brethren, but rather look on it as above my Capacity, and
" full of important Truths, 'though deliver'd in a obſcure Manner; for,
" 'though I do not underſtand that excellent Piece, I am perſuaded it con-
" tains a myſterious Senſe. I am not for meaſuring ſuch Things by my poor
" imperfect Reaſon; but am willing to captivate my Judgment where Faith
" is concern'd; and ſo far from condemning what I do not comprehend, that
" I admire and revere it the more on that Account."

After ſome Years ſpent in endeavouring to inſpire the Churches of the Eaſt with a juſt Horror for *Novatian*'s Opinions and Practice, he had the Pleaſure of ſeeing his Labours crown'd with the deſired Succeſs toward the Year 256, ſent the agreeable News in a Letter to *Stephen*, then in St. *Peter*'s Chair, and employ'd all his Prudence and Erudition in bringing the Queſtion about Baptiſm conferr'd by Hereticks to a happy Concluſion; 'though St. *Jerom* is of Opinion that our Saint gave into the Sentiments of St. *Cyprian*, and St. *Firmilian*.

A Perſecution breaking out in the fifth Year of *Valerian*'s Reign, the two hundred fifty ſeventh ſince the Birth of *Jeſus Chriſt*, *Emilian* Governor of *Egypt* baniſhed *Dionyſius*, and ſeveral holy Confeſſors to *Kephro*, a poor Village near the Deſart of *Libya*. Great Crouds reſorted to the holy Biſhop from all Parts of *Egypt*, and form'd a numerous Church under his Direction. The Converſion of the Idolatrous Inhabitants of *Kephro* coſt our Saint no ſmall Pains, and his charitable Attempts in their Favour drew a ſevere Perſecution on him for ſome Time. But his Labours and Sufferings produced the deſired Fruit; and *Dionyſius* had the Pleaſure of ſeeing much the greater Part of that People renounce their Errors, and Superſtition, and follow *Jeſus Chriſt*. He had no ſooner gain'd this glorious Victory over the infernal Parent of Idolatry, but He and his Companions were by the Governor's Order removed to that Part of *Egypt* call'd *Mareotis*, and diſpoſed of in ſeveral Towns and Villages. During his Baniſhment to the Place laſt named, *Dionyſius* wrote ſeveral Letters about Baptiſm, and apprized Pope *Xyſtus* of the Appearance of a new Hereſy. *Sabellius* had lately taught a Unity of Perſon in God at *Ptolomaïs*; and ſome Pieces written by his Adherents and the Catholicks on that Subject coming into the Saint's Hands, he penn'd ſeveral Letters in Anſwer to thoſe of the *Sabellians*; Copies of which were ſent to *Rome*. Some Biſhops under *Dionyſius*'s Juriſdiction, having eſpouſed the impious Doctrine, and propagated it with but too much Succeſs, the Saint deputed proper Perſons to exhort them to quit their Errors; but to no Purpoſe,

Nov. 17 poſe, for Oppoſition did but add to the Warmth, and Boldneſs with which they maintain'd their Blaſphemies. This Obſtinacy gave Occaſion to our Saint's Letter to *Euphranor* and *Ammonius*, in which he inſiſts particularly on ſuch Paſſages in the Goſpel as ſpeak of the Humanity of our Saviour, in Order to ſhew that the Son, as a diſtinct Perſon from the Father, was incarnate for our Redemption.

The Perſecution of the Church ending in the Year 260, *Dionyſius* return'd to *Alexandria*; but *Marcian*'s Rebellion, and *Emilian*'s Revolt put things into a freſh Diſorder; the latter poſſeſs'd himſelf of all the publick Granaries, which occaſion'd a ſevere Famine in *Egypt*. The Diſorders of thoſe calamitous Times fell particulary heavy on *Alexandria* in the Year 263; for the Scarcity of Proviſions and the War had then brought the Plague among the Inhabitants of that populous City, which carried off great Numbers of both Chriſtians and Pagans; but, as the holy Prelate obſerves in a Letter on that Occaſion, the Diſtemper proved a more ſevere Calamity to the latter, while the former look'd on it only as a Trial of their Virtue, and an Employment for their Charity; and the Saint makes no Difficulty of beſtowing the Title of Martyrs on ſuch as loſt their Lives in attending their Brethren during that Viſitation; in which he has been follow'd by the *Latin* Church, whoſe Martyrologe propoſes thoſe Victims of Charity to our Veneration on the twenty eighth of *February*.

Our Saint had not been long at *Alexandria*, when a Complaint againſt him was carried to *Dionyſius*, Biſhop of *Rome*. In the Courſe of his Diſpute with the *Sabellians* our Saint had particularly inſiſted on ſuch Texts of Scripture as ſpoke of the Human Nature of *Jeſus Chriſt*, and endeavour'd to enforce and illuſtrate the Diſtinction of Perſons in God by ſuch Paſſages in the new Teſtament as ſpoke of him and his Father ſeperately, ſuch as that where our Lord ſays *He is the Vine, and his Father the Huſbandman.* This Way of ſpeaking ſeem'd to encourage a Diſtinction in Nature and Subſtance between the Father and Son, and make the latter the Work of the former; and ſome Orthodox and pious Chriſtians, being ſcandalized at thoſe Expreſſions, made a Journey to *Rome*, and procured the Condemnation of the Doctrine which they apprehended was contain'd in them. The Pope then wrote to our Saint, deſiring he would explain himſelf on the Articles urged againſt him, and give the World the Satisfaction of his Sentiments on that Subject. In Compliance with this Requeſt, and to repair the Scandal which his Expreſſions had given, while the Deſign of uſing them was not known or conſider'd, *Dionyſius* compoſed a large Treatiſe which he entituled *A Refutation, and an Apology*, addreſs'd to his Holineſs; in which he ſhews the Miſtake of his Accuſers;

Accuſers; defends what he had already written on that Subject; and lets the World know that, though he had not uſed the Term *Conſubſtantial* when ſpeaking of the Trinity, becauſe not to be found in the holy Scripture, yet that his ſubſequent Proofs which had been ſuppreſs'd amounted to the Senſe of that World. This Piece is urged by St. *Athanaſius* in his Defence of our Saint againſt the *Arians*, who pretended to claim him as one of the chief Patrons of their Hereſy. It appears from the Application to the holy See and our Saint's Anſwer directed to the Pope that both he and his Adverſaries acknowledged the Supremacy of the Biſhop of *Rome*. St. *Dionyſius* was the Author of ſeveral other Pieces, and Epiſtles, which have not reached us; and what we have of his is owing to the Care and Zeal of *Euſebius* and St. *Athanaſius*. The only entire Work of our Saint extant is his Letter to *Baſilides*, a Biſhop who had conſulted him on ſeveral Points of Diſciple, which contains ſhort but ſolid Anſwers to the Queſtions propoſed, and has always been reckon'd a Part of the Canons of the Eaſtern Church. Nov. 17

Dionyſius was ſcarce diſengaged from the Trouble, which the Hereſy of *Sabellius* had given him, when he was call'd on to oppoſe another Heretick, not leſs dangerous to the Church. This new Adverſary was *Paul* of *Samoſata*, Biſhop of *Antioch*, who affirmed that *Jeſus Chriſt* had no Exiſtance before the Bleſſed Virgin, but was afterwards made God; taking that Word in a figurative and improper Senſe. This ſtrange Doctrine alarm'd the Eaſtern Prelates, who thereupon united their Forces againſt the Enemy of the Faith, and form'd themſelves into a Council at *Antioch* in the Year 264; our Saint was invited to this Aſſembly; but, his Age and Infirmities not allowing him to undertake the Journey, he ſupplied his Abſence in the beſt Manner in his Power, writing to the Church of *Antioch*, without taking Notice of the unhappy Biſhop of that City.

Our Saint did not long ſurvive that Council; and *Euſebius* ſeems to ſay he died before it broke up. There are ſeveral Opinions about the Day of his Death, which by ſome is placed on the thirty firſt of *Auguſt*, by others on the tenth or twenty third of *September*; the *Grecians* keep his Feſtival on the third of *October*, and honour him as a Martyr in Conſideration of his Sufferings for the Faith; but the *Roman* Martyrologe propoſes him to our Veneration on the ſeventeenth of *November*.

St. Hugh

Nov. 17

St. HUGH *Biſhop of* LINCOLN.

THE holy Prelate, whom the Catholick Church honours on this Day, as one of the brighteſt Ornaments of this Iſland, was the Son of a Gentleman in *Burgundy*, who had ſerved in the Army, and acquired a great Reputation in the World for Honour and Piety, and born about the Year 1140. *Hugh* loſt his Mother before he was eight Years old, and was ſoon after put into the Hands of ſome Regular Canons, who lived near his Father's Seat, for Education. The Abbot of that Houſe committed him to the Care of a venerable and prudent old Man, who did all in his Power toward giving his Thoughts a ſerious Turn, and frequently inculcated the Indecency of amuſing himſelf with the Vanities and Paſtimes of a giddy World, while he profeſs'd to live by the Spirit of *Jeſus Chriſt*. Our Saint had ſpent ſome Years among thoſe devout Servants of God, when his Father retired to the ſame Houſe, where he ended his Days in Peace.

Hugh, being bleſs'd with a happy Genius, and good natural Parts, made great Progreſs in every Branch of Learning to which he applyed; and it pleaſed God to favour him with the Spirit of true Wiſdom, which taught him to devote all his Faculties, and their largeſt Emprovements, to his Glory. His Behaviour ſoon engaged the Affections of the Community ſo effectually, that at the Age of nineteen he was ordain'd Deacon, at the earneſt Requeſt of the whole Houſe; and diſcharged all the Obligations of that Character faithfully, and in a moſt edifying Manner.

The Saint had been ſome Time in this Situation, when his Prior engaged him to accompany him in a devout Viſit to a Monaſtery of *Carthuſians*, where he was ſo charm'd with the Practice of that holy Community, that he was very earneſt in ſoliciting his Admiſſion among them. His Application on that Subject being ſuſpected by the Prior, that Superior haſten'd his Return, and when he came Home, let the whole Houſe know his Fear of loſing our Saint; which affected the Canons ſo ſenſibly, that they came about him, conjured him not to leave them, and made him promiſe to continue the Happineſs they enjoy'd in his Preſence. Reflecting afterwards on what he had done, he was very much troubled at having yielded to their Importunities, and concluded that a Promiſe ſo extorted and, as he thought, prejudicial to his Salvation, could not be obligatory, eſpecially ſince he found ſuch a ſtrong Vocation to the Way of Life, which he had renounc'd at the Importunity of his Brethren. In this Perſuaſion he left his Monaſtery privately, and made

made his way to that of the *Carthuſians*, who receiv'd him with open Arms. Nov. 17

When *Hugh* was of Age to receive the Order of Prieſthood, a good old Monk, to whoſe Care he was recommended, asked him whether he was deſirous of the ſacred Character; to which he replied with great Simplicity of Heart, that he wiſhed for nothing ſo much in the World. "How! ſaid the "Monk; dare you deſire a Dignity, which the moſt perfect Chriſtians accept "of with Fear and trembling?" *Hugh*, ſtartled at this Reprimand, threw himſelf at the Feet of his Director, and with Tears begg'd Pardon for what he had ſaid. The old Man, ſeeing his Confuſion, was convinc'd that Ambition had no Share in his Anſwer, bid him ariſe, told him he knew his Heart, and aſſured him he ſhould not only be a Prieſt, but in due Time a Biſhop. The Behavour of our Saint after his Ordination was an authentick Proof of his real Vocation; his Prayers were more frequent and fervent than before, and his corporal Mortifications were conſiderably encreaſed.

He had ſpent ten Years in his Cell, when the Prior of the Houſe made him Procurator for the Community; in which Poſt he acquired a Reputation that exceeded the Limits of *France*, and inſpired *Henry* II, then on the *Engliſh* Throne, with a Deſire of engaging him to ſpend the Remainder of his Days in this Iſland. That Prince had founded a *Carthuſian* Monaſtery at *Witham*; but the two ſucceſſive Superiors of that Houſe met with ſo much Oppoſition from their Neighbours, that they could not raiſe a tolerable Community there, and thus the royal Benefactor's Deſign was defeated. *Henry*, zealous for his new Foundation, deſired *Hugh* might be allow'd to undertake the Government of the decaying Houſe. The Monks, among whom he lived, thought themſelves obliged to correſpond with the divine Will in this Particular, 'though to their own manifeſt Diſadvantage, and ſent the Saint to *England*, according to the King's Requeſt. The Event ſhew'd that this Demand was directed by the Almighty; for *Hugh* had not been there long before he became the Father of a numerous and flouriſhing Family; and the Sweetneſs of his Temper, join'd to the Purity of his Morals, gain'd the Hearts of the moſt ſavage, and inveterate Enemies of that holy Foundation.

The See of *Lincoln* had been vacant eighteen Years, when King *Henry* declared his Reſolution of providing that Church with a Paſtor. He ſent for the Dean and the moſt coſiderable of the Canons, to whom he communicated his Deſign, and directed them to make Choice of one fit for that Poſt. After ſome Deliberation they named our Saint, who was perfectly agreeable to the

Nov. 17 King, and the Election was immediatly authorized by the Royal Confirmation, and that of the Archbiſhop of *Canterbury* as Metropolitan, who over-ruled all the Saint's Difficulties, and he was conſecrated in *Weſtminſter* Abbey on the twenty firſt of *September* 1186. Aſſoon as *Hugh* was raiſed to the Epiſcopal Chair, he made it his firſt Care to engage the Aſſiſtance of ſuch, whoſe Learning and Piety qualified them to carry the Yoke with him; and immediatly employ'd all the Authority of his Station in reſtoring Eccleſiaſtical Diſcipline, which was very much neglected in that Age; ſo that a truly Paſtoral Vigilence, an inflexible Reſolution of preferring the Good of his Church to all other Conſiderations, an active and indefatigable Charity, and a regular and fervent Piety were the indiſputable Characteriſticks of our Saint.

Hugh had ſolicited all the Popes who ſat in his Time for Leave to quit his Biſhoprick and return to his Cell; but was ſo far from gaining his Point, that they obliged him to undertake Affairs of the greateſt Difficulty and Importance, and ſuch as moſt nearly concern'd the Good of the Church and State. The Peace concluded in *Normandy* between *Philip* King of *France* and *John* King of *England*, in which the Saint had a conſiderable Hand, was acknowledg'd an authentick Proof of the Influence his Wiſdom and Sanctity gave him over the Minds of Princes. This is the laſt remarkable Action of the holy Biſhop's Life, who fell ill ſoon after at *London*, in his Way home. He receiv'd extream Unction on St. *Matthew*'s Day, expired on the ſixteenth or ſeventeenth of *November* in the Year 1200, and was buried in his own Cathedral ſeven Days after, according to his own Directions. Some Authors tell us *Hugh* was ſolemnly canoniz'd by *Honorius* III, about twenty Years after his Departure; while orhers attribute the Performance of that Ceremony to *Nicholas* III, or *Honorius* IV. The *Roman* Martyrologe and antient Calendars of the *Engliſh* Church place his Name on the ſeventeenth of *November*.

The XVIII Day.

The Dedication of the Churches of St. PETER and St. PAUL at *Rome*.

WE this Day commemorate the Dedication of the two moſt early Buildings which were raiſed at *Rome* in Honour of the two great Appoſtles, who

who finiſhed their Courſe by Martyrdom in that City; and they are commonly Nov. 18
aſcrib'd to the pious Bounty of *Conſtantine* the Great. The Church, which bore the Name of the Prince of the Apoſtles, was built on the *Vatican* Hill; and that which was devoted to the Memory of the Companion of his Sufferings, out of the Walls on the Road to *Oſtia*.

The *Vatican* Church, 'though frequently repair'd fell to Ruin ſo that ſeveral Popes of the fifteenth Century had Thoughts of building it again from the Ground. *Nicholas* V dug for a new Foundation; but *Julius* II, who was raiſed to St. *Peter*'s Chair at the Beginning of the ſixteenth Age, was the firſt who put a Hand to the new Edifice, and laid the firſt Stone on the eighteenth of *April* 1506. The new Church was dedicated with great Solemnity by *Urban* VIII, in the Year 1626.

St. *Paul*'s Church was given to the *Benedictine* Monks by *Martin* II, in the Year 943.

St. Romanus *Martyr.*

ROMANUS, a Native of *Paleſtine*, was brought up in the Chriſtian Religion from his Infancy, and officiated as Exorciſt and Deacon in the Church of *Ceſarea*, the Metropolis of that Province, when *Dioclefian*'s Perſecution broke out. He was at *Antioch*, when the Imperial Orders for demoliſhing the Churches were executed in that City; and ſaw great Crouds of all Ages, and both Sexes flock to the Idol's Temples, in Obedience to the Prince's Edict for that Purpoſe. The Number of thoſe weak Chriſtians, who haſtned to the abominable Sacrifice, rather than bear any Thing for their divine Saviour, was ſo ſhocking a Sight to our Saint, that he could not forbear attempting to ſave ſuch as were on the Way to Perdition; and his zealous Labours were rewarded with the generous Confeſſion of ſeveral who had fallen, as well as the Preſervation of great Numbers, who were on the very Brink of Ruin.

The Governor of the Eaſt, whom ſome call *Aſclepiades*, then at *Antioch* with *Galerius Maximian*, being inform'd of *Romanus*'s Conduct, order'd him to be ſeiz'd, and brought before him. The Saint went cheerfully, and upon Examination own'd the Fact, proteſting he was ready to ſubmit to any Puniſhment for ſo glorious a Cauſe. The Judge then order'd him to be ſtretch'd out, and ſeverely whipt, and his Body torn with Iron Hooks. While

Nov. 17 under the Hands of his mercileſs Executioners, *Romanus* ſtill intrepid, and unalterable, repeated his Profeſſion, and reproached the Governor with Cruelty. That Magiſtrate preſs'd his Obedience to the Emperor; to which the Martyr reply'd that he acknowledged *Jeſus Chriſt* as his ſupreme King, and was under no Obligation of complying with the Commands of his Prince, when they claſh with his Duty to God. His Body was laid open to the Bone. *Aſclepiades* order'd his Face to be disfigur'd in the ſame Manner; but the Saint's Patience triumph'd over the Cruelty of the Judge, and the Strength of his Officers.

Romanus betray'd not the leaſt Emotion at what he felt, nor any Apprehenſion from what the Governor threatned, but went on with his Diſcourſe on the great Truths of Chriſtianity with equal Solidity, and Clearneſs. *Prudentius*, who flouriſh'd in the latter Part of the fourth Century, and other Authors tell us, that the Saint offer'd to ſtand to the Deciſion of a Child newly wean'd, about the Excellency of our holy Religion; they add that *Aſclepiades* accepted of the Propoſal, and agreed to put the whole Merits of the Cauſe on that Iſſue; and that the Child declared in Favour of the Unity of God and Divinity of *Jeſus Chriſt*, for which he was put to Death. The *Greek* Church calls him *Barila*, and honours him as a Martyr on the Day conſecrated to the Memory of St. *Romanus*.

Romanus was then condemn'd to be burnt alive; and went to the Place of Execution with ſurprizing Cheerfulneſs and Courage. He was tied to a Poſt, and the Wood laid about him, when a ſuddain Shower of Rain hinder'd the Pile from taking Fire. This Accident, which was interpreted as an immediate Interpoſition of Heaven, alarm'd the whole Town; and *Galerius Maximian*, being inform'd of the Matter, ſent Word to the Governor that it was but reaſonable to give the Man his Liberty, who was viſibly under the divine Protection. *Aſclepiades* attributed this miraculous Deliverance to the Force of Magick, and inſinuated the uſual Calumny ſo ſucceſsfully that he obtain'd Leave to proceed to freſh Tortures, and diſpatch the Saint, as he ſhould judge moſt proper; upon which the Governor order'd the Martyr's Tongue to be cut out to the Root. According to the Rules of Phyſick this Operation muſt have put an End to his Life; but *Euſebius*, his Cotemporary, aſſures us that he ſurvived it, and ſpoke more diſtinctly than before; and this Miracle is the whole Subject of a Diſcourſe pronounced at *Antioch* by St. *Chryſoſtom* in Honour of the holy Martyr.

The Saint being order'd to Priſon, where it was expected he would ſoon expire, the Governor was ſurprized at what he heard, ſent for the Surgeon, who had

had been order'd to execute the cruel Sentence, and taxed him with favouring the Criminal either on the Conſideration of a Bribe, or becauſe he was a Chriſtian; for *Euſebius* aſſures us that Artiſt had profeſs'd the Faith before the Perſecution. The Surgeon, who had kept the Martyr's Tongue out of Veneration for the valuable Relick, produced it in Court, and affirm'd that *Romanus* could not then be alive according to the ordinary Laws of Nature. The Experiment was then made on a condemn'd Malefactor, who died immediately; but the Governor, ſteel'd in Cruelty, was not to be ſoften'd into Humanity by the Miracle; and *Romanus* lay ſeveral Months in Priſon. During his Confinement the twentieth Year of *Diocleſian*'s Reign was obſerved with great Solemnity, according to Cuſtom; on which Occaſion all the Priſoners were releaſed, and allow'd a Share in the publick Joy; but *Romanus*, obtained a more happy Deliverance, being ſtrangled on the ſeventeenth of *November*, in the Year 303. Nov. 19

Our Saint's Name ſoon became famous all over the Eaſt; and in St. *Chryſoſtom*'s time the Church of *Antioch* celebrated his Victory in a publick and ſolemn Manner. The *Grecians* keep his Feſtival on the eighteenth of *November* in which they are join'd by the *Roman* Martyrologe.

The XIX Day.

St. ELIZABETH Widow.

ELIZABETH, Daughter to *Andrew* the II King, and Gertrude Queen of *Hungary*, was born in that Country in the Year 1207. The Reputation of her Royal Parents enaged *Herman*, Landgrave of *Heſſe* and *Thuringia* to ſolicit her Marriage with his Son *Lewis*, while in her Cradle. Having gain'd their Conſent, he ſent a ſecond Embaſſy to negotiate her Removal to his Court, and commited her to the Care of *Bertha*, a Lady of Age and Experience, who was to educate her in a Manner ſuitable to her Birth, and Views in the World. The Infant Princeſs was given into the Hands of the Landgrave's Deputies, and carried to the Court of *Thuringia*, when but four Years old, where ſhe was receiv'd like one who was to be a publick Good. She had not been above five Years there when *Herman* died; and two Years after ſhe loſt her Mother.

It is was ſoon evident to all about her that God had great Deſigns in Favour of our Saint; and the Grace, which ſhone forth in her Infancy, ſufficiently

Nov. 19 ficiently encouraged the largeſt Hopes and Expectations from her encreaſing Years. She was ſo happily prevented with the Love of God, that no Room for the Creatures could be found in her Heart; and, 'though ſurrounded, and, as it were, beſieged by the Pleaſures, and Delights of the World in their moſt engaging Shapes, ſhe had no Reliſh for them. She was educated with *Agnes*, Siſter to the young Landgrave; and upon their firſt Appearing together at Church, they were dreſs'd alike, and wore Coronets ſet with Jeweis. At their entring the Houſe of God, *Sophia*, the *Landgrave*'s Mother, obſerving our Saint take off her Coronet, aſked the Reaſon of that Action; to which ſhe replied that ſhe could not but think it indecent for her to wear Jewels on her Head, where ſhe ſaw that of *Jeſus Chriſt* crown'd with Thorns. *Agnes* and her Mother, who were Strangers to that Way of thinking, and particularly fond of what *Elizabeth* trampled on, conceived an Averſion for the young Princeſs, and ſaid that, ſince ſhe ſeem'd to have ſo little Reliſh for a Court, a Convent would be the propereſt Place for her. The Courtiers carried their Reflexions much farther; dazzled and confounded with the Luſtre of her Virtues, they did all in their Power to depreciate the Saint, by obſerving that neither her Fortune nor Perſon were ſuch as the Landgrave deſerved and might claim, that He had no Inclination to her, and that therefore ſhe would ſhortly either be ſent back to *Hungary*, or at beſt married to ſome Nobleman of the Country. The young Prince's Abſence from Court left *Elizabeth*'s Enemies at Liberty to give a Looſe to their Calumhies; but at his Return his Behaviour was ſuch as convinced the World of his Affection for her, and ſilenced her moſt malicious Enemies.

Elizabeth was in her fourteenth Year, when ſhe was married to the Landgrave with great Solemnity; all the Clouds which had ſo long hung over her Head were then diſperſed; and from that Time the whole Court expreſs'd a profound Veneration for our Saint, whoſe Virtues encreaſed daily. She ſubmitted her Conſcience to the Direction of *Conrad*, a holy Prieſt, and celebrated Preacher, whoſe chief Employment was to moderate her corporal Auſterities, which were ſuch as her Age and Conſtitution could ſcarce bear. The *Landgrave* was ſo well pleaſed with his Wife's Conduct and Choice of a Director, that *Conrad* was allow'd the Privelege of diſpoſing of all Eccleſiaſtical Benefices in that Prince's Gift. *Elizabeth* had three Children, *Herman*, who ſucceeded to his Father's Honour and Eſtate, 'though not immediately; *Sophia*, who married the Duke of *Brabant*; and another Daughter, who ended her Days in a Monaſtery.

Our

Our Saint was remarkable for great Simplicity in her Dreſs, but ſo far from affecting Singularity in that particular, that ſhe complied with the Fa- Nov. 19 ſhions of the Court, when ever the Landgrave required or expected her to appear, as became her Rank. She ſat very looſe to all the Pleaſures of this Life, and accepted of the Honours due to her exalted Station, with a Reluctancy equal to the Mortification which others feel upon being neglected and diſpiſed. It was ſome Time before the Saint's Example produced any Change in the Ladies about her, who could not eaſily comprehend that the World, with all its Satisfactions, deſerved ſo little Regard, as ſhe expreſs'd for it. At laſt, however, ſeveral of them were warm'd into an Imitation of that excellent Princeſs, re-retrench'd all Superfluities in their Dreſs and Table, devoted their Time and Thoughts to Works of Mercy; and ſome made Vows of perpetual Chaſtity. But, whatever Efforts thoſe Ladies made to tread in the Steps of the Saint, they could only follow her at a Diſtance, and thought her inimitable in that profound Humility which made her comply with, and even court the moſt mortifying Taſks. She ſubmitted cheerfully to waſh the moſt diſguſting Sores, and perform'd that act of Charity in a Manner which ſufficienty expreſs'd her Senſe of approaching her Saviour in the Perſons of his afflicted Members.

Elizabeth, convinced that nothing is more oppoſite to the Spirit of Chriſtianity than Idleneſs, employ'd all the Time, that could be ſpared from her devout Exerciſes in Work; but then took Care that her Labours of that Sort tended more to promote Charity than improve or encourage Vanity; for which Reaſon, leaving Embroidery, and curious Works to ſuch as made Ornament and Superfluity their Care, ſhe ſate down to ſpin Woollen, which was afterwards made into Cloth for the Uſe of Religious Communities or the Poor.

In the Year 1225, *Germany* was ſeverely viſited by a Famine; on which Occaſion ſhe diſtributed her whole Crop of Corn among thoſe, whoſe Circumſtances made that Calamity heavier to them. *Lewis* was then in *Italy* with the Emperor; and at his Return the Officers of his Houſhold complain'd loudly of our Saint's Conduct, which they repreſented as an unneceſſary and imprudent Profuſeneſs; but the *Landgrave* was ſo well aſſured of our Saint's Prudence and Piety, that he declar'd himſelf ſatisfy'd with what ſhe had done, without examining any farther into the Matter. In Conſideration of ſuch as were diſabled by Age, or too weak to come for Relief to the Caſtle of *Marpurg*, the Place of her Reſidence, built on a ſteep Rock, ſhe erected a large Hoſpital at the Foot of the ſaid Rock for their Reception and Entertainment, where ſhe frequently fed them with her own Hands, made their

Nov. 19 their Beds, and attended them in the Heat of Summer, when that Place would have been inſupportable to one of a leſs generous and indefatigable Charity. When any of thoſe miſerable Objects had the additional Incumbrance of Children, they were eas'd of them by her Order, and the helpleſs Infants provided for at her Expence. *Elizabeth* was the Foundreſs of another Hoſpital, in which twenty eight Perſons were conſtantly relieved; ſhe fed nine hundred daily at her own Gate, beſide an incredible Number in different Parts of the Province, ſo that ſhe was generally called the Mother of the Poor, and her Revenue reckon'd the Patrimony of the Diſtreſſed. We muſt not forget to obſerve that our Saint's Charity was excellently temper'd with Diſcretion; and that, inſtead of encouraging ſuch, as were able to work, in Idleneſs, ſhe employ'd them in a Way ſuitable to their Strength and Capacity.

In the Year 1227, the Landgrave ſet out for the Holy Land with a numerous Retinue, join'd the Emperor *Frederick* in the Kingdom of *Naples*, and died at *Otranto* in *Calabria* on the 11th of *September* the ſame Year. *Elizabeth*, who put on the Dreſs of a Widow at that Prince's Departure, was moſt ſenſibly afflicted at the melancholy News; but it pleaſed God to ſupport her under this Loſs, and reſerve her for farther Trials. *Henry*, Brother to the late Landgrave, being put upon taking Poſſeſſion of his Dominions, to the Prejudice of *Herman*'s Title, who was then but four Years old, our Saint was ſtript of all ſhe poſſeſs'd in the World, forced from Court, and obliged to take Shelter in a poor Inn in the Neighbourhood; for the rebellious Party was ſo formidable, that no body durſt entertain the injured Princeſs. As an Addition to her Affliction, her three Children were ſent to her, while in that miſerable Situation; and ſhe was reduced to the loweſt Ebb, when ſhe applied to a Prieſt for Relief, who was willing to receive her into his Houſe; but her Enemies forced her from thence, and ſhe returned to the Inn, where only ſhe could find Admittance. Thus, for her greater Perfection, a King's Daughter, and Wife to one of the moſt conſiderable Princes in *Germany*, fell from the Height of temporal Grandeur in a Moment, was reduced to ſubſiſt on Charity; and ſhe, who had ſhew'd the Tenderneſs of a Mother to the Children of others, was now obliged to accept of Bread for her own.

The Abbeſs of *Kitzingen* in the Dioceſe of *Wurtzbourg*, our Saint's Relation, hearing of her Misfortunes, gave her an Invitation to her Monaſtery; and then took Care to put her into the Hands of her Uncle, the Biſhop of *Banberg*; who entertain'd her very handſomely, and ſettled her in one of his own Houſes. Soon after a Perſon of the firſt Rank, taking the Saints Cauſe ſeriouſly to Heart, made the new Landgrave ſo ſenſible of the Indignity of-

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fer'd to his Siſter-in-Law, which was univerſally laid to his Charge, that, en- Nov. 19
tring into himſelf, he expreſs'd a hearty Concern for what was paſt, and, as a
a Proof of his ſincere Repentance, order'd her to be conducted to his Palace, where ſhe was treated in a Manner ſuitable to her Birth, and perſonal Merit. *Elizabeth* had not been long in that Situation when her Enemies gave her all the Uneaſineſs in their Power; but the Saint receiv'd that ill Uſage as a new Favour granted by the Almighty, for the Trial and Improvement of her Virtue, and made a truly Chriſtian Uſe of all that domeſtick Perſecution.

Pope *Gregory* IX, being inform'd of her Sufferings and Patience, ſent her a Letter of Conſolation, and declared that he receiv'd her into the immediate Protection of the holy See; on which Occaſion *Conrad*, her former Director, was commiſſion'd to be particularly careful of her, watch all the Motions of her Enemies, and made a faithful Report of their Attempts to his Holineſs. Some Time after *Conrad* went for *Marpurg*, the Place of his uſual Reſidence, and Scene of his paſtoral Functions; to which City the Saint follow'd him, without reflecting on the Number of her Enemies there, and lived upon the Labour of her own Hands, as cheerfully as if ſhe had been inured to it from her Infancy. This was her Situation when her Father, being apprized of her unmerited Diſgrace, ſent a Nobleman to invite her to his Court, and aſſure her of a Reception ſuitable to her Birth; but *Elizabeth* was deaf to the Propoſal, and declared her fixt Reſolution of continuing in a State of Humiliation and Povery.

After ſome Time ſpent in this Manner, *Conrad* and the few Friends, who dared eſpouſe the Cauſe of the diſtreſſed Princeſs, prevail'd with *Henry* to refund her Fortune for her Maintainance; but, as ſoon as the Money came into her Hands, it was diſtributed among the Poor. After four Years of continual Mortification, it pleaſed the Almighty to reward her Patience by a happy Death on the nineteenth of *November* 1231. The Reputation of her Virtue was ſuch that the firſt News of her Death brought great Crouds to the Place where her Body lay; and, after their Curioſity and Devotion to the deceaſed were gratified, the venerable Relicks were with great Solemnity depoſited in a Chapel near the Hoſpital which ſhe had founded. Her known Sanctity and ſeveral Miracles perform'd at her Tomb prevail'd with *Gregory* IX to canonize her in 1235; and the Day of her Departure is devoted to her Memory in the *Roman* Martyrologe.

Nov. 20

St. PONTIAN, Pope and MARTYR.

PONTIAN, a Native of *Rome*, and Son of *Calphurnius*, was on the Demiſe of St. *Urban*, placed in St. *Peter*'s Chair in the Year 230, and govern'd the Church without Diſturbance 'till the Death of *Alexander Severus*, which happen'd about five Years after his Promotion. That Emperor was ſucceeded by *Maximin*, whoſe Cruelty ſoon made him odious to the Senate and People. He began his Reign with perſecuting the Diſciple of *Jeſus Chriſt*, particularly the Clergy, ſuppoſing the whole Building muſt fall when it's Foundations were removed. Our Saint, whoſe Station made him the chief Support of the Church, was therefore one of the firſt who felt the Effects of that Prince's Averſion to our holy Religion. *Maximin* baniſhed him and *Hippolytus* a holy Prieſt to *Sardinia*, where the Badneſs of the Air and other Hardſhips gave him the Glory of Martyrdom on the twenty eighth of *September*, in the firſt Year of *Maximin*'s Reign; or on the nineteenth of *November*, as the *Roman* Martyrologe ſeems to inſinuate by placing his Name on that Day.

The XX Day.

St. FELIX of VALOIS.

FELIX, ſurnamed *Valois* from the Place of his Nativity, was born on the nineteenth of *April* 1127; and when grown up had ſo perfect an Averſion to the World that he retired into a Wood, lived there in the Practice of a rigorous Penance 'till he was ſixty Years old, and ſeem'd to depend on finiſhing his Days in Obſcurity, when it pleaſed God to draw him from his Solitude, and make him inſtrumental in the Relief of the moſt miſerable Part of Mankind.

John of *Matha* had form'd a Deſign of erecting a new Order for the Redemption of Captives; having heard much of our Saint's Virtue, he went in Queſt of him and deſired his Advice and Concurrence in that noble Charity. The Particulars of that Eſtabliſhment may be ſeen at large in the Life of the holy Founder *February* the eighth. In 1211 *John* made his laſt Journey to *Rome* where he died two Years after, and thus the Care of the new Order devolved on our Saint, whoſe Endeavours were crown'd with a Succeſs equal to the Purity of his Intention, and a great Number of Houſes were built for the Reception of ſuch as were diſpoſed to embark in that excellent Undertaking.

Felix

Felix died, full of Years and good Works, on the fourth of *November*, 1212; but his Feaſt was tranſlated to the twentieth of the ſame Month by Pope *Innocent* XI. Nov. 20

St. EDMUND, King and MARTYR.

EDMUND, deſcended from the old *Saxons* whom the Natives of our Iſland called to their Aſſiſtance in the V Century, was raiſed to the Throne of his Fathers, and became King of the *Eaſt-Angles* on *Chriſtmas* Day 855. The excellent Qualities of his Heart and Mind ſufficiently ſpoke him deſign'd for a Station where the publick Good ſhould be his whole Concern. Never were larger Hopes conceiv'd from the Adminiſtration of a Prince, than when *Edmund* took the Reins of Government into his Hands, nor were Subjects Expectations ever better anſwer'd than in the Conduct of this holy King. The Peace and Happineſs of his People were his whole Concern, which he endeavour'd to eſtabliſh and ſecure by excellent Laws, impartial Juſtice, and religious Regulations in his Dominions. His Life was free from Reproach; he was modeſt and humble; and a declared Enemy to Flatteres and Informers; for which Reaſon he would ſee with his own Eyes, hear with his own Ears, and do all in his Power to avoid being ſurprized into a wrong Judgment, or impoſed on by the Paſſions and ill Deſigns of others. *Edmund* was acknowledged the Father of the Poor, the Protector of Widows and Orphans, the Support of the Weak, and, in a Word, a pubilck and extenſive Good.

Higwais, or, as ſome call him, *Ingwar*, a *Daniſh* Prince had landed a formidable Army of Pagans in this Iſland in the Year 867, who, after three Years Stay and great Havock made in the Kingdoms of *Northumberland* and *Mercia*, pour'd down on *Edmund*'s Dominions, burnt the firſt Town they reach'd, and laid all waſte before them. *Higwais*, depending on the Strength and Numbers of his Men ſent a haughty and inſulting Meſſage to our Saint, and inſiſted on Terms, which that Prince was convinced neither Honour nor Conſcience would allow him to accept of. The *Barbarian* was not diſpoſed to make any Abatement in his Demands, and conſequently *Edmund* had no Way left to ſecure his own Perſon but that of Flight; which he would not hear of, though preſs'd very warmly by his Friends, reſolving to ſacrifice his own Life cheerfully for the Preſervation of his Subjects

Nov. 20 rather than intimidate them by his Abſence. The Pagan Deputies were ſent back with Directions to let their Prince know, that *Edmund* acknowledged no Superior but God; and that he was reſolved not to ſubmit to the Will and Laws of a Stranger, who had no Shadow of Pretence for that Attempt on his Dominions.

The Barbarian, incenſed at this Anſwer, order'd Part of his Army to march forward, and bring the King of the *Eaſt Angles* to him. *Edmund* not being in a Capacity of holding out againſt the *Danes*, was taken, loaded with Chains, and conducted to the *Pagan* General. That Prince treated our Saint with all the Rudeneſs and Barbarity of an inſolent Conqueror; but could not force one Complaint, or Mark of Reſentment from the Royal Sufferer. *Edmund* maintain'd the Character of a King and a Chriſtian to the End, and proteſted that the Deſire of Life ſhould never prevail with him to give up his People into the Hands of a Tyrant and an Infidel. *Higwais*, tranſported with Rage at the Saint's Reſolution, and Greatneſs of Soul, order'd him to be beaten like a Slave, to let him know he was no longer in Poſſeſſion of a Throne. He was afterwads tied to a Tree, and whipp'd, 'till the Barbarians were tired with the Execution; and, finding he remain'd inflexible, they placed him on an Eminence tied him to a Poſt, and ſhot at him. *Higwais*, enraged at his Conſtancy, and obſerving him very fervent in Prayer, and Invocation of the ſacred Name of *Jeſus*, thought that Death too ſlow, and finiſhed the Tragedy by cutting off the Saint's Head with his own Hand.

The Royal Trunk was left on the Spot; but the *Danes* buried the Head in another Place. It pleaſed God to direct the Diſcovery of that Relick, which was laid with the Body as ſoon as the Pagans left the Country, and the Saint honour'd as a Martyr, becauſe he fell by the Hands of Infidels, who probably inſiſted on ſome Terms prejudicial to our holy Religion. God gave frequent Proofs of the Sanctity and Glory of his Servant; and the Miracles perform'd at his Tomb prevail'd with the leading Men of the Country to build a Church in Honour of the Saint, and lodge his Relick in it. The Town of St. *Edmundſbury* in *Suffolk* takes it's Name from our Saint, and probably ſtands on the Ground where the Martyr died, or where the Church already mention'd was built; before the Reformation it was famous for a ſtately Abbey, ſaid to be founded by *Canute*, who became Maſter of this Kingdom in the Year 1017. The *Roman* Martyrologe mentions the Royal Martyr on the

the twentieth of *November*, and his Name appears on the ſame Day in all Ca- Nov. 21
lendars uſed in *England* before the pretended Reformation; from the Year 1222 to the ſaid Period his Feſtival was reckon'd among thoſe which we call holy Days of Obligation.

The XXI Day.

The PRESENTATION *of the Bleſſed Virgin in the* TEMPLE.

CARDINAL *Baronius* in his Learned Notes on the *Roman* Martyrologe obſerves that *the Preſentation* was a Term formerly uſed to expreſs the Action of the Bleſſed Virgin when ſhe *preſented* the Infant *Jeſus* in the Temple; and the Menologes of the Modern *Greeks* ſeem to mean the ſame Thing by that Word at preſent; for on the twenty firſt of *November* they have *The Mother of God*'s *Entrance into the Temple*; and on the ſecond of *February* they celebrate the ſame under a different Denomination, viz. CHRIST's *being found or met* (by old *Simeon*) *forty Days after his Birth*. It is not eaſy to fix the Time when *the Preſentation* began to ſignify the Bleſſed Virgin being preſented in the Temple by the Hands of her holy Parents. St. *John Damaſcen*, who died in the Middle of the VIII Century, mentions this Circumſtance of her Life; from that Time at leaſt it has been a conſtant Tradition that the Bleſſed Virgin, conſecrated to God before her Birth, was ſolemnly offer'd to him in her Infancy. The Intention of the Church in this Feſtival ſeems to be to honour the Innocence and Sanctity of the Bleſſed Virgin's Life from her Birth to the Moment of the Incarnation of her divine Son, and ſet a holy example to all Parents of conſecrating their Children to the Service of God, and begging his Grace to lead a pious and Chriſtian Life.

St. COLOMBAN, ABBOT.

COLOMBAN, or *Colomb*, was born about the Year 560, in the Province of *Leinſter* in *Ireland*, and educated from his Infancy in ſuch Sciences as enlarge the Underſtanding and prepare the Mind for higher Studies. Being bleſs'd with a good Capacity, he made a conſider Progreſs in Grammar, Rhetorick, and Geometry, in which Arts he was equall'd by few of his Age;

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Nov. 21 nor was his Proficiency in Virtue leſs conſiderable. Having run through thoſe firſt Exerciſes of his Youth, the Grace of God let him ſee that the extraordinary Qualifications, of which he was Maſter, would prove ſo many Enemies to Innocence, and expoſe him to ſeveral dangerous Temptations, eſpecially while he remain'd among his Friends and old Acquaintance; for which Reaſon he came to a Reſolution of leaving his own Country. The Motion was vigorouſly oppoſed by his Mother; but nothing could divert the Saint from following what he believed the divine Call. *Colomban* made his Way into a diſtant Province in the ſame Iſland, where he put himſelf into the Hands of *Silenus*, a venerable old Man, deſervedly famous for an uncommon Degree of Piety, and a thorough Acquaintance with the holy Scriptures. That excellent Perſon, finding his Pupil well prepar'd to his Hand by great Penetration and a ſolid Judgment, took a ſingular Pleaſure in his Inſtruction, and had the Satisfaction of receiving Satisfactory Anſwers to the moſt difficult Queſtions which he could propoſe. Some Authors aſſure us that the Saint compoſed ſeveral Treatiſes on the Scriptures, and among the reſt one on the Pſalms, while Under the Tuition of that able and holy Maſter.

The Fervour of his Devotion encreaſing with his Learning, *Colomban*, after ſome Years ſpent with *Silenus*, enter'd the celebrated Monaſtery of *Bangor* in the Province of *Ulſter*, now a Borough Town in the County of *Down*, and the Title of an Earl; where he lived under the Direction of *Congal*, Founder and firſt Abbot of that Houſe. The Faſts, Watchings, and other pious and penitential Exerciſes, which were the whole Employment and chief Beauty of that flouriſhing Community, qualified him to govern others by the ſame Rules, which he practiſed with Vigour and Fidelity.

Colomban, whoſe whole Endeavours were after Perfection, always went on from one Degree to another; and, after a long Experience of the Monaſtick State at *Bangor*, reſolved to leave *Ireland*, and ſpend the Remainder of his Days at a Diſtance from all that could fix his Thoughts to this World. Upon laying the Matter before his Superior, he found no ſmall Difficulty to obtain his Leave for travelling; but urged his Requeſt ſo warmly, and at the ſame Time ſo ſeriouſly that the Abbot, perſuaded his Petition was directed by the Will of God, diſmiſs'd him with his Bleſſing, and allow'd him to chooſe twelve Monks out of the Houſe who ſhould accompany him. *Colomban*, thus attended, croſſed over into *Great Britain* and from thence to *France*, reſolving to go ſtill farther if that Country would not afford him an Opportunity of labouring for the Salvation of his Neighbour, aud promoting ting the Glory of God. The Saint obſerved that Religion had ſuffer'd much

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much in ſeveral Places from the Inroads of the Enemy, and the Negligence of the Paſtors; Chriſtian Piety was quite baniſhed, and little more than the bare Name of Religion remain'd. Here now was a large Field for *Colomban*'s Charity and Apoſtolical Zeal; the Saint preach'd the Neceſſity of Penance, and a good Life ariſing that neglected People with incredible Succeſs; and his Diſcourſes on the Morality of the Goſpel were the more perſuaſive, becauſe explain'd, illuſtrated and enforced by a Life exactly conformable to the Precepts, which he had laid down; and indeed the Behaviour of his Companions was not leſs edifying, and inſtructive; their profound Humility, invincible Patience, and indefatigable Charity gave no ſmall Weight to what they advanced for the Uſe of others. Nov. 21

Gontran, King of *Burgundy*, being acquainted with the Character of theſe excellent Strangers, invited them to his Court; and, upon hearing our Saint diſcourſe on the great Truths of the Goſpel, was ſo well pleaſed with him that he deſired him to ſettle in his Dominions, and accept of a handſome Maintainance for himſelf and his Companions. The Saint expreſs'd a grateful Senſe of the proffer'd Favour; but aſſured that Prince he deſired no other Accommodation than what would enable him to prractiſe the Evangelical Precepts, which direct Self-denial, taking up the Croſs, and following *Jeſus Chriſt*. The King then deſired he would chuſe any Place in his Dominions, which he ſhould judge moſt proper for the Execution of his Deſign. The Saint, thus commiſſion'd, led his devout Family into a mountainous Deſart, that lies between *Lorrain*, *Alſatia*, and *Francheconté*; where he found an old ruinous Caſtle, called *Anegray*, converted the Remains of that Building into a Monaſtery, and made what Additions were neceſſary for the Reception of his Companions. It was ſome Time before they could find any other Food than Herbs, and the Barks of Trees; but, when their Reſignation and Patience had been ſufficiently tried, Providence viſibly interpoſed in their Favour; for *Caramtock*, Abbot of *Saulx*, being apprized of their Neceſſities in a Dream, ſent them a large Supply of Proviſions, and took effectual Care that they ſhould never be reduced to their former Extremity for the future.

Colomban and his Companions, being thus diſcovered, where they hoped to live unknown to the whole World, great Numbers of ſick and infirm Perſons were brought to the Saint, who received their Cure by his Prayers; and ſeveral begg'd to ſhare the Pleaſures of a religious Retreat. His Community grew ſo numerous before he had ſpent three Years in his Deſart, that he was obliged to look for a more commodius Place for their Reception and Entertainment. About three Leagues from *Anegray*, he diſcovered another Caſtle,

Nov. 21 ſtle, named *Luxeû*; and having obtain'd a Grant of that Building and a Piece of Land about it, raiſed the famous Monaſtery which is ſtanding to this Day, and in the Hands of *Benedictin* Monks. This new Houſe was ſoon filled with Perſons of the beſt Families in *Auſtraſia* and *Burgundy*, and it was not long before the Saint was obliged to found another Monaſtery at *Fountaines*, for the Reception of his Diſciples. He placed able and pious Superiors at the Head of that Community, and annex'd it to the Monaſtery of *Luxeû*. Nor were the Monks of *Anegray* neglected by their holy Founder, who gave them, and his other ſpiritual Children a Rule drawn up by his own Hand, which was long practiſed in *France*, and is ſtill extant. It is ſhort, and conſiſts chiefly of Maxims relating to Monaſtick Virtues; ſuch as Obedience, Poverty, Diſintereſtedneſs, Humility, Chaſtity, interior and exterior Mortification, Silence, and Diſcretion; which the Saint tells us he had received from his Fathers, *i, e.* the Monks of *Ireland*.

Colomban undertook to obſerve the Cuſtoms of his own Country, particularly that of keeping *Eaſter* on the fourteenth Day of the Moon, when it fell on a *Sunday*; a Practice, which had been expreſly condemn'd and prohibited by the Council of *Nice*. His ſteady Adherence to that Singularity engaged him in ſeveral troubleſome Conteſts with the Pope, and the Biſhops of *France*. He wrote to *Gregory* the Great in Juſtification of the *Iriſh* Cuſtom, but his Letter miſcarried; about the Year 603 he ſent his Reaſons for differing from the reſt of the Church in that Particular, to a Council then aſſembled in *France* on that Subject; begg'd every one allow'd to celebrate our Lord's Reſurrection, according to the Diſcipline eſtabliſhed in his own Country; deſired the Protection of thoſe Prelates for his religious and penitential Family; and declared that if the Storm, which this Queſtion had raiſed, could not be laid without forcing him from his Deſart, he was ready to imitate *Jonas* in offering himſelf as a Victim for the publick Peace.

Childibert, King of *Auſtraſia*, came to the Crown of *Burgundy* by the Death of *Gontran* his Uncle; and dying in the Year 596, left his two Sons in the Hands of *Brunehaut* their Grandmother. *Theodebert*, the elder, reigned in *Auſtraſia*, and *Burgundy* fell to the Share of *Thierry* or *Theodorick*, the younger. The latter of thoſe Princes expreſs'd a ſingular Satisfaction in having St. *Colomban* in his Dominions, made him ſeveral Viſits at *Luxeû*, and recommended himſelf to his Prayers with much Reſpect and Affection. But no Civilities were capable of checking our Saint's Freedom in laying his Faults before him, eſpecially his ſcandalous Practice of keeping ſeveral Concubines. The King was ſo touched with the Remonſtrance, that he promiſed to reform in

in that Particular. This Reſolution incenſed *Brunehaut* againſt the Perſon who had induced her Son to form it; for that ambitious Princeſs apprehended her Son would marry, and ſhe ſhould loſe all her Authority over him. *Colomban* going one Day to Court on ſome Buſineſs, *Brunehaut* preſented *Thierry*'s natural Children for his Bleſſing. The holy Abbot, thinking his Compliance with that Demand would ſeem to imply an Approbation of their Right to ſucceed their Father, refuſed it; which exaſperated *Brunehaut* ſo, that ſhe immediately diſpatched an Order to the neighbouring Monaſteries, to break off all Commerce with *Colomban* and his Monks, ſtrictly charging them neither to harbour nor aſſiſt in any Manner the holy Abbot, or any who lived under his Direction. Not content with this ſevere Order, ſhe was very active and induſtrious in engaging the Nobility and Biſhops in her Quarrel, and exerting her Malice againſt the Saint in a Manner which ſhould carry the Appearance of Juſtice. The Biſhops might more eaſily be prevail'd with to diſturb the holy Abbot upon the Account of the old Difference about *Eaſter*; and were on this Occaſion made to believe, that his Rule was far from unexceptionable. Nov. 21

Thierry was ſo warmly importuned on that Subject by his Grandmother and her Tools that he went to *Luxeû*, and undertook to expoſtulate with our Saint on his Way of Living, which was extremely different from what was practiſed in other Religious Houſes of that Country, and threaten'd to baniſh him if he did not make ſome Alterations in his Inſtitute, eſpecially in Regard to Strangers, whom the Saint entertain'd out of the Incloſure of his Monaſtery, whereas the King inſiſted on the Houſe being open to all, who were diſpoſed to viſit the Monks. *Thierry*, finding *Colomban* reſolved to hear of no Alteration in his Rule, left the Place, and order'd the Saint to be carried to *Bezançon* 'till he ſhould ſend farther Directions. His Guards, full of a profound Veneration for their Priſoner, ventured incurring the King's Diſpleaſure, and let him return to *Luxeû*; but he had not long enjoy'd his Reſt there when *Thierry*, animated by *Brunehaut*, and her Creatures, ſent a Party of Soldiers headed by *Baudulfe*, and *Bertaire*, two Men of Quality, with poſitive Orders to ſecure *Colomban*, and oblige him to return to his own Country. Thoſe Noblemen were ſo ſenſible of the Saint's Virtue, and Innocence, and ſo awed by his Reputation for Sanctity and Miracles, that inſtead of uſing Force, or preſſing his Departure in a Manner which their Commiſſion would have priveleged, they begg'd he would conſent to the Journey, and give them Leave to conduct him to *Nantes*. The Saint, conſidering that a farther Reſiſtance might

Nov. 21 draw a Storm on the Heads of his innocent Diſciples, conſented to the Propoſal, and left his Deſart in 610, after twenty Years Reſidence in it.

We are aſſured by the Author of our Saint's Life, that he perform'd ſeveral Miracles on the Road, and told *Leuparius* Biſhop of *Tours* that in a ſhort Time *Thierry* would looſe the Crown of *Burgundy*, which ſhould fall to *Clotaire* II, upon the Death of that Prince. This Prediction ſeem'd highly incredible to the Officers, who attended the Saint, becauſe *Clotaire* was at that Time in a very weak Condition, and had been obliged to accept of the Conquerors Terms though extremely diſhonourable and diſadvantageous; but was juſtified by the Event; for three Years after, *Thierry*'s whole Race was cut off, and *Clotaire*, uniting the *French* Monarchy, became one of the moſt powerful Kings that ever reign'd in that Country. *Colomban* made ſome Stay at *Nantes*, and it was from that Town that he wrote his excellent Letter to the Monks of *Luxeu*, exhorting them to Patience, Union, and Regularity. The Saint, and ſuch of his Companions as were allow'd to attend him, took Shipping, but were driven back by oppoſite Winds, which made the Maſter of the Veſſel, and the King's Officers conclude that Heaven oppoſed his Departure; for which Reaſon they not only gave him his Liberty to go were he pleaſed, but furniſhed him with Money. The Saint, being now Maſter of his own Motions, made his Way to *Clotaire*, who receiv'd him in a Manner ſuitable to his Merit, and offer'd him a Settlement in his Dominions; but the holy Abbot declined the Favour, being unwilling to be the Cauſe of any new Miſunderſtanding between that Prince, and the King who had baniſhed him; and rather inclined to attempt the Converſion of Infidels in ſome diſtant Country. After having given that hoſpitable Monarch ſome Directions for his Conduct, aſſured him that all *France* would in a little Time own his Power, and thank'd him for his Protection, he made his Way to *Auſtraſia*, hoping that King *Theodebert* would aſſiſt his Journey into *Italy*. That Prince receiv'd the holy Abbot, and ſome of his Diſciples very favourably, and gave them free Leave to ſettle in any Part of his Dominions. *Colomban*, attended by a ſufficient Number of his Monks, among whom was St. *Gallus*, ſpoken of at large *October* the ſixteenth, went into what is now called *Switzerland*. *Gallus* having burnt a Pagan Temple, and broke the Idols, the Infidels pour'd down in ſuch Numbers that *Colomban* and his Companions were obliged to fly to *Arbon* on the Lake of *Conſtance*, and from thence retired into a Deſart near *Bregentz*, called by the *Romans Brigantium*, where he ſpent about three Years; during which Time he converted great Numbers of his Idolatrous Neighbours, reclaim'd

claim'd ſeveral vicious Chriſtians, and built a little Monaſtery for his Diſci- Nov. 21
ples, where each of them was employ'd in ſome uſeful and laborious Work.

Thierry becoming Maſter of *Auſtraſia* by the Defeat and Death of his Brother, our Saint could not think himſelf and his Monks ſafe in that Country, and therefore came to a Reſolution of going for *Italy*, where they hoped for Protection from *Agilulph* King of *Lombardy*, who received him and his religious Retinue with all Marks of Reſpect, and left them the Choice of any Spot of Ground in his Kingdom. *Colomban*, thankful for the favourable Offer, pitched on a Deſart at the Foot of the *Apennine* Hills near the River *Trebia*, where he found an old ruinous Church which he repair'd, and built Cells, which in Time were improved into a large Monaſtery.

The victorious King did not long enjoy his illgotten Advantage; for he died before he had been a Year in Poſſeſſion of his Brother's Dominions. His Death is placed in 613; and *Sigebert*, his eldeſt Son, was placed on the Throne; but had not ſate many Months before *Clotaire* march'd a formidable Army againſt him, and verified our Saint's Prediction; and thus all *France* obey'd one Monarch. As ſoon as that Prince was ſettled on the Throne he ſent for *Euſtaſius*, who then govern'd the Monaſtery of *Luxeû*, deſiring him to make a Journey into *Italy*, and intreat *Colomban* in his Name to return to *France*, where every thing ſhould be done that could make him and his devout Family eaſy. *Euſtaſius* acquitted himſelf of his Commiſſion; and our Saint charged him with a Letter of Thanks and Excuſe, in which he gave the King ſome important Inſtructions for his Conduct. *Clotaire* receiv'd the Letter with a Joy which ſhew'd his Value for the Author, was pleaſed with the Saint's Advice, took the Monaſtery of *Luxeû* under his immediate Protection, and made conſiderable Additions to it's Revenue.

Colomban ſpent the Remainder of his Days in *Lombardy*, where he employ'd both his Tongue and Pen againſt the *Arians*, with great Succeſs, and died on the twenty firſt of *November* in the Year 615. He was buried in his Monaſtery, where his Memory became glorious by ſeveral Miracles; and his Name occurs in the *Roman* Martyrologe on the Day of his Death.

The XXII Day.

St. CECILY, Virgin and MARTYR.

THE Acts of St. *Cecily*'s Martyrdom tell us she was a young Lady of a good Family, a Native of *Rome*, and educated in the Principles of the Christian Religion from her Infancy. Having observed what Commendations the Word of God bestows on Purity and Continence, she made a Vow of Virginity; but her Parents had so little Regard to that Obligation that they forced her to Marry *Valerian*, a young Gentleman, whose Birth and Fortune were at least equal to hers; and who was prevail'd with to renounce Idolatry, and allow our Saint the Liberty of performing what she had promised to the Almighty. *Valerian*'s Conversion was follow'd by that of his Brother *Tiburtius*, which drew the Anger of the Civil Magistrate on them; we have already given an Account of the Martyrdom of *Valerian* and *Tiburtius* on the fourteenth of *April*. The Acts already mention'd place that of our Saint on the twenty second of *November*, in the Reign of *Alexander Severus*, who came to the Throne in the Year 222; 'though several Authors, considering how much that Prince favour'd the Christians, date St. *Cecily*'s Death in the Reign of *Marcus Aurelius* and *Commodus*, joint Emperors from 176 to 180. The *Grecians* are persuaded she suffer'd in *Diocletian*'s Persecution, and keep her Festival on the same Day with the *Latins*.

St. PHILEMON, and St. APPIA, Disciples to St. PAUL.

PHILEMON was a Citizen of *Colossæ* in *Phrygia*, and converted to the Faith of *Christ*, but by whom and at what Time is uncertain. He was robb'd by *Onesimus* his Slave, who rambled to *Rome* where St. *Paul* persuaded him to a Change of Life and Principles, and sent him back to his Master. The Apostle was then a Prisoner; but had Leave to go abroad chain'd to his Keeper. When *Onesimus* left *Rome*, the Saint sent a Letter by him to *Philemon*, who was so well satisfied with his Slave's last Step, and allow'd the Apostle's Application in his Favour so much Weight, that *Onesimus* was pardon'd and, with his Master's Consent, went back to St. *Paul*.

Phil. v. 2. *Philemon*, as appears from St. *Paul*'s Epistle to that holy Man, had converted his House into a Church; His Faith, and Charity were thought worthy the

the Commendations of that great Apoſtle; and from St. *Paul*'s telling our Saint he ow'd himſelf to Him, ſome have concluded *Philemon* receiv'd the Goſpel at his Hands, and was by him taught the firſt Principles of the Chriſtian Religion. Nov. 23 v. 5, 6, 7. v. 9.

As all we know of our Saint is included in the Hiſtory of St. *Paul*, we are left in the Dark as to the Sequel and Concluſion of *Philemon*, who ſurvived his Friend. The *Roman* Martyrologe tells us that he and his Wife *Appia* were put to Death by the Heathens on a Day dedicated to *Diana*, and places their Martyrdom under the Emperor *Nero*. Both the Eaſtern and Weſtern Churches celebrate their Memory on the twenty ſecond of *November*.

The XXIII Day.

St. CLEMENT Pope and MARTYR.

THE Order and Manner, in which the three firſt Biſhops of *Rome*, after the Apoſtles ſucceeded to that Poſt, is ſtill diſputed among the Learned; our Reader may ſee what we have ſaid on that Subject on the twenty ſixth of *April*, and twenty third of *September*. *Clement*, one of thoſe early Biſhops, was a *Roman* by Birth, and Son of *Fauſtinus*. He was converted to the Faith by the Apoſtles, and was ſo conſtant in his Attendance on thoſe Evangelical Labourers, ſo attentive to their Doctrine, and active in aſſiſting them in their Miniſtry, that the holy Fathers of the firſt Ages have ſtiled him the Diſciple and Coadjutor of the Apoſtles, and ſometimes given him the Title of Apoſtle. According to Pope *Zoſimus*, he was educated in the School of St. *Peter*, under whoſe Direction he corrected his former Errors, and made a conſiderable Progreſs in the Paths of Truth and Virtue. St. *Chryſoſtom* is of Opinion that he was afterwards one of the conſtant Companions of St. *Paul* in his Apoſtolical Journeys. He is the Perſon mention'd by that great Apoſtle in his Epiſtle to the *Philippians* by the Name of *Clement* among ſuch as had labour'd in the great Work with him, and had their Names recorded in the Book of Life; which Sentiment is authoriſed by *Origen*, *Epiphanius* and St. *Jerom*; from whoſe Writings we may therefore conclude that our Saint was at *Philippi* about the Year 52, when St. *Paul* preached in that City; that he was employ'd by that Apoſtle in the Miniſtry, and ſhared his Sufferings for the Faith there. Cap. 4. v. 3.

In

Nov. 23 In his Pontificate the Church of *Corinth* was unfortunately diſturbed by a ſcandalous Diviſion among it's Members. This Diſorder was occaſion'd by a few turbulent Perſons, who were bold enough to attack the Clergy, and to ſtir up the Laity depoſe ſome of that Number whoſe Behaviour was unexceptionable and might juſtly have ſecured them from that irregular Attack. This Schiſm had been the unhappy Cauſe of much Miſchief among the *Corinthians*, ſome of whom through Weakneſs came to doubt of the Truth of their new Religion from the Conduct of thoſe who affected to paſs for the moſt zealous Patrons of it; and the Infidels did not fail to make their Advantage of this Faction, and aſperſe the whole Church for the Faults of ſome of it's Members; a miſtaken Way of Reaſoning that ſtill ſubſiſts among the Enemies of our moſt holy Religion. This gave Occaſion to that celebrated Epiſtle of our Saint to the Faithful of *Corinth*, which the primitive Fathers have commended, and ſpoke of as excellently adapted to the diſtreſs'd State of that Church. All Chriſtian Churches, however divided on other Articles, agree in declaring this Piece one of the moſt valuable Remains of Eccleſiaſtical Antiquity, and placing it next to the holy Scriptures; it was univerſally receiv'd and admired in the firſt Ages of the Church, and read at the Time of divine Service not only at *Corinth*, but alſo in ſeveral other illuſtrious Churches even in the fourth Age as we learn from *Euſebius* and St. *Jerom.*

We have ſtill extant a large Fragment of another Letter aſcribed by ſome to the ſame maſterly Hand, which ſeems to have been an Exhortation to Virtue in general. Hiſtory has not left us any other undoubted Particulars of St. *Clement*'s Life, nor given us the Circumſtances of his Death; which probably happen'd in *Trajan*'s Reign; the common Opinion is that he laid down his Life for the Faith under that Emperor; which according to the beſt Accounts muſt have been about the Year 100. The *Roman* Martyrologe mentions our holy Pope on the twenty third of *Noevmber*, and the *Grecian* Menologe on the twenty fourth of the ſame Month.

The XXIV Day.

St. CHRYSOGONUS, Martyr.

ALL we know of St. *Chryſogonus* is to be found in the Acts of St. *Anaſtaſia*'s Martyrdom, of whom we ſhall ſpeak *December* the twenty fifth. According to that Piece, He had the Care of that Saint from her Infancy, and from

from her Cradle brought her up in the Fear of God, and the Principles of the Christian Religion, *Chryſogonus* continued his Care of *Anaſtaſia* 'till her Father, who was a Pagan, married her to one of his own blind Religion. That Engagement or the Perſecution raiſed by *Diocleſian* tore him from his holy Pupil; for he was then ſeized and impriſon'd for the Faith; and our Saint is ſaid to have written a Letter to her during their Seperation, which has been preſerved and is worthy of the Character of a Martyr, 'though the Learned are not agreed on it's Author. Nov. 24

Diocleſian being at *Aquileia* in 304, we are told he ſent an Order to the Prefect of *Rome*, where our Saint was then confin'd, in which that Magiſtrate was required to ſend him and ſome other Priſoners for the ſame Cauſe to the Emperor. After ſeveral Trials to ſtagger his Reſolution with Threats and and Promiſes, *Chryſogonus* was condemn'd to loſe his Head, and glorified God by Martyrdom. The *Grecians* join our Saint with St. *Anaſtaſia*, and keep their Feaſtival together on the twenty ſecond of *December*; but the *Latin*'s univerſally devote the twenty fourth of *November* to his Memory.

St. FLORA, *and St.* MARY, Martyrs.

THE Saints, of whom we undertake to ſpeak at preſent, 'though united in their Victory over the Enemy, and the Glory which crowns the Conquerors in that Engagement, were born in different Places, and educated in different Manners. *Flora* was Daughter to a *Mahometan* of *Seville* in *Spain*, a Man of a conſiderable and antient Family, who afterwards removed to *Corduba*, where the King of the *Saracens* kept his Court. Her Father's Death, which happen'd while ſhe was young, proved an Advantage to her, as it left her entirely in the Diſpoſal of her Mother, who being a Chriſtian educated her in the Principles of Religion, and inſpired her with Sentiments of Piety.

Eulogius a Prieſt of *Corduba*, an Eye Witneſs of what he relates concerning our Saint, and well inform'd of the reſt, tells us he had her Character from her excellent Mother, who aſſured him that *Flora* was a great Proficient in the ſpiritual Life, at an Age when nothing is uſually thought of, but the World and its Vanities; that her whole Thoughts ſeem'd turn'd to *Jeſus Chriſt*; her whole Diſcourſe was enflamed with the divine Love; God was her ſole Care; her Faſts were rigorous; her Devotion full of Fervour; her Concern for the Poor moſt ſurprizing and edifying; and Precepts of the Goſpel were her conſtant Study. Her Brother being a profeſs'd Enemy to Chriſtianity, with the

Nov. 24 the Addition of a barbarous and ſavage Temper, *Flora* was for ſome Time obliged to uſe no ſmall Caution in the Practice of ſuch Virtues, as muſt have expoſed her to a domeſtick Perſecution at leaſt. She was too zealous to bear this Reſtraint long; for which Reaſon about the Year 845, ſhe left *Corduba*, in Company with her Siſter, with a Reſolution of making her Way to ſome Chriſtians, where ſhe might ſerve God with leſs Danger and more Freedom.

Our Saint's Brother could eaſily gueſs at the Motive of her haſty Journey, and in the firſt Tranſports of his Rage, uſed all his Authority and Intereſt in diſturbing the Chriſtians at *Corduba*; ſeveral Eccleſiaſticks were thrown into Priſon on his Information, and ſtrict Enquiries made for the Diſciples of *Jeſus Chriſt*. *Flora*, being informed of what had happen'd ſince her Departure, began to conſider herſelf as the Cauſe of what the Chriſtians ſuffer'd at *Corduba*; having an interiour Conviction that God called her to fight for her Faith, ſhe return'd to that City, and made her Way directly to the Perſecutors, among whom ſhe found her Brother "If, ſaid our glorious Martyr, I am the Ob-"ject of your Enquiry, if the Servants of God are tormented on my Ac-"count, I now freely offer myſelf to your Diſpoſal. I declare I believe in *Je-"ſus Chriſt*, glory in his Croſs, and profeſs the Doctrine which he taught. This "now is my Confeſſion; and I hope through the divine Mercy that nothing "you can do to me, will be able to make me retract or alter it." None of the Company ſeem'd ſo much enraged at this Declaration as the Saint's Brother, who, after ſome Threats, ſtruck her; this violent Proceeding was followed by Attempts of a ſofter Nature; for he endeavour'd to gain her by Expreſſions of Concern, and pretended Kindneſs. Finding her equally inſenſible to all he could ſay, he then inform'd againſt her, and undertook to prove her a Chriſtian before the Judge. He inſinuated that *Flora* had been educated in the Religion of *Mahomet*, but had renounced it at the Suggeſtion of ſome Chriſtians, who inſpired her with the utmoſt Contempt for the great Prophet. When the Saint was call'd on to anſwer to the Charge, ſhe declared ſhe had never own'd *Mahomet*, but ſuck'd the Chriſtian Religion with her Milk, and was ſo entirely devoted to the Author of that holy Profeſſion, that ſhe had conſecrated her Virginity to him. The Judge, incenſed at theſe Words, order'd her to be ſeiz'd by the Executioners, and Whips to be laid on her Head, which tore the Skin and Hair off, and cover'd her with Blood.

The *Mahometan* Magiſtrate, finding her perſiſt in confeſſing *Jeſus Chriſt*, deliver'd her into her Brother's Hands, with Directions to take Care of her, and

and inſtruct her in what he called the true Religion. *Flora* was conducted to her Brother's Houſe, where nothing was forgot that might influence her to the propoſed Change; but as ſoon as ſhew as able to move, ſhe made her Eſcape over a Wall in the Night, and took Shelter in the Houſe of a Chriſtian, where ſhe lay ſome Time undiſcover'd, and then retired to a ſmall Vilage near *Martos*, then call'd *Tucci*, in *Andalouſia*, where ſhe was join'd by her Siſter, who ſtaid with her 'till her Martyrdom. *Eulogius*, the Author of this Account, viſited her in that Place, and had the Satisfaction of kiſſing the Marks of the Wounds which ſhe had received for *Jeſus Chriſt*. Nov. 24

Mary was Daughter to an honeſt Tradeſman at *Nieble* in *Eſtramadura*, who being a Chriſtian had married a *Mahometan*, but converted her to the Faith, 'though with much Difficulty. The Badneſs of the Times obliged them to leave their ownCountry; and, after ſeveral Attempts to ſettle elſewhere, they reſolved to ſtay at *Frognan*, about four Leagues Weſt of *Corduba*; where they made a poor Shift to live, and educate our Saint and her Brother, in Sentiments of Piety. They loſt their Mother ſoon after their Arrival in that Country, whereupon their Father provided for the Security of his Children by placing them in a Monaſtery. *Mary* ſpent ſeveral Years in that Religious Retreat, an edifying Patern of Humility, Obedience, holy Simplicity, and Fervour to the whole Community.

In the Year 851, the Perſecution was renewed by *Abderrama* King of the *Saracens* in *Spain*, and *Walabonzus*, *Mary*'s Brother, was one of thoſe who fell Victims to the Rage of the Infidels on that Occaſion. *Mary*, hearing of his Victory, and full of a generous Confuſion at being left behind by one ſo much younger than herſelf, gave a free Looſe to her Grief, which proceeded not ſo much from the Loſs of her Brother, as her not being allow'd to enjoy the Happineſs, then in his Poſſeſſion. This was the Saint's Diſpoſition, when a Woman of great Piety, aſſured her ſhe had been favour'd with a Viſion, in which *Walabonzus* order'd her to tell his Siſter ſhe ſhould ſhortly follow him, and die in the Manner ſhe wiſhed.

Mary, inflamed with an ardent Deſire of Martyrdom, and depending on the Truth of this Viſion, left the Monaſtery, and haſtned to *Corduba*, where ſhe was aſſured ſhe could not remain long unobſerv'd. Going into a Church in that City, ſhe found St. *Flora*, who had left her Retreat on the ſame Motive, and was there recommending herſelf to the Author, and Rewarder of ſuch Victories as Chriſtians then gain'd over Infidels. Upon converſing together, and finding they acted on the ſame heroick Principles, and propoſed the ſame glorious End of their Labours, they agreed to go together, and de-

Nov. 24 clare their Faith before the Judge. *Flora*, fortified with what ſhe had formerly ſuffer'd for the Name of *Chriſt*, ſpoke firſt to the Magiſtrate; put him in Mind of his Cruelty to her five or ſix Years before; own'd and condemned her own Cowardice in making her Eſcape, inſtead of returning to the Field of Battle; repeated her former Proteſtations; and declared ſhe look'd on *Mahomet* as no better than a falſe Prophet, an Adulterer, and a Magician.

Flora's Speech ending in that ſevere, 'though juſt, Reflection on the Impoſtor, *Mary* addreſs'd herſelf to the Judge, and let him know ſhe was Siſter to *Walabonzus*, who was put to Death for declaring his Sentiments of *Mahomet* and his deluded Followers; to which ſhe added that her Thoughts of their pretended Prophet were exactly the ſame, and that ſhe was no leſs united in Faith than Blood with that holy Martyr. The Judge, ſurprized and enraged at their Boldneſs, committed them to a cloſe Priſon, with ſtrict Orders to admit none to ſee them, but ſuch Agents of the Devil as he ſhould direct to employ their whole Skill in perverting them. The divine Grace carried them through all the Snares laid for their Souls; and the Judge, finding them inflexible, ſentenced them to loſe ther Heads, which was executed accordingly. Their Bodies remain'd that Day and the following Night expoſed to the Beaſts and Birds, and were next Morning thrown into the River; that of *Mary* was afterwards taken up, and buried in the Convent; but that of *Flora* was never diſcover'd, as we can learn; but the Heads were carried to St. *Aciſilus*'s Church in *Corduba*. The twenty fourth of *November*, the Day of their Martyrdom, is that on which the *Roman* Martyrologe places their Feſtival.

The XXV Day.

St. CATHARINE *Virgin and* MARTYR.

THE Chriſtians of *Arabia*, then under the *Mahometan* Yoke, diſcovering a dead Body on Mount *Sina* towards the Cloſe of the eighth Century, ſuppoſed it once animated with the Soul of a Martyr, and expreſſed their Veneration for the Sufferer, who, as we are told, proved to be St. *Catharine*, a holy Virgin who had ſuffer'd Martyrdom in the fourth Century, at or near *Alexandria* the Metropolis of *Egypt*. The Hiſtory of her Life gives her

her the Character of great Learning, and introduces her diſputing with, and confounding the ableſt Philoſophers of that City, in Defence of the Chriſtian Religion. Both the *Greek* and *Latin* Churches keep her Feſtival on the twenty fifth of *November*. Nov. 25

St. Moses *Martyr*, and St. Maximus and other *Confeſſors.*

IN the Pontificate of *Fabian*, *Moſes* was look'd on as the chief Ornament of the *Roman* Clergy; and the Character of *Maximus* was not much leſs conſiderable at that Time. They were both Prieſts, and did honour to that Character by the Sanctity of their Lives, and their Zeal for the Glory of *Jeſus Chriſt*, and the Salvation of their Neighbour. The Perſecution rais'd by the Emperor *Decius*, toward the cloſe of the Year 249, prov'd a favourable Opportunity for ſhewing their Fidelity and Conſtancy. They were ſeized and thrown into Priſon immediatly after the Death of the aforeſaid Pope, in Company with ſeveral other illuſtrious Confeſſors. Thoſe excellent Perſons, with *Moſes* at their Head, bore up bravely againſt the firſt Efforts of the Enemy, and their Behavour went a great Way toward fortifying the Chriſtians at *Rome* in the Faith, and inſpiring them with a fixt Reſolution of ſuffering any Thing in its Defence.

The Confeſſors were ſome Time confin'd, without any other Puniſhment but the Loſs of their Liberty, and the Inconveniencies inſeparable from a Jayl; as appears from a Letter written in the Name of that glorious Company to St. *Cyprian* Biſhop of *Carthage*, in Anſwer to one from that great and holy Prelate. Not long after the Date of that Epiſtle, they were put to ſevere Trials, and felt the Force of a barbarous Variety of Torments; on which Occaſion, *Maximus* and *Urban* triumph'd twice over the Malice of their Perſecutors. Several Propoſals were made for their Enlargement, a whole Year together; but, as Conformity to the Idolatrous Worſhip was always one, they ſtrenuouſly refuſed to purchaſe their Liberty at the Expence of their Fidelity to *Jeſus Chriſt*. For which Reaſon, St. *Cyprian* writing to them toward the End of the Year 250, obſerves, that every Time they declined the profer'd Favour, they made a freſh Confeſſion of their Faith.

It appears from this Letter, and that mention'd before, that our holy Confeſſors and St. *Cyprian* were cloſely united in Sentiments and Affections. That worthy Prelate ſeems to feel the Weight of their Chains, and bear a

Nov. 25 conſiderable Share in their Sufferings; he recommended them to the divine Protection in his private Devotions; and order'd them to be remember'd in a particular Manner at the Altar. The Confeſſors at *Rome* made all the Return in ther Power for the Charity and Affection of that Saint, intereſted themſelves in every Thing where he or his Flock was concern'd, and omitted no Opportunity of expreſſing their Veneration for him. Their Conduct in regard to ſuch as had apoſtatiz'd in the Time of Perſecution, was an excellent Proof of this Obſervation. Thoſe unfortunate Perſons, ſenſible of their Fault, and the Danger of their Situation, while excluded from the Church, were very preſſing to be admitted to Communion with the Faithful without the leaſt Delay. The Confeſſors at *Carthage* yielded ſo far to their Importunities and Tears, as to ſolicit their Reception very warmly, to the manifeſt Prejudice of Eccleſiaſtical Diſcipline. *Moſes* and *Maximus*, with other Confeſſors, at *Rome* wrote to thoſe of *Carthage*, and in very ſtrong Terms let them know the pernicious Conſequences of their miſtaken Compaſſion.

In the Year 251, the illuſtrious Priſoners of *Jeſus Chriſt* received their Liberty, of which ſome did not make ſo good Uſe, as they had done of their Chains; being impoſed on by the artful Diſcourſes of *Novatus* a Prieſt of *Carthage* then at *Rome*, and very active in diſturbing the Church of that City. That factious Eccleſiaſtick was the great Promoter, or rather the principal Author of *Novatian*'s Schiſm, ſpoken of at large in our Account of St. *Cornelius*, *September* the ſixteenth. The chief Article urged by the Antipope againſt that holy Biſhop to make him odious was his too great Facility in receiving thoſe who had fallen in the late Perſecution; and *Novatus*, the Intruder's indefatigable Agent, undertook to talk to the Confeſſors on that Subject, and bring them over to his Party. *Maximus* and ſeveral others were decoy'd into the Schiſm, by a ſpecious Profeſſion of Zeal for Church Diſcipline. *Moſes* was one of thoſe who ſtood his Ground, was Proof againſt all their Solicitations, exerted himſelf vigorouſly for the Unity of the Church, declared he would not hold Communion with *Novatian* and his Adherents; and was prticularly active in diſcovering and defeating the Artifices of that Invader. The Perſecution, 'though perhaps not ſo violent as when *Decius* was at *Rome*, was continued, and took off St *Moſes* toward the Cloſe of the Year 251. Pope *Cornelius* in an Epiſtle to St. *Cyprian*, is very large in the Commendation of his Behavour under the Hands of the Executioners; and his Name occurs on the twenty fifth of *November* in the *Roman* Martyrologe.

The

The Confeſſors continued ſome Time in their Infatuation, and ſupported Nov. 25
Novatian's Title with much Zeal 'till St. *Cyprian*'s Letters and his Treatiſe of the Unity of the Church opened their Eyes; and the Grace of God, who ſaw the Sincerity of their Hearts, diſſolved the Charm, and laid open to their View the black Deſigns, Perjury, and Ambition of the Anti-pope. *Maximus*, *Urban*, *Sidonius*, and *Macarius*, the Chief of thoſe who had been impoſed on by *Novatian*, apply'd to *Cornelius*, acknowledg'd his Title to the See of *Rome*, and deſired to be received to his Communion. Upon which, the holy Pope conven'd his Clergy to conſider of the Petition; and the Confeſſors, attended by great Numbers who had been led away by their Example or Perſuaſion, and were deſirous of following them back to the Church, appear'd before that reverend Aſſembly, own'd their Fault with great Humility and Compunction, and begg'd their Conduct during the Schiſm might be forgot. This Requeſt was eaſily granted; and the News of their Return being communicated to the People, they ran in Crouds to give publick Thanks for the Recovery of thoſe excellent Members of the Church, and embraced the Confeſſors with the ſame Tranſports of Joy, as if they had been juſt then ſet at Liberty. *Cornelius* gave St. *Cyprian* an Account of his whole Proceedings in this Affair; to which the latter replyed that, the Reunion of the Confeſſors had given the Church of *Africa*, ſenſible Pleaſure, not only as that Act reſtored the Glory of their Confeſſion which they had loſt by engaging in Schiſm, but as their Example could not fail of giving a deadly Blow to the Schiſm itſelf. The Names of the four illuſtrious Penitents do not occur in any Martyrologe; but, as their Hiſtory had ſome Connexion with that of St. *Moſes*, and the Return of *Maximus* and his Companions was celebrated by the whole Catholick Church, as a publick Bleſſing, we thought an Account of their Converſion would be both edifying and inſtuctive.

The XXVI Day.

St. PETER Biſhop of *Alexandria*, MARTYR.

PETER ſucceeded *Theonas* in the See of *Alexandria*, in the Year 300; and, 'though the Church of that City had been govern'd by ſeveral very learned and holy Biſhops, our Saint equall'd moſt of them in the former Advantage,

Nov. 26 vantage, and was inferior to none in the latter. St. *Jerom* and *Euſebius* reckon him the ſixteenth Biſhop of *Alexandria* after the Evangelical Founder of that Church. The Hiſtorian in his Commendation obſerves that the Fervour of his Piety, and Rigour of his Penance increas'd with the Calamities of the Church. This appears to have been his juſt Character from his Conduct in *Diocleſian*'s Perſecution, which began three Years after his Promotion. That violent Storm, which affrighted and diſheartned ſeveral Biſhops and inferiour Miniſters of the Church, did but awaken his Attention, inflame his Charity, and inſpire him with freſh Vigour. He on all Occaſions gave inconteſtable Proofs of his Concern for the Intereſt of the whole Church, and during the Time of the Perſecution took a particular Care of thoſe Parts of it under his Inſpection, which extended to *Egypt*, *Thebais*, and *Libya*.

All under our Saint's Direction did not make the ſame Advantage of his excellent Inſtructions and Example. The Perſecution had raged above three Years, and ſeveral within his Juriſdiction had renounced the Faith, during that Calamity; ſome had endured ſevere Torments from the Hands of the Pagans, but, 'though they enter'd the Combat with good Diſpoſitions, and excellent Reſolutions, had been weak enough to yield at laſt: others had been impriſon'd, and bore the Loſs of their Liberty, and all the Inconveniencies of a Jayl with true Chriſtian Courage, but deſerted their Colours when the Battle was near: a third Sort prevented the Enquiries of the Perſecutors, and ran over to the Enemy, without ſuffering any Thing for the Faith. Some had ſent Heathens to ſacrifice in their Name, or had accepted of Atteſtations from the Magiſtrates ſetting forth that they had complied with the Imperial Edict, 'though in Reality they had not; theſe were look'd on however as a ſort of Apoſtates, becauſe theſe Artifices had drawn in ſeveral to Acts of Idolatry, who imagin'd they had really conformed. Theſe and ſome other Degrees of Apoſtaſy were diſtinctly conſider'd by the holy Biſhop of *Alexandria*, and a proper Penance preſcribed for each.

Among thoſe who fell during that Storm, none was more conſiderable than *Meletius* Biſhop of *Lycopolis* in *Thebais*. That Prelate was charged with ſeveral Crimes, but Apoſtaſy was the chief Article alledged againſt him. St. *Peter* called a Council, which after a full Hearing of the Matter, and finding *Meletius* guilty, depoſed him. The Apoſtate had not Humility enough to ſubmit to that canonical Sentence, or make a regular Appeal to ſome other Council, but immediatly headed a diſcontented Party, which was ready to

to follow him to any Lengths, declared againſt the holy Biſhop of *Alexandria*, and form'd a Schiſm, which ſubſiſted above 150 Years. To juſtify this extraordinary Step, he publiſhed ſeveral Calumnies againſt our Saint and his Council, and declared to the whole World, that he had left that Prelate's Communion, becauſe he was too indulgent to thoſe who had fallen. From that Time *Meletius* laid ſeveral Snares for *Peter*'s Life, which were render'd ineffectual by an overruling Providence. He diſturb'd the whole Church of *Egypt* with his factious and violent Proceedings; for he had the Aſſurance to infringe our Saint's Patriarchal Authority, ordain Biſhops within his Juriſdiction, and even place one in the Metropolitan See. The Hiſtorian *Sozomen* tells us, theſe Uſurpations were carried on with leſs Interruption and Oppoſition, becauſe the Biſhop of *Alexandria* was obliged to retire, to avoid the Fury of the Perſecution. *Arius*, whoſe Name became famous ſome Years after, on an Account well known to the whole World, was then among the Clergy of *Alexandria*, and eſpouſed *Meletius*'s Cauſe as ſoon as the Breach was open, but quitted the Party after ſome Time; and *Peter* was ſo well ſatisfy'd of the Sincerity of his Repentance, that he ordain'd him Deacon. *Arius* had not been long in Poſſeſſion of that Character, when he return'd to the *Meletians*, and pretended to blame our Saint for excommunicating the Schiſmaticks, and forbidding them to baptize. The holy Biſhop convinc'd that that turbulent Eccleſiaſtick had no other View in this Complaint, than to foment Diviſions, and diſturb the Peace of the Church, excommunicated him, and could never be prevail'd with to revoke that Sentence. Nov. 26

Maximin Daia, Ceſar in the Eaſt, renew'd the Perſecution in 311, which had been conſiderably abated by a Letter written the ſame Year by the Emperor *Galerius* in Favour of the Chriſtians. This was the Time deſign'd by divine Providence, for crowning St. *Peter*'s Labours in the moſt glorious Manner. The holy Prelate was ſeiz'd when he leaſt expected it, and beheaded without being told his Crime; 'though every one knew what made him odious to the Pagans. His Death is uſually dated on the twenty fifth of *November* but the twenty ſixth of the ſame Month is dedicated to his Memory by the *Latin* Church.

The XXVII Day

MAXIMUS *Biſhop of* RIEZ.

MAXIMUS a Native of *Provence* in *France*, was born near *Digne*, toward the Year 380. His Parents, who profeſs'd the Chriſtian Religion, and lived up to its Principles, ſaw him baptized in his Infancy, and were particularly

Nov. 27 particularly careful of his Education. Their Endeavours on that Head ſucceeded to their Wiſh; *Maximus* even in his Childhood was an excellent Example of profound Humility, and an abſolute Conqueſt of his Paſſions; and his Virtue encreaſed with his Years. He was affable and courteous to all, full of Compaſſion for the Miſerable, liberal to the Poor, remarkable for Sobriety, and ſo charm'd with the heavenly Advantages of Chaſtity, that he made a Reſolution of obſerving a perpetual Continence. His Mind and Heart were ſo entirely enaged by more valuable Objects that he trampled on the Honours and Pleaſures, which amuſe and employ the greateſt Part of Mankind; and knew no other Uſe of Riches but that of relieving *Jeſus Chriſt* in the Perſon of his diſtreſſed Members. He remain'd ſome Years in the World without living by it's Maxims or ſeeming to belong to it; and, 'though among his Friends and in his own Country, had no more Reliſh for his Situation than if he had been in Exile, and ſurrounded by Strangers. At laſt he broke the Chain which ſeem'd to fix him to the World, and retired to the Monaſtery of *Lerins*, ſo often mention'd in the Courſe of this Work, where his Virtues made him appear to Advantage, 'though in a Family of Saints.

Honoratus, the Founder of that excellent Nurſery of Piety and Learning being in the Year 426 made Biſhop of *Arles* no one was thought ſo worthy to ſucceed him in the Government of that Houſe as *Maximus*, who was accordingly choſen unanimouſly. The new Abbot behaved himſelf ſo prudently in that Station, that the Monks ſcarce felt the Severities of the Rule, and obey'd with Cheefulneſs and Alacrity. His charitable Labours were not confined to the Limits of his Monaſtery, but extending to ſuch as were not immediately under his Care, made ſeveral Converts, ſome of whom choſe to end their Days at *Lerins*. The Gift of Miracles, with which he was favour'd, contributed very much to the Succeſs of his Endeavours in that Way, and drew great Crouds to his Monaſtery from the Continent, which broke in on his Retirement, and oblig'd him to quit the Houſe, and retire into a Foreſt in the Iſland, where he was diſcover'd in a few Days, and brought back to his Monaſtery.

Maximus had ſpent about ſeven Years at the Head of that holy Community, when the See of *Riez* in *Provence* became vacant, and thoſe concern'd in providing a Succeſſor immediately pitched on the Abbot of *Lerins*. They then gave the neighbouring Biſhops an Account of their Choice, and deputed proper Perſons to the Saint to acquaint him with the Matter, and preſs his Compliance. Upon the firſt News of their Proceedings *Maximus* went privately aboard a ſmall Veſſel, and made his Way to the Coaſt of *Italy*, where he hoped he might be ſecure; but he was miſtaken; for either the Reputation of his Miracles, or the providential Falſeneſs of ſome truſted

truſted with the Secret, betray'd him. He was ſeized, carried to *Riez*, and Nov. 27
conſecrated there amidſt the loud Acclamations of the People. If the Epiſcopal Character, or the Grace receiv'd at his Conſecration did not encreaſe the Number of our Saint's Virtues, his preſent Situation gave them a greater Luſtre, and render'd them more generally uſeful. His Life at *Riez* was exactly the ſame as at *Lerins*; his Humility in that exalted Station was not different from what he had practiſed in his Cloiſter; he ſtill retain'd the ſame Love of Poverty, the ſame Spirit of Penance, and the ſame Indifference to the World and it's Enjoyments, as when particularly obliged to thoſe Virtues by his State of Life. His Patience and Charity now found more Employment than ever; for he was under an Obligation of being at once the Phyſician, the Judge, and the Paſtor of a numerous People, all which Characters he fill'd in the moſt edifying Manner.

Our holy Biſhop had a conſiderable Share in the Deciſions of all the Provincial Councils held in that Part of *France* in his Time; and it is not eaſy to determine whether his Peity or Capacity was more conſpicuous on thoſe Occaſions. After twenty ſeven Years ſpent thus in the Service of the Church, *Maximus* received the Reward of his Labours on the twenty ſeventh of *November*, and was buried in S. *Peter*'s Church, which he built. His Funeral was attended by a prodigious Concourſe of People from all Parts, ſome of whom came to glorify God in his Servant, others to aſk Favours and Bleſſings by his powerful Interceſſion.

St. VIRGILIUS, Biſhop of SALTZBOURG.

VIRGILIUS was born in *Ireland*, at the Beginning of the VIII Century, and had the Advantage of rich and virtuous Parents, who gave him a pious and liberal Education; their Care in that Particular ſucceeded ſo well that he was look'd on as one of the moſt learned of his Country in that Age; but his Proficency in Virtue was much more valuable. He was courteous, obliging, modeſt and humble, and thus gain'd the Affections of all who knew him.

Virgilius went to *France*, when about thirty Years old; and, as he was then in Prieſt's Orders, it is probable his Buſineſs there was to find an Opportunity to ſerve God and the Church in that Character. By the Aſſiſtance of *Charles Martel Maire* of the Palace in *France* the evangelical Labourers had free Acceſs to *Germany*; and the Reputation, and Example of St. *Boniface* and other Apoſtolical Miſſionaries drew great Numbers thither, who engaged in the ſame glorious Work, among whom were our Saint and his Countryman *Sidonius*, who employ'd their Zeal and Charity in *Bavaria*

Nov. 27 under Duke *Odilo.* After ſome Time ſpent there *Virgilus* was made Abbot of a Monaſtery at *Saltzbourg* founded by St. *Rupert*, firſt Biſhop of that City about thirty Years before. The neceſſary Obligations of that Poſt did not divert our Saint from continuing to preach the Goſpel in ſeveral Parts of *Bavaria.* In thoſe Apoſtolical Journies he found great Numbers of Chriſtians, who had been baptized by a Prieſt ſo little verſed in the *Latin* Tongue that he gave a wrong Termination to ſome of the Words which compoſe the Form of that Sacrament. This Blunder produced a Diſpute about the Validity of Baptiſm thus conferr'd; and St. *Boniface* was of Opinion that the Ceremony ought to be repeated; whereupon *Virgilus* and his Companion, appplied to the holy See for a Reſolution of this Difficulty. *Zachary*, then in S. *Peter*'s Chair, wrote to *Boniface* on that Subject and declared the Baptiſm in Queſtion valid, becauſe the Prieſt's Intention was good, his Faith in the holy Trinity orthodox, and the Alteration complain'd of in the Form merely literal.

In the Year 752 *Pepin*, Maire of the Palace, was choſen King of *France* and conſecrated by St. *Boniface*; and, our Saint who was endeavouring the Converſion of Infidels and Sinners with his uſual Activity, imagining the young Duke of *Bavaria*'s Protection in that Work not ſufficient, reſolved to pay his Compliments to the new King, and beg his Aſſiſtance, when neceſſary. That Prince receiv'd him very graciouſly, and finding him a Man of great Virtue and more Learning than he had uſually met with, detain'd him at his Court almoſt two Years for the Satisfaction of his edifying and inſtructive Converſation. *Pepin* had wore the Crown of *France* about twelve Years when he gave a publick Proof of his Regard for our Saint by naming him to the See of *Saltzbourg*, vacant by the Death of *John*, who had likewiſe been Abbot of the ſame Monaſtery, which own'd *Virgilus* for it's Superior. The Saint was obliged to accept of the Title, and Inſpection of the Church of *Saltzbourg*; but it was near two Years before the neighbouring Prelates and People could prevail with him to receive the Epiſcopal Character.

Virgilius diſcharged all the Duties of his Station with great Exactneſs, was particularly courageous in defending the Rights of his Church on all Occaſions, and at the ſame Time as active in maintaining and enforcing Eccleſiaſtical Diſcipline. His Paſtoral Charity was not to be confined within the Limits of one Dioceſe; the *Sclavonians* were allow'd a Share in his Thoughts and Labours. *Chetimar*, who commanded thoſe in *Carinthia*, having been initiated in the Faith by Baptiſm, was ſo devoted to our Saint as to do nothing of Conſequence without his Advice; and *Virgilius* ſupplied him with Prieſts from his Monaſtery and Seminary, who were employ'd in Inſtructing the Subjects of that Prince. *Watung* the worthy Succeſſor of Duke *Chetimar*, receiv'd the Prieſts and others, whom our Saint ſent into *Carinthia*, as favourably

as

as his Predeceſſor had done; and the Progreſs which the Goſpel made in their Hands has procured *Virgilus* the Title of Apoſtle of *Carinthia*. Nov. 28

The holy Biſhop had ſat about fourteen Years in the See of *Salatzbourg*, when his Zeal prompted him to viſit his whole Dioceſe, and endeavour the total Extirpation of Idolatry among his People and others who had receiv'd ſome Light by his Means. *Carinthia* was not forgot on this Occaſion; he conſecrated ſeveral Churches, ordain'd ſome Eccleſiaſticks in that Dukedom, and continued his Journey to the moſt remote Corners of *Sclavonia*. At his Return to *Saltzbourg* he was taken ill, and died in a few Days, on the twenty ſeventh of *November*, 780. His Body was buried in S *Peter*'s Church, and the Saint canonized by Pope *Gregory* IX.

The XXVIII Day.

St. STEPHEN, MARTYR.

THE holy Man, whoſe Life and Sufferings we venerate this Day, was born at *Conſtantinople* in the Beginning of the VIII Century; and dedicated to God in a particular Manner by his Parents as ſoon as he came into the World. When *Stephen* was thought capable of receiving Inſtructions, he was provided with proper Maſters and inured to pious Sentiments from his Infancy. The Saint's Inclination leading him to prefer the holy Scripture to all other Books, he undertook to treaſure up the Maxims of thoſe ſacred Writings in his Memory; and St. *John Chryſoſtom*'s Works were in his Opinion the moſt valuable Pieces of ſacred Antiquity.

While our Saint was employ'd in the Improvement of his Mind, and acquiring a Stock of Virtue ſufficient to carry him through all the Troubles and Perſecutions, which Providence deſign'd for him, *Leo* the *Iſaurian* form'd an impious Project for diſturbing the Peace of the Church, by oppoſing the Reſpect paid by the Faithful to the Images of *Jeſus Chriſt* and his Saints; by which they meant no more than to adore their Saviour in the Preſence of what preſented him to their View, and revived the Memory of his Sufferings; and honour thoſe whom the divine Grace had raiſed to an eminent Degree of Sanctity while the Images of thoſe great Servants of God were before their Eyes. This was the Practice of the Church in thoſe early Times, which the Council of *Trent* has explain'd in the twenty fifth, and laſt Seſſion in the following Words. "*The Images of* Chriſt, *the Bleſſed Virgin and other* "*Saints are to be had and retain'd, particularly in Churches; and due Honour* "*and Veneration to be given them. Not that we believe any Divinity or Virtue* "*lodged in them, which can challege Worſhip, or that we are to make any* "*Petitions to them; or place our Confidence in Images, like the Heathens of old*

Nov. 28 " *who put their Hope in Idols: but becauſe the Honour, done to them, is re-*
" *ferr'd to the Prototypes, which they repreſent; ſo that when we kiſs ſuch Ima-*
" *ges, and kneel before them bear-headed, we adore* Chriſt, *and venerate his*
p. 134. " *Saints, whoſe Likeneſs they bear.*

The Emperor began the Perſecution with depoſing *German* Patriarch of *Conſtantinople*, who undertook the Defence of holy Images againſt that Prince's firſt Attack. Several Catholicks left the City, and retired into diſtant Provinces, where they hoped the Storm would not reach them; our Saint's Parents were of that Number; but before they provided thus for their own Security they thought themſelves obliged to diſpoſe of their Son in a Way ſuitable to his pious Inclinations, and their own Views in his Education. He was placed in a Monaſtery two or three Leagues from *Chalcedon*, which bore the Name of *Auxentius*, it's holy Founder; the Abbot of that Houſe made no Difficulty of receiving him, and after ſome Days ſpent in giving him a general Idea of the Labours, and Hardſhips of a Monaſtick Life, cut his Hair, and gave him the Habit, though then but ſixteen Years old.

Stephen enter'd into all the penitential Exerciſes of the Community with incredible Ardour, and his firſt Employment was to fetch in the daily Proviſions for the Monaſtery. The Death of his Father, which happen'd ſome Years after, obliged him to make a Journey to *Conſtantinople*. When he had paid his laſt Duties to the Deceaſed, he ſold his whole Fortune, gave the Money to the Poor, carried his Mother and one of his Siſters into *Bithynia*, and with the Advice and Aſſiſtance of his Superior placed them in a Monaſtery. That holy Abbot, drawing near his End, and being well aſſured that the Voices of the whole Community would fall on *Stephen* after his Deceaſe, ſent for him and gave him ſome Inſtructions in Relation to that Poſt. *John*'s Eyes were no ſooner cloſed than the whole Body of Monks was unanimous in placing *Stephen* at their Head, 'though then but thirty Years old.

The Monaſtery of *Auxentius* was only a Number of ſmall Cells ſcatter'd up and down the Mountain, one of the higheſt in that Province; and the new Abbot ſucceeded his Predeceſſor in a Cave on the Summit, where he join'd Labour with his Prayer, employ'd himſelf in ſuch Works as gave little or no Interruption to his Converſation with God, and thus not only avoided being burthenſome to others, but was enabled to relieve the Poor. The Luſtre of our Saint's Virtue, his Application to Devotion, and Penance, and the Prudence of his Conduct engaged great Numbers to reſort to him, and beg to be admitted into his religious Family, which ſoon grew very large. After ſome Years ſpent in the Government of his Solitaries, he reſign'd his Place to *Marinus*, being reſolved on a cloſer Retreat than was compatible with that Poſt, and the Practice of ſuch Auſterities, as he would not undertake to preſcribe to others. In this View he built himſelf a Cell on the Top

of

of the Mountain much narrower than his Cave, and ſo ſtreight every Way that it was impoſſible for him to lie or ſtand at his Eaſe. *Stephen* was forty two Years old when he ſhut himſelf up in this Sepulchre; but no Place could ſcreen him from the publick View; the Reputation of his Sanctity diffuſed itſelf through the whole Country, and drew great Crouds who deſired to ſee and hear him. *Ann*, a young Widow of Quality, was one of that Number, and let the Saint know her Inclinations to a Monaſtick Life; whereupon *Stephen* gave her all neceſſary Inſtructions on that Head, and deſired ſhe would conſider the Danger of deferring the Execution of her good Deſigns, which ſhe had Reaſon to believe inſpired by God. The Lady, who heard him as an Oracle, and Interpreter of the divine Will, went immediately, ſold her whole Eſtate, diſtributed Part of the Purchaſe among the Poor, took her Leave of her Friends, made a ſecond Viſit to the Saint, and let him know ſhe had reſerved a conſiderable Sum. *Stephen* reprimanded her ſeverely for the Reſerve, and aſſured her that renouncing her Eſtate by Halves would never entitle her to the Character of a complete Servant of *Jeſus Chriſt*. The Lady, extremely ſurprized, anſwer'd that what ſhe had done in that Caſe did not proceed from Avarice, but a Deſire of leaving the Diſpoſal of the ſaid Sum to his Diſcretion. The Saint then told her he never undertook to do Charity with other People's Money; but directed her to ſome Places in the Neighbourhood where ſhe might lay it out to the Advantage of her Soul; at her Return he gave her the Monaſtick Habit, and ſent her to a Houſe which he had built for Women at the Foot of his Mountain, and was govern'd by a Superior of the ſame Sex, under his Direction. Nov. 28

Conſtantine Copronymus, who ſucceeded his Father *Leo*, carrying on the impious War againſt holy Images with a Vigour, at leaſt, equal to that of his Predeceſſor, levell'd his Malice chiefly againſt the Monks, whom he fear'd as the moſt reſolute in maintaining the Catholick Practice in that Particular. Having procured the Condemnation of the Uſe of Images in Churches, and other Places of Devotion in a Council of Biſhops ready to execute whatever he ſhould direct, he endeavour'd to engage our Saint's Subſcription to that Deciſion; for he was ſenſible of the Influence of his Example, and the Weight which his known Sanctity gave to all his Actions. *Calliſtus*, a Patrician, being diſpatched to *Stephen* on that Errand, uſed all the Arts in his Power to prevail with the Saint to cloſe in with the Emperor, and conſent to the Acts of the pack'd Aſſembly already mention'd, and was excellently qualified for that Taſk, being Maſter of a ſtrong and perſuaſive Eloquence; but *Stephen* was proof againſt the Attack, and the Patrician was obliged to return full of Confuſion at a Miſcarriage where he was ſanguine enough to depend on Succeſs. *Conſtantine*, incenſed at our Saint's Anſwer, as reported by *Calliſtus*, ſent him back to St. *Auxentius*'s, attended by a Party of Soldiers with

Nov. 28 with Directions to drag him out of his Cell, carry him to the Monaſtery at the Foot of the Mountain, and keep him Priſoner there 'till farther Orders. The Soldiers, who executed their Commiſſion with a barbarous Punctuality, found him ſo waſted with Faſting, and his Limbs ſo much weaken'd by the Streightneſs of his Cell, that they were obliged to carry him on their Shoulders.

Calliſtus, who had promiſed the Emperor not to quit the Enterprize 'till he had reduced the Saint to a Compliance with his Will, or form'd an Accuſation againſt him which ſhould diſgrace him and deſtroy his Authority in the World, finding him invincible, had Recourſe to other Means, and endeavour'd to ſuborn Witneſſes againſt him. In this View he addreſs'd himſelf to *Sergius*, one of our Saint's Diſciples, gave him a retaining Fee, and promiſed him a much larger Sum upon performing the diabolical Work. *Sergius*, dazzled with the Charms of Money and the Proſpect of ingratiating himſelf with *Conſtantine*, left his Monaſtery, and with the Aſſiſtance of an Officer of the Coſtoms at *Nicomedia*, drew up a ſcandalous Libel, in which *Stephen* was charged with calling the Emperor Heretick and Tyrant; and engaged one of *Ann*'s Servants to accuſe the Saint of a criminal Converſation with that virtuous Lady. Theſe and ſeveral other Articles were forged againſt the Saint, and tranſmitted to the Emperor, then in *Scythia*; who immediatly ſent Orders to his Lieutenant at *Conſtantinople* for ſending him the Lady mention'd in the Charge. The Soldiers, who aſſiſted that Officer in the Execution of his Commiſſion, committed ſeveral Extravagancies in the Monaſtery, 'till the Abbeſs deliver'd the ſuppoſed Criminal into their Hands. They conducted her to the imperial Camp; where *Conſtantine* let her know he had no Doubt of what he had heard to her Diſadvantage, but deſired to have the whole Affair from her own Mouth, and would fain know what Means the deteſtable Hypocrite had inveigled her into her preſent State, for his own infamous Uſe. The holy Woman then declared ſhe was ready to ſuffer the utmoſt Conſequences of that Prince's Anger, rather than violate the Truth, and accuſe a Man, who had been ſo uſeful to her in her ſpiritual Concerns. The Emperor, ſhock'd and confounded at this unexpected Reply, deferr'd a farther Examination of the Affair to a more convenient Opportunity, and detain'd the Lady 'till his Return to the imperial City; where he threw her into Priſon, and aſſured her ſhe ſhould not leave that Place, 'till ſhe came to a Reſolution of renouncing the Monaſtick State, and her Friendſhip with him who had decoy'd her into it. After ſeveral repeated Attempts to make her own the pretended Crime, as an Article againſt our Saint, the Emperor order'd her to be ſeverely whipp'd; but ſhe ſtill perſiſted in declaring *Stephen* an innocent and holy Perſon; whereupon ſhe was confined to one of the Monaſteries in *Conſtantinople* where it is ſuppoſed ſhe was ſtarved to Death.

Conſtantine, bent on the Ruin of our Saint, was always employ'd in inventing

venting ſome new Method of making him appear criminal. To this End he engaged *George*, a young Courtier, in whom he could confide, to make a Journey into *Bithynia*, perſwade *Stephen* to receive him into his Community, and return to *Conſtantinople*, as ſoon as he had carried his Point. *George*, having receiv'd Inſtructions for his Behaviour, promis'd a punctual Compliance with each Particular. Reaching the Mountain, he hid himſelf among the Buſhes 'till toward Midnight, and then made to the Monaſtery, and in a moſt pitieus Tone, begg'd to be ſaved from the wild Beaſts, and conſider'd as an Object of their juſt Compaſſion, who had loſt his Way. The Story of his Diſtreſs, thus pathetically deliver'd, could not but move a Perſon of ſo much Tenderneſs and Charity as our Saint, who thereupon ſent out one of his Monks to bring him in. As ſoon as the Impoſtor enter'd the Houſe, he threw himſelf at the Abbot's Feet begg'd his Bleſſing, declared he belong'd to the Court, that he and his Companions, by an unhappy Complaiſance for their Sovereign's Sentiments, had been very near falling into *Judaiſm*, that God had been graciouſly pleas'd to let him ſee his Danger, and conducted him to that Place, where he deſired he might be admitted among the Saint's Diſciples. *Stephen*, ſuſpecting nothing of this Artifice, told him with his uſual Simplicity, that ſince the Emperor had expreſsly forbid admitting Novices, he could not think it ſafe or prudent to receive him. *George* then conjur'd him to conſider the Value of a Soul, and declared that if his was loſt by returning to the World, the Saint ſhould anſwer for it at the laſt Day. *Stephen*, full of Zeal for the Salvation of his Neighbour, being thus warmly preſs'd, reſolv'd to poſtpone all human Conſiderations, and expoſe himſelf to any temporal Danger, rather than hazard the loſs of a Soul, and gave him the Habit. *George* ſpent three Days in the Monaſtery of St. *Auxentius*, during which Time the Emperor receiv'd an exact Account of every Step he took in this treacherous Affair. That artful Prince began now to play his Part; he aſſembled the People in the Amphitheatre, declaim'd loudly againſt the Monks in general, as a peſtilent and rebellious Set of Men, and with a well acted Concern complain'd of *Stephen*'s Inſolence, who had corrupted all his Courtiers, and forced his Favourite *George*, into his Monaſtery. In the mean Time that hypocritical Tool of his Maſters Paſſions came back, according to his Directions, in the Monaſtick Habit; and the next Day, the People being conven'd in the Amphitheatre for that Purpoſe, *Conſtantine* produced him in that Dreſs, which had the deſired Effect; *Stephen* and the whole Body of Monks were abuſed in very groſs Term, and the ſeemingly injured Courtier ſtripp'd of the deteſted Habit, and handſomely rewarded for his dexterous Management of this helliſh Contrivance. Nov. 28

The Emperor ſent a Party of Soldiers to Mount S. *Auxentius* with Orders to drive away the religious Inhabitants of that Deſart; in Execution of which Commiſſion

Nov. 28 Commiſſion our Saint's Diſciples were forced from the Place, and their Monaſtery burnt down to the Ground. *Stephen* was dragg'd out of his Cell, inſulted, beaten unmercifully, put on board of a ſmall Veſſel in the Port of *Chalcedon*, and carried to a Monaſtery at *Chryſopolis*, near *Conſtantine*; where he was by the Emperor's Order viſited by five of thoſe Biſhops, who had join'd in condemning the Uſe of holy Images in the falſe Council of *Conſtantinople*, and were accompanied on this Occaſion by the Patrician *Calliſtus*, a Secretary of State, and another Officer. *Theodoſius*, Biſhop of *Epheſus*, open'd the Conference in civil and reſpectful Terms, to which the Saint replied with a Mixture of Sweetneſs and Strength, which convince without diſpleaſing reaſonable Perſons. *Conſtantine*, Biſhop of *Nicomedia*, had no Title to that Character; he aroſe from his Seat and kick'd our Saint in the Face as he ſat on the Ground, which encouraged one of the Guards to inſult and ſtrike him. *Calliſtus*, 'though a violent Stickler of the Party, could not but interpoſe his Authority for ſilencing and ſeizing the furious Prelate, and then let *Stephen* know the Diſpute might be ſoon ended by his ſubſcribing to the Decrees of the late Council; which too would be the only Means for ſaving his Life, forfeited by Diſobedience to his imperial Majeſty. The Saint then made ſome Remarks on the impious Doctrine deliver'd by that pretended Council; which, as he ſaid, deſerved no better Name than that of a pack'd Aſſembly, aſſuming the Title of Œcumenical, 'though it was but too well known that neither the Biſhop of *Rome*, nor the Patriarchs of *Alexandria*, *Antioch* and *Jeruſalem* had any Hand in it's Deciſions. *Stephen* inſiſted on theſe and ſome other Objections, 'till the Deputies, full of Confuſion, return'd to *Conſtantinople*; and, when aſked what Succeſs they had met with, the Biſhops would willingly have conceal'd their Diſgrace; but *Calliſtus* frankly own'd the Saint victorious, and an Overmatch for all Attacks both by the Force of Reaſon, and Contempt of Life.

Conſtantine, confounded and enraged at *Stephen*'s Conſtancy, baniſhed him to *Proconeſus* an Iſland in the *Propontis*, where he found a Cave agreeably ſituated near the Sea and not far from a Chapel dedicated in honour of St. *Ann*, and the Herbs that grew wild in his Deſart were his only Food. The Place of his Exile being known, all his Diſciples, who had been driven from Mount S. *Auxentius*, except the wicked *Sergius* and another, joyn'd him there, lived under his Dirrection, and rais'd a Moneſtary for their Uſe. In 765, after the Saint had ſpent about two Years in *Proconneſtus*, the Emperor being inform'd of the many Miracles perform'd by his Hands, which had a direct Tendency to authorize the Veneration of holy Images, order'd him to be remov'd to *Conſtantinople*, where he was thrown into Priſon, and loaded with Irons. Some Days after his Commitment, *Conſtantine* ſent for him to the Palace, made him ſeveral bitter Reproaches of Raſhneſs and Obſtinacy, and preſs'd him to give a Reaſon for his Conduct. The Saint was inclined to Silence

lence; but the Emperor ſtill urging him to ſpeak, he was oblig'd; and by Nov. 28
Way of Illuſtration of his Argument in Favour of holy Images, threw one of the Emperor's Medals on the Ground, and trod on it; which Action being reſented by that Prince, and his Courtiers as an Inſult to Majeſty, *Stephen* was ſent to another Priſon to take his Tryal, for violating the Reſpect due to his Sovereign.

In this ſecond Priſon, which he forſaw would be his laſt, the holy Abbot had the Satisfaction of finding 342 Monks from different Quarters, all confined for the ſame Cauſe; ſome of them had loſt their Hands, ſome their Ears, others their Eyes, or Noſe cut upon refuſing to ſubſcribe the Condemnation of the Uſe of holy Images, as Idolatrous. *Stephen* thank'd the Almighty who had given them Patience under their Sufferings, and was ſenſibly mortify'd that he had not been thought worthy of the ſame Trials. Thoſe living Martyrs, however, look'd on him as an illuſtrious Confeſſor, honour'd him as their Maſter, attended his Inſtructions, laid open their Conſciences to him, and form'd themſelves into a ſort of regular Community under his Direction. *Stephen*'s Virtue was ſuch as commanded Reſpect even from the Jaylors, Perſons, who have never had the Reputation of much Humanity and Compaſſion.

Stephen had ſpent about eleven Months in Priſon, when ſome malicious Informers complain'd to the Emperor that *Stephen* had converted it into a Monaſtery and that all the Inhabitants of *Conſtantinople* flock'd thither to hear his idolatrous Doctrine. *Conſtantine*, enraged at this Account, gave Orders for beheading the Saint immediatly. The Executionor had tied him to the Stake, and was ready to give the deciſive Blow, when the Emperor remanded him to and Priſon, reſerv'd him for a more cruel and painful Death. The next Day he ſent two Men of Quality to ſound the holy Abbot once more, with Directions to make him an Offer of his Life, if he complied, or murther him on the Spot, if he perſiſted in his former Reſolution. They deliver'd the Meſſage; but ſeeing the Saint ſtill the ſame, and invincible, they kiſs'd his Feet, receiv'd his Bleſſing, and then went and told the Emperor, that finding *Stephen* obſtinate, they had executed their Commiſſion ſo effectually, that he could not live many Hours. The next Morning our Saint, being aſſured he ſhould die before Night, aſſembled his Fellow Priſoners, exhorted them to perſevere in the Orthodox Faith, and took his Leave of them for the laſt Time. The Emperor, underſtanding how his late Orders were eluded, gave a free Looſe to his Paſſion, ſtorm'd like a Madman, and reproach'd his Courtiers with want of Concern for his Repoſe, and permitting one to live who had more Power than himſelf. Some then in waiting, underſtanding *Stephen* was the hated Ri-

Nov. 28 val, haſted to the Priſon in a Body, ruſhed in, and demanded the Criminal. The Saint who was prepared for the Attack, ſtept forward, and with all imaginable Calmneſs let them know he was the Perſon. Upon this Declaration they ſeiz'd him, and dragg'd him through the Streets of *Conſtantinople*, while the Mob was allow'd and encourag'd to pelt him with Stones, aud beat him with Clubs; 'till *Philomathus*, one of his Executioners, diſpatched him with a Blow on the Head. That unhappy Perſon was immediatly poſſeſs'd with an evil Spirit, and expired in a frightful Manner; but the reſt were ſo little affected at the diſmal End of their Companion, that they continued their Inſults on the dead Body of our Saint, 'till his Limbs were torn aſſunder, and his Brains and Bowels left on the Ground.

St. *Stephen*'s Martyrdom is dated on the twenty eighth of *November* in the Year 767; and the Day of his Death conſecrated to his Memory by both the Eaſtern and Weſtern Churches, who uſually ſtile him St. *Stephen the younger*, to diſtingiſh him from the holy Deacon of the ſame Name, who ſuffer'd in the Infancy of the Church, at *Jeruſalem*.

The XXIX Day.

St. SATURNINUS *Biſhop of* TOULOUSE, *Martyr.*

THE *French* look on *Saturninus*, the Saint of this Day, as one of the moſt illuſtrious Martyrs that Kingdom can boaſt, and aſſure us that his Hiſtory has been compoſed with great Exactneſs and preſerved with as much Care. The Author of that valuable Piece, who places the Saint's Death in the Middle of the III Century, ſays, that the Chriſtian Religion made but a very ſlow Progreſs in *Gaul* at that Time; by which Way of ſpeaking, we are to underſtand that, though the Goſpel had been preached in that Country long before, the Church of *Gaul* had ſuffer'd much from the Perſecutions of *Marcus Aurelius* and *Severus*, and the Scarcity of Evangelical Labourers.

The Biſhops of *Rome*, zealous for the Propagation of the Faith, and pitying the unhappy Condition of that Part of our Lords Vineyard, conſecrated ſeven Biſhops, and ſent them into *Gaul*; viz. *Gratian*, *Paul*, *Trophimus*, *Saturninus Dionyſius*, *Stremonius* and *Martial*. We cannot tell whither the whole Number was ſent at once; but it is evident that our Saint began that Apoſtolical Work, about the Year 245, and conſequently receiv'd his Miſſion from Pope *Fabian*. Each of them choſe ſome Place for his conſtant Reſidence

ſidence, and *Saturninus* ſettled at *Toulouſe*, with a View of endeavouring the Converſion of the Inhabitants of that City, and the adjacent Country. Nov. 29

Our Saint's Preaching, confirm'd by Miracles, made numerous Conqueſts in a ſhort Time. He conven'd his increaſing Flock in a ſmall Church at *Toulouſe*; and the Capitol or chief Temple of the City lying in the Way betwixt that Building and our Saint's Habitation, the Devils, who reſided in that Receptacle of Superſtition and Idolatry and pretended to foretel future Events, were frequently ſtruck dumb as the Saint paſs'd by ſo that the Pagan Oracles flagg'd and at laſt became entirely ſilent, and all the Impoſtures of the pretended Deities, 'though ſupported and improved by the Artifice of their Prieſts, were detected and defeated. The leading Men among the Idolaters, ſurprized at this Change, and confounded at the diſgraceful Silence of their Deities, began to enquire the Cauſe of it; and one, whom the Acts of our Saint juſtly ſtile an Enemy of our Religion, told them there was then a new Sect in the World, whoſe Votaries were bent on the Ruin of their Religion; that *Saturninus*, a Biſhop of that impious People, paſſing frequently by the Capitol awed the Gods into Silence. One would imagine a Confeſſion of this Nature muſt have produced an immediate Change in the Principles and Belief of the deluded Pagans, and that they ſhould renounce the Gods, thus overcome by a ſuperior Power. But ſuch was their unhappy Blindneſs, that they did not Act according to their own Conviction in this important Caſe, but propoſed killing that holy Prelate as the moſt expeditious Way of opening the Mouths of the pretended Gods; upon which Occaſion the Author of this Account aſks what can be more fooliſh than to ſtand in Awe of Beings who are commanded by others; and not fear him who governs all with an abſolute Power?

While the Prieſts and People were engaged in theſe Conſultations, they ſaw the Saint taking his uſual Walk to Church, and full of Zeal for the Honour of their Gods, reſolved not to loſe this favourable Opportunity of executing their Deſign. They ſeiz'd and dragg'd him to their Temple, declaring they expected he ſhould immediately either appeaſe the offended Deities by ſacrificing to them, or expiate the Crime with his own Blood. *Saturninus* boldly own'd that he knew but one true God, to whom he would offer a Sacrifice of Praiſe; that he look'd on the Pagan Deities as mere Devils; and then aſk'd them how they could inſiſt on his ſacrificing to thoſe Beings, who, according to their own Confeſſion, were afraid of Him?

The Infidels, incenſed at this Reply, abuſed the Saint with all the Rage and Barbarity that a mad Zeal for their injuried Deities could inſpire, and after a great

Variety

Nov. 30 Variety of Indignities, tied his Feet to a Bull prepared for their idolatrous Sacrifices, which being driven from the Temple ran violently down and daſhed the Saint's Brains out on the Steps. The Time of *Saturninus*'s Martyrdom is uncertain; ſome ſuppoſing it might happen in *Valerian*'s Perſecution, which began in the Year 257; others placing it in the Reign of *Decius*, who died in 251.

The ſmall Number of Chriſtians then at *Toulouſe* had not Courage enough to carry off the dead Body; which was done at laſt by two Women, who laid the ſacred Remains on a Bier, and hid them in a deep Ditch, to ſecure them from any farther Inſult, where they lay honour'd by God alone 'till the Church was bleſſed with Peace under *Conſtantine* the Great; and then *Hilary* Biſhop of *Toulouſe* built a ſmall Chapel over his holy Predeceſſor's Body. *Silvius* another of our Saint's Succeſſors in that See toward the Cloſe of the IV Century, built a magnificent Church in his Honour, which was conſecrated, and enrich'd with the venerable Reliks by *Exuperius*, in the Beginning of the Vth. The Church keeps the twenty nineth of *November* in Memory of the holy Martyr's Sanctity and Sufferings, which was probably the Day of his Death.

The XXX Day

St. ANDREW, Apoſtle.

ANDREW, who had the Honour to be called firſt of all the Apoſtles, was Brother to St *Peter*, and a Native of *Bethſaida*, a ſmall Town in *Gallilee*; and it appears from St. *Mark*'s Goſpel, that he and the Prince of the Apoſtles, had a Houſe at *Capernaum*.

c. 1. v. 29.

Upon St. *John the Baptiſt*'s appearing in the World, our Saint became his Diſciple, and was with his Maſter, when *Jeſus* paſſing by, the holy Precurſor declared him *the Lamb, of God who takes away the Sins of the World.* His Mind being enlightned by the divine Grace, he immediatly comprehended the Meaning of thoſe myſterious Words, and follow'd our Redeemer, in Company with another of St. *John*'s Diſciples, whom the Evangeliſt has not named. *Jeſus*, turning about and ſeeing them, aſked their Buſineſs; to which they replied with a Queſtion ſufficiently expreſſive of their Deſire of attending his Perſon, and hearing his Inſtructions; *Rabbi*, ſaid they, *where do you live?* Our Saviour, pleaſed with their Diſpoſition, invited them

Jo. 1. 36.

to

to ſatisfy themſelves by going home with him; which they did, and there Nov. 30
ſpent the remaining Part of that Day, and perhaps the following Night, as St. *Auguſtin* on this Place ſuppoſes.

Andrew, thus initiated in the School of *Jeſus Chriſt*, went home, imparted the happy Diſcovery of the *Meſſias* to his Brother *Simon*, introduc'd him to the Saviour of the World; they from that Time frequently heard that divine Perſon's Inſtructions, without leaving their Calling which was Fiſhing. *Jeſus*, returning into *Gallilee* toward the Cloſe of the ſame Year, and finding the two Diſciples already mention'd employ'd in their Profeſſion, commanded them to follow him, and promiſed to make them *Fiſhers of Men*; whereupon they immediatly quitted their Nets, obey'd the divine Call, and never left him, while he remained on Earth. The following Year, which was the ſecond of our Lord's publick Miniſtry, he form'd the College of Apoſtles; and both St. *Matthew* and St. *Luke*, place *Peter* and *Andrew* at the Head of the choſen twelve.

Some Authors of the V Century tell us, that after the Deſcent of the holy Ghoſt, our Apoſtle preached the Goſpel in ſeveral Provinces of the greater *Aſia*; *Origen*, a much earlier Author, as quoted by *Euſebius*, ſays he did the ſame in *Scythia*. Several of the Fathers ſpeak of his Evangelical Labours in *Greece*, particularly in *Epirus*, *Peloponeſus*, and *Achaia*; and S. *Paulinus*, Biſhop of *Nola*, has left us an Account of his Diſpute with, and Victory over ſome of the moſt eminent Philoſophers and Orators of *Argos*. Coming at laſt to *Patræ*, the Metropolis of *Achaia*, he was crucified there; ſome place his Martyrdom under *Nero*, others under *Domitian*. The Acts of his Martyrdom, attributed to the Prieſts and Deacons of *Achaia*, tell us that as ſoon as he ſaw the Inſtrument of his Sufferings, he broke out into this pathetick Salutation; "*O excellent Croſs, that haſt receiv'd Beauty from our Lord's Limbs,* "*thou long deſir'd, ardently lov'd, and conſtantly ſought for Inſtrument, receive* "*me from among Men; and preſent me to my Maſter, that he who redeem'd me on thee, may receive me from thee.*

St. *Andrew*'s Body continued at *Patræ* 'till after the Middle of the IV Century, when it was removed to *Conſtantinople* together with that of St. *Luke*, the Evangeliſt; and all Chriſtendom agrees in keeping the thirtieth of *November* in Honour of our Apoſtle.

The End of NOVEMBER.

THE

LIVES

OF

SAINTS;

COLLECTED FROM

AUTHENTICK RECORDS,

OF

CHURCH HISTORY.

With a full Account of

THE OTHER

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

Number XII. *for* DECEMBER.

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THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

AN
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OF
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And other Feſtivals in the ſame Month.

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	Day
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DECEMBER the Firſt.

St. ELIGIUS, *Biſhop.*

ELIGIUS, whom the *French* call *Eloy*, one of the greateſt Ornaments of their Church, was born about the Year 588, at a Village two Leagues North of *Limoges*, the Capital City of a Province in *France*, and educated in the Fear of God from his Infancy. His Father having obſerved his Genius turn to nice and curious Works, which he perform'd with great Exactneſs, put him into the Hands of *Abbon* a Goldſmith at *Limoges*, and Maſter of the Mint in that Town, who had the Reputation of an honeſt Man, and an excellent Artiſt. *Eligius*'s Capacity and Inclinations to the Buſineſs ſoon made him Maſter of it; and his Readineſs to learn join'd to ſeveral virtuous Qualities gain'd him the Love and Eſteem of all, who knew him. His Heart was full of Sincerity, his whole Conduct under the Regulation of an exact Prudence, and his Temper ſweet and obliging; his Diſcourſe was agreeable, eaſy, and graceful; and he fill'd all the Duties of civil Life, without omitting what he ow'd to God. His Attendance at divine Service was conſtant and edifying; but of all the Inſtructions which he receiv'd in the Church none pleas'd him ſo well as what he could draw from the holy Scriptures when read there; he laid up thoſe divine Oracles in his Memory, and when he came home made them the Subject of his moſt ſerious Thoughts and profound Meditations in Order to apply the ſacred Maxims to his own Uſe. Dec. 1.

Dec. 1. The Saint was about thirty Years old when he left his own Country and travell'd to *Paris*, where *Bobbon*, Intendant of the Finances, or Chancellor of the *Exchequer*, employ'd him in the Mint, and other Works where Metals were concern'd. *Clotaire* II, then on the Throne of *France*, had form'd a Project for making a Chair of State, richly adorn'd with Gold and Jewels; but could find no Workman who would undertake to execute it. *Bobbon*, perceiving his Royal Maſter troubled at the Diſappointment, let him know he believed he had found the Man whom he wanted; whereupon *Clotaire* immediately order'd what he thought a ſufficient Quantity of Materials to be deliver'd into his Hands; which being tranſmitted to *Eligius*, he made two Chairs exactly ſuch as the King deſired. *Clotaire*, charm'd with the Beauty of the Work, and ſurprized at the Skill and Honeſty of the Artiſt, gave him a handſome Reward, and engaged him in his Service.

The Grace of God preſerved our Saint from the Corruption of the Court; and he had not been long there, when he form'd a Reſolution of entring into a more devout and auſtere Way of Living than he had practiſed before, 'though his Virtue had always been ſuch as gain'd the Hearts of all who converſed with him. He took a View of his whole Life, made a general Confeſſion, and impoſed a ſevere Penance on himſelf. From that Time his Faſts, Watching, and private Devotions were equal to thoſe of the moſt mortified and pious Monks; and he made his Court to his Prince as ſucceſsfully by the Innocence and Regularity of his Life, as others uſually do by Flattery, and other low Arts.

In the Year 628 *Clotaire*, dying, was ſucceeded by his Son *Dagobert*, who entertain'd ſo juſt an Idea of the Saint's Virtue, and Wiſdom, that he frequently conſulted him preferably to all his Council about publick Affairs, and took Directions from him for his private Conduct; *Eligius* made an excellent Uſe of his Credit with his Sovereign, and employ'd every favourable Opportunity in inſpiring him with Sentiments of Juſtice, Clemency and Religion. The King was ſo far from being offended at the Liberty, that he reform'd his Life by his Directions, and treated *Eligius* with a Reſpect which drew the Envy and Jealouſy of the whole Court on him, particularly the vicious Part of the Nobility, who did all in their Power to blaſt his Character. But their Calumnies were too weak to do him any Prejudice, deſtroy'd one another, and ſerved only to give his Virtue a freſh Luſtre, and enhance *Dagobert*'s Veneration for him, who loaded him with Favours; but could not make him rich, becauſe all he receiv'd from the Royal Bounty was immediately employ'd in relieving the Poor, redeeming Captives, or raiſing Houſes

for

for the Reception of ſuch as were diſpoſed to lead a penitential Life. The Abbey of *Solignac* was the firſt Religious Foundation owing to our Saint's liberal Charity; it was built two Leagues from *Limoges* on a Piece of Ground granted by the King for that Purpoſe, richly endow'd, peopled with Monks from *Luxeu*, and made ſubject to the Inſpection of the Abbot of that Monaſtery. This new Community encreas'd conſiderably in a little Time, and conſiſted of 150 Perſons, who work'd at ſeveral Trades, and lived in admirable Regularity. *Dagobert* gave our Saint a handſome Houſe at *Paris*; which he converted into a Convent, and placed 300 Nuns in it under the Direction of St. *Aurea*, whoſe Name occurs in the *Roman* Martyrologe on the fourth of *October*. This Monaſtery has ſince been given to *Barnabites*, and it's Revenue annex'd to the Biſhoprick of *Paris*. Dec 1.

Eligius had a profound Veneration for a Religious Life; and, 'though his Vocation did not determine him to the Choice of that State, he encouraged a Diſpoſition to Retirement in his own Servants, and all ſuch as receiv'd any Relief from his Hands. Our Saint's Houſe became the common Reſort of diſtreſſed Strangers, was look'd on as a publick Hoſpital, and his whole Fortune the Poor's Inheritance. When he had reſcued any Foreigners from Slavery, his uſual Way was to ſolicit their Naturalization, and then give them the Liberty of returning to their own Country, or ſettling in *France*. Thoſe who were inclined to ſtay were placed in Monaſteries or entertain'd in his Family, purſuant to their own Choice; and ſeveral of them made ſuch a Progreſs in Virtue, while under his Roof, that many Pariſhes and Monaſteries were furniſhed with Paſtors and Abbots out of his domeſtick Community, who did Honour to the Church, and died with the Reputation of great Sanctity. He ſtill continued his Buſineſs; but his chief Employment was to make Shrines for the venerable Relicks of Saints; and ſeveral Churches of *France* were furniſhed with excellent Pieces of Workmanſhip in that Way.

St. *Eligius*, 'though a Layman, and engaged in a State of Life, which ſeems naturally calculated for inſpiring Covetouſneſs, or at leaſt an Affection for Riches, was admired by Perſons of the moſt holy Profeſſions, as a perfect Model of Regularity, Penance, Humility, and Diſintereſtedneſs; and both Eccleſiaſticks and Monks honour'd him as their Maſter, and Director. When he firſt went to Court he conformed to the Faſhion ſo far as to wear ſilk Cloaths, and other Ornaments uſed by Perſons in his Station; but even then he wore a Hair Shirt, and practiſed ſeveral private Mortifications. When he was pretty well advanced in Spirituality, and had engaged the Affections of the King, and Courtiers ſufficiently to place him above the Apprehenſion

Dec. 1. of being thought ſingular, and whimſical, he reform'd his Exterior into a Simplicity ſuitable to the State of his Interior, and engaged ſeveral of the Nobility to follow his Example in that Particular. This Simplicity, ſupported by a certain Dignity peculiar to the Saint, made him the Object of univerſal Eſteem; and it was a common Thing for Embaſſadors from foreign Princes to the Court of *France* to conſult him before they went for Audience, and regulate all their Motions by his prudent Advice; but all the Applauſe which his Wiſdom, and Virtue drew upon him, could not inſpire him with the leaſt Vanity or Self-complacency. S. *Owen*, Biſhop of *Rouën*, who was well acquainted with the Saint, and has left us his Life, gives us a long and authentick Account of Miracles perform'd by his Hands in Favour of the Blind, the Lame, and the Sick; and tells us he was particularly induſtrious in avoiding the Glory which naturally attends ſuch Works, always attributing them to the powerful Interceſſion of ſome Saint. The ſame Author aſſures us he was as remarkable for the Spirit of Propheſy.

Theſe extraordinary Gifts, and the Integrity of his Morals gave him no ſmall Authority in the Church of *France*, even while he was a Layman; the third Council of *Orleans*, which condemn'd the *Monothelites* was conven'd at his Requeſt; and the holy Author, whom we follow in this Account was his inſeperable Companion in Labours of this Sort. Upon the Death of *Acarius* Biſhop of *Noyon* and *Tournay*, which happen'd in the Year 639, *Eligius* was choſen to govern that large and populous Dioceſe, and his holy Friend and Hiſtorian placed in the See of *Rouën* at the ſame Time. *Clovis* II, then on the Throne, being in his Minority, had great Need of two ſuch able and virtuous Perſons at Court; but was prevail'd with to deprive himſelf of their Aſſiſtance in Favour of the Church. The vaſt Dioceſe, to which our Saint was named, ſtill abounded with great Numbers of Idolaters, of a very ſavage and untractable Nature, and if any thing could make him accept of the Epiſcopal Character it was the Proſpect of ſuffering for the Faith in the Execution of his Miniſtry. His Regard for the Canons would not allow him to proceed with Precipitation in this important Affair; for which Reaſon he deſired he might be allow'd ſome Time to prepare himſelf, and take all the Degrees of holy Orders regularly after proper Intervals. St. *Owen* uſed the ſame Caution; and they were conſecrated together at *Rouën* on the twenty firſt of *May* 640.

The Grace, which our Saint receiv'd at his Conſecration gave a new Luſtre to thoſe Virtues, which had long charm'd and edified the World, and his preſent Situation afforded him more frequent Opportunities of relieving the Poor, comforting

comforting the Sick, and ſtooping to the meaneſt Offices, wherever Charity was concern'd. The remaining Part of that Year was ſpent in enquiring into the State of his Dioceſe, and viſiting that Part of it which lay near *Noyon*; and the following Year he took a View of more remote Places, which were inhabited by Men little ſuperior to Brutes. At his Appearance among thoſe Barbarians they were ſo far from acknowledging his Charity, and liſtening to the divine Meſſage, as deliver'd by his Mouth, that they thought no Treatment too bad for one who diſturbed their falſe Peace, and urged the Neceſſity of Self-denial. But the Saint's excellent Life ſoon diſarm'd them of their Rage, and converted thoſe ravening Wolves into mild Lambs. The Territories of *Courtray* and *Ghent*, which made Part of his Charge, were miſerably over-run with noxious Weeds, when *Eligius* was commiſſion'd to cultivate that neglected Field; but his zealous Labours changed it into a fruitful and delicious Garden. Dec. 1.

To ſecure the Conqueſts which *Jeſus Chriſt* had made by his Miniſtry, the Saint built ſeveral Churches on the Ruins of Idolatrous Temples, furniſhed them with virtuous, and indefatigable Paſtors, and founded Monaſteries for the Reception of ſuch as deſired to leave the World. Theſe exteriour Regulations were not made without much Difficulty; but he found it a much harder Taſk to reform the Heart, and root out Superſtition and Vice, when fortified by Cuſtom and long Habits; but his conſtant Application to the great Work, his Patience, Humility, and invincible Courage conquer'd all Oppoſition, and he had the Satisfaction of ſeeing much the greateſt Part of his Flock ſuch as he wiſhed.

The Inſtruction of his Cotemporaries was too narrow a Task for our Saint's generous Charity, who therefore has left Poſterity ſome Sermons, or Homilies, 'though all which bear his Name do not belong to him. But we may be aſſured of the Genuineneſs of that large Abridgment of his Doctrine, as given us by S. *Owen*, which has been thought conſiderable enough to be attributed to St. *Auguſtin*. That Piece will always paſs for a Proof of *Eligius*'s Acquaintance with the ſacred Writings, and the Works of the beſt *Latin* Fathers; and his Affection for Church Diſcipline. Being favour'd with a Foreſight of his own Death, he conven'd his Diſciples, took his Leave of them in a pathetick Exhortation to a virtuous Life, and expired in their Arms on the firſt of *December*, 659, in the ſeventy firſt Year of his Age.

His Eyes were ſcarce cloſed when the whole Town of *Noyon* took the Alarm, and expreſs'd their Senſe of the Loſs by Tears, and all the Marks of Grief for the Death of a Father and Protector. The next Day Queen *Bathilda*,

Dec. 2. *thilda*, Widow to *Clovis* II, attended by the Royal Children, and a ſplendid Retinue reach'd the Town; but nothing afflicted her ſo much as that ſhe came too late to receive his Bleſſing. That pious Princeſs offer'd to carry the Body to the Monaſtery of *Chelles*; and ſome of her Court were for removing it to *Paris*; but the Inhabitants of *Noyon* oppoſed the Attempt ſo vigorouſly that they remain'd in Poſſeſſion of the valuable Treaſure. His Head was afterwards ſent to *Chelles*, where the Nuns keep it to this Day with great Veneration. The *Roman* Martyrologe honours his Memory on the Day of his Death.

The II Day.

St BIBIANA *Virgin and* MARTYR.

JULIAN the Apoſtate made *Apronianus* Governor of *Rome* in the Year 363, who, while on the Way to that City, had the Misfortune to loſe an Eye. Being a Slave to Idolatry and a violent Enemy of our holy Religion, he imputed this Accident to the Power of Magick, and gave Orders for diſcovering and puniſhing all who dealt in that Art; which has been frequently obſerv'd, was a common Pretence among the Pagans for perſecuting the Chriſtians. This Account we have from *Ammianus Marcellinus*, a a Heathen Author of undoubted Credit; and finding *Apronianus* mention'd as a Magiſtrate in the Acts of St. *Babiana*'s Martyrdom, we may be allow'd to ſuppoſe ſhe ſuffer'd under the Perſon mention'd by the aforeſaid Hiſtorian. According to the moſt probable Account, our Saint was Daughter to *Flavian*, who had filled a conſiderable Poſt, but was diſgraced for his Religion, and dying in Baniſhment is honour'd as a Saint on the twenty ſecond of *December* in the *Roman* Martyrologe. *Dafroſa*, the Saint's Mother was confin'd to her own Houſe for ſome Time, with a View of ſtarving her to Death; but the Perſecutor changing his Mind a few Days after, ſhe was carried out of the City Gates, and beheaded; for which Reaſon the Church venerates her as a Martyr on the fourth of *January*. *Bibiana* and her Siſter, whom the Acts call *Demetria*, fell into the Hands of the Pagan Governor after the Death of their holy Parents, and were ſtripp'd of all they had in the World. It was ſuppoſed that the miſerable State, to which they were reduced, would prevail with them to renounce their Religion; but God ſupported

ported them with his Grace againſt the Temptations of Hunger, and Poverty; and *Demetria* died ſuddainly in *Apronianus*'s Preſence. That Magiſtrate finding his Labour loſt in *Bibiana*, and that ſhe was proof againſt both Threats and Promiſes, put her into the Hands of *Rufina*, a Woman of a wretched Character, but extremely artful, who undertook to bring her to another Way of thinking. That Agent of Hell employ'd all the ſoft Means ſhe could invent, which were afterwards ſucceeded by Blows; but *Bibiana* remain'd invincible. *Apronianus*, incenced at the Saint's Courage and Perſeverance, paſs'd Sentence of Death upon her, and order'd her to be tied to a Pillar, and whip'd with Scourges loaded with leaden Plummets 'till ſhe expired. The Saint remain'd the ſame to the laſt Moment, and died under the Hands of her Executioners. The Body was left in the open Air, a Prey to Beaſts; but *John* a holy Prieſt, carried it off the following Night, and buried it near *Licinius*'s Palace, where a Church was afterwards rais'd in Honour of the Martyr, rebuilt by Pope *Urban* VIII, in the Year 1628, and the Relicks of our Saint and her Mother and Siſter, placed under the high Altar. The *Roman* Church honours *Bibiana*'s Memory on the ſecond of *December*, which probably was the Day of her Martyrdom. Dec. 2.

St. PETER CHRYSOLOGUS, *Biſhop of* RAVENNA.

PETER, whoſe Eloquence and beautiful Stile, have deſervedly given him the Name of *Chryſologus*, was born at *Forum Cornelii*, now called *Imola* in *Romagna*, toward the Beginning of the V Century, and baptized and educated by *Cornelius* the holy Biſhop of that City, of whom he ſpeaks with the utmoſt Reſpect and Gratitude. That excellent Prelate's Endeavours for forming our Saint to Virtue and Learning being bleſt with the deſired Succeſs, he engaged his worthy Diſciple in the Service of the Church by ordaining him Deacon. *Peter* had exerciſed the Functions of that Order to the general Edification, and with the univerſal Applauſe of the Clergy and Laity of *Imola*, when the See of *Ravenna* became vacant by the Death of *John* Biſhop of that Church, about the Year 433. Thoſe concern'd in the Choice of a Succeſſor ſoon came to an Agreement, and deſired *Cornelius* to go to *Rome* at the Head of their Deputies for his Holineſs's Confirmation. That Prelate could not decline the Office, and undertook the Journey with the Repreſentatives of the Church of *Ravenna*, attended by *Peter* his favourite Deacon. *Sixtus* III, then in St. *Peter*'s Chair, had according

Dec. 2. ding to the Author of the Hiſtory of *Ravenna*, been directed in a Viſion to place our Saint in the Biſhoprick of that City, and therefore refuſed to confirm the Election already made, and propoſed *Peter* as deſign'd by Heaven for that Poſt. The ſame Author adds, that the Deputies from *Ravenna*, made a vigorous Oppoſition to the Pope's Motion, but acquieſs'd upon a full Account of his Viſion.

It is moſt probable that *Peter* receiv'd the Epiſcopal Character at *Rome*, and from the Hands of the Pope, at leaſt if the foregoing Account is admitted. Being conducted to the Church of *Ravenna*, he employed an extenſive Charity, and unwearied Vigilance in Favour of his Flock, which he fed very liberally with the true Bread of Life, the Word of God; and we have 176 of his Diſcourſes ſtill extant. When he enter'd on his Charge, he found large Remains of Pagan Superſtition in his Dioceſe, and ſeveral Abuſes which had crept in among the People in ſeveral Places; the total Extirpation of the former, and the Reformation of the latter were reſerved for our zealous and holy Paſtor.

Toward the Middle of the V Century, the Eaſtern Church was diſturb'd by the *Eutychian* Hereſy, which conſiſted in denying the real Diſtinction of the two Natures in the Perſon of *Jeſus Chriſt* after the Incarnation. The Author of that abſurd Doctrine, having been condemn'd and excommunicated by a Council at *Conſtantinople* after a full hearing, endeavour'd to ſurprize the moſt illuſtrious Biſhops of the Weſt into a favourable Oppinion of his Cauſe and Intentions. *Peter*, one of the moſt conſiderable of that Number, both for the Dignity of his See, and his perſonal Merit, was not forgot on that Occaſion; and his Reply to the Hereſiarch's Letter is an excellent Monument of his Regard for Church Unity, and his Deference for the holy See. This is the laſt Time we find the Saint mention'd in Hiſtory; but it is generally believed he died long before the Cloſe of the fifth Age. The *Roman* Martyrologe places his Name on the ſecond of *December*, and ſeems to ſuppoſe he died, or at leaſt was buried, at *Imola*.

The III Day.

St. FRANCIS XAVERIUS.

THE great Saint of this Day, the Glory of his Age and the Society of which he was a Member, whom Pope *Urban* VIII ſtiled the Apoſtle

poſtle of the *Indies*, deſcended of a conſiderable Family in *Navarre*, was born on the eighth of *April* 1506 near *Pampelona* the Metropolis of that Kingdom. *Francis* was the youngeſt of a great Number of Children; and all his Brothers were engaged in the Army, while his peaceable Temper carried him to Study. He was inſtructed in the *Latin* Tongue at Home, and then ſent to *Paris*, the common Reſort of Students from almoſt all Parts of *Europe*, where he began his Philoſophy at the Age of eighteen, and by the Help of a happy Genius, and great Application, ſoon diſtinguiſh'd himſelf in that famous Univerſity. *Francis* had ſcarce ſpent two Years at *Paris*, when his Father, finding the Education of his numerous Family too expenſive for his Circumſtances, had ſome Thoughts of recalling him; but changed his Mind at the Perſwaſion of *Margaret* his eldeſt Daughter, Superior of a Convent at *Gandia*. Dec. 3.

The Saint being thus allow'd to purſue his Studies, proceeded Maſter of Arts; was thought capable of teaching Philoſophy as ſoon as he had taken that Degree; and the Applauſe which he receiv'd in his new Profeſſion flatter'd his Vanity very agreeably, and inſpir'd him with large Hopes of raiſing his Fortune. He read Lectures in the College of *Beauvais*, but lived at that of St. *Barbara*, where he and *Peter le Fevre* became acquainted with St. *Ignatius* of *Loyola*. *Le Fevre* was ſoon gain'd by the holy Man laſt mention'd, but *Francis* made a long and vigorous Reſiſtance; for being of a warm and haughty Temper, and extremely fond of his own Abilities and Qualifications, he deſpis'd and banter'd *Ignatius*'s Propoſals for forming his Society, as ſo many Inſtances of a degenerate Lowneſs of Soul, and took a ſingular Pleaſure in diverting himſelf at that holy Man's Expence. *Ignatius*, finding his Labours loſt on that ambitious and conceited Profeſſor, but ſtill zealous for his Converſion, thought he might ſucceed better, and inſinuate himſelf into his Favour more ſucceſsfully, by ſeeming to compliment him on his great Learning; he therefore made it his Buſineſs to commend him largely on that Score, and was particularly active in recommending him among his Acquaintance, as a moſt extraordinary Maſter. This ſucceeded; for *Francis* could not but entertain an advantageous Opinion of a Perſon who did what he thought Juſtice to his Character, and deſire a cloſer Acquaintance with a Man, who took ſuch an uncommon Revenge for his ill Uſage. Our Saint, converſing familiarly with *Ignatius*, ſoon found he had been miſtaken in him, and gave him a favourable hearing on Points which he had before rejected with ſo much Diſdain and made the Snbjects of his Raillery.

Dec. 3. *Xaverius* began now to be convinc'd of the Vanity of the World, the Emptineſs of its boaſted Grandeur, and Deceitfulneſs of its proferr'd Pleaſures; and was ſatisfy'd that no created Thing had a Right to the Poſſeſſion of his Heart. Theſe were the firſt Impreſſions, which the Grace of God made on our Saint; but his entire Submiſſion to the Yoke of *Jeſus Chriſt* was a Work of Time, and coſt him much Pains. In the Year 1535, he came to a Reſolution of regulating his Life by the Maxims of the Goſpel, and put himſelf under the Conduct of S. *Ignatius*, whom he reſpected as the happy Inſtrument of his Converſion. As a Love of Fame had been his predominant Paſſion, he knew it was his Duty to be particularly active and vigilant againſt it; he therefore induſtriouſly ſought all Opportunities of humbling himſelf, and courted the meaneſt Employments, and moſt contemptible Offices, with an Earneſtneſs equal to what he had ſhewn in Purſuit of Applauſe and Diſtinction. Toward the Cloſe of the Year he enter'd into a Retreat, perform'd the *Spiritual Exerciſes* according to the Spirit and Direction of his great Maſter, and made ſuch Progreſs in the School of the Croſs, that he refuſed a large Benefice at *Pampelona*, that was offer'd him.

After having taught Philoſophy three Years and a half, *Francis* enter'd on the Study of Divinity; but had not been long employ'd in that Manner, when *Ignatius* communicated his Deſign of viſiting the holy Land to him and his other Diſciples, who all promiſed to accompany him thither, and unite their Labours for the Converſion of the Infidels; or, if that was not practicable, they agreed to throw themſelves at the Pope's Feet, and offer their Service wherever he thought fit to employ them. St. *Ignatius* and his ſix Companions made this Vow together at *Mountmartre* near *Paris*, in the Year 1534, as has been related on the laſt of *July* in the Life of that holy Founder of the Society of *Jeſus*. *Ignatius*, who was obliged to go to Spain and ſettle his Affairs before he put the Vow in Practice, left *Paris* in Autumn 1535, and order'd his Diſciples to meet him at *Venice* at the Beginning of 1537. *Xaverius* and the reſt of the holy Company began their Journey on the fifteenth of *November* 1536, and reached the Place appointed on the eighth of *January* following, where our Saint's chief Employment was to attend the Hoſpitals, and ſerve the Sick, 'till the Arrival of *Ignatius*. After two Months Stay at *Venice*, he and his Brethren were order'd to *Rome* with Directions to ſolicit the Miſſion of the holy Land, and Leave to enter into holy Orders. *Paul* III gave them a favourable Reception, and granted their Requeſt. Having diſpatched their Buſineſs at *Rome*, *Xaverius* and his Companions returned to *Venice*, where they took the Vows of Poverty and Chaſtity; and

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our Saint return'd to his Employment in the Hoſpital. A War between the *Turks* and *Venetians* about that Time broke all Commerce with the *Levant*, and conſequently ruin'd their Deſign of going to the holy Land, which proved a ſenſible Mortification to *Xaverius*, as it deprived him not only of ſeeing the Places conſecrated by the Blood of *Jeſus Chriſt*, but alſo of an Opportunity of ſhedding his own for that divine Maſter. As ſoon as he was ordain'd Prieſt, he retir'd to a Village about four Miles from *Padua*, where he ſpent forty Days in a poor ruin'd Cottage, expoſed to all the Injuries of the Weather, lay on the Ground, faſted moſt rigorouſly, and ſubſiſted on what Scraps of Bread he begg'd from Door to Door. After this Preparation he ſaid his firſt Maſs at *Vicenza*, where *Ignatius* had aſſembled all his Diſciples; and then fell ſick. Upon his Recovery, he was ſent to *Bologna*, where his Labours and Mortifications ſoon reduc'd him to a very low Ebb; but the Vigour of his Mind overcame the Infirmity of his Body, and, though afflicted with a quartan Ague, was indefatigable in viſiting the Hoſpitals, inſtructing the Ignorant, and preaching during his Stay in Town. He was thus employ'd when St. *Ignatius* called him to *Rome*, where he had made a Tender of his new Society's Services to *Paul* III, who accepted the Offer, and declared his Will that thoſe evangelical Labourers ſhould begin to preach at *Rome*, under the immediate Protection of the holy See. In this View, they were placed in ſeveral Churches; that of St. *Laurence in Damaſoo* fell to the Share of our Saint and *Le Fevre*, who were to inſtruct the People there by Turns; and 'though the whole Society, which then conſiſted of only ten Perſons, was particularly active in every Thing where either the temporal or ſpiritual Welfare of their Neighbour was concern'd, no one diſtinguiſh'd himſelf by a more ardent Charity, or a more edifying Zeal than *Xaverius*. Dec. 3.

John III, King of *Portugal*, had entertain'd a Deſire of planting the Faith of *Jeſus Chriſt* in the *Eaſt Indies*; and, hearing the Character of this new Society, hoped he had found Men both willing and able to undertake that glorious Task. He wrote to his Embaſſador at *Rome*, directing him to lay his Deſign before his Holineſs, and deſire at leaſt ſix of thoſe apoſtolical Preachers might be ſent on that important Errand. The Pope applied to *Ignatius* on the Subject, but could not prevail with him to ſend more than two. *Rodriguez* a *Portugueſe*, and *Bobadilla* a *Spaniard* were named to that Miſſion; but the latter falling dangerouſly ill, his Place was ſupplied by our Saint. *Xaverius* receiv'd the Pope's and his holy Superior's Order as a Commiſſion from the Mouth of *Jeſus Chriſt* to carry the Light of the Goſpel among the

Dec. 3. Infidels, and was tranſported with Joy at the Proſpect of falling a Sacrifice for the Name of his divine Saviour.

The Saint left *Rome* in Company with the Miniſter of *Portugal*, on the fifteenth of *March* 1540. Though allow'd a good Horſe, he choſe to walk great Part of the Way; and beſide the Hardſhips of the Journey, ſought all Opportunities of practiſing Mortification, and Humility. He was ready to ſerve his fellow Travellers in the meaneſt Offices on the Road, dreſs'd their Horſes, and frequently reſign'd his Bed to others, and lay in the Stable. At *Lisbon* he was joyn'd by *Rodriguez*, the Companion of his Miſſion, who came thither by Sea; and upon the Embaſſador's Account of them they were both order'd to Court. The King gave Directions to the proper Officers for accommodating them with a handſome Apartment in the Royal Palace 'till they were ready to ſail; but they declined the Offer, deſiring Leave to reſide in the Hoſpital, and live on Alms, according to the Deſign of their holy Founder. Men ſo full of Zeal and Charity as our Saint and his Companion, could not be unemploy'd, while Sin and Ignorance were in the World; they began with catechizing Children, which they perform'd ſo well, that they were ſoon invited to preach in ſeveral Churches at *Lisbon*, deſired to aſſiſt the Paſtors in the Confeſſional, and join their Labours for the Converſion of Sinners. They appear'd to ſuch Advantage in thoſe Functions, and the Work ſucceeded ſo well in their Hands, that the King applied to *Ignatius*, and begg'd they might be allow'd to ſtay in *Portugal*. *Ignatius* complied ſo far with his Majeſty's Requeſt, as to grant him *Rodriguez*, who was his Subject, but deſired *Xaverius* might purſue his Journey to *India*, where God call'd him. The King, ſatisfy'd with this Conceſſion, made no Oppoſition to our Saint's embarking, but did all in his Power toward rendring his Miſſion effectual. He gave the Saint an exact Account of the State of the Country to which he was going, and all neceſſary Inſtructions for his proceeding in his foreign Dominions; he then deliver'd him four Briefs from his Holineſs; the firſt of which appointed him Apoſtolical Legate; the ſecond conferr'd on him all the Power and Authority, which the Church can grant, for the Propagation of the Goſpel in the Eaſt; the third recommended him to the Protection of *David* King of *Ethiopia*; and the fourth was addreſs'd to all the Chriſtian Princes and Governments from the Cape of *Good Hope* to the Peninſula beyond the River *Ganges*. The King order'd the Saint ſhould be handſomly provided with all Neceſſaries for that long and difficult Voyage, but he accepted of nothing but a moderate Quantity of devout Books, which would be neceſſary in his Miſſion, and a coarſe Suit of Cloaths. When *Xaverius*

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was preſs'd to take one Servant at leaſt to waſh his Linen, and dreſs his Victuals, and deſired to conſider that the Character which he bore required ſome Decorum, he replied that he could not only do theſe mean Things for himſelf, but deſign'd to employ his Hands the ſame Way for others, without any Affront to the holy See, from which he receiv'd his Commiſſion; and that the falſe Ideas of Decency and State were ſo many Cauſes of the Calamities of the Catholick Church. Dec. 3.

After eight Months ſpent at *Lisbon*, *Xaverius* ſail'd in a large Ship, provided for *Alphonſo de Souſa* Viceroy of the *Indies*, in which were near a thouſand Perſons. The Saint, conſidering the whole Company as committed to his Care, made it his Buſineſs to remedy all the Diſorders uſually committed on Board; to facilitate the deſired Reformation, he ſtudied the particular Tempers of the Perſons with whom he was to converſe, entertain'd them all in a Manner ſuitable to their reſpective Profeſſions, and by a cheerful and eaſy Behaviour engaged the Affections of all. He catechiſed the Sailors at ſtated Times, preached every *Sunday* before the Main Maſt, took Care of the Sick, converted his Cabin into an Infirmary, lay on the Deck, and lived on Charity during the whole Voyage, 'though the Viceroy was very urgent with him to eat at his Table, or accept of a regular Supply of Food from his Kitchen.

On the VI of *May* 1542 *Xaverius* landed at *Goa*, the moſt conſiderable Town in the Eaſt for Trade. It had been above thirty Years in the Hands of the *Portugueze*, who made it a Biſhop's See, and the conſtant Reſidence of the Viceroy. That Nobleman invited him to lodge in his Palace, but the Hoſpital was preferr'd on that Occaſion. Before he attempted the Exerciſe of his miſſionary Functions, he paid his Reſpects to the Biſhop of the Place, ſhew'd him what Powers he had receiv'd from the Pope and the King of *Portugal*, and declared it was not his Intention to make Uſe of them without his Lordſhip's Permiſſion. The Biſhop, edified at the Saint's Humility, embraced him moſt affectionately, took the Pope's Briefs, return'd them after having kiſs'd them in Token of his Reverence for the holy See, and aſſured him of his Protection, Aſſiſtance, and Friendſhip. The excellent Harmony which ſubſiſted from that Time between the Biſhop and the Miſſionary contributed very largely toward encreaſing the Number of the Faithful.

When the *Portugueze* enter'd the Country, they endeavour'd to revive that Chriſtianity which St. *Thomas* had planted there, but had ſince been deſtroy'd by the Pagans and Mahometans. As this was attempted by Force, and the new Maſters of the *Indies* were more ſolicitous for extending their Conqueſts,

and

Dec. 3. and enriching themſelves with the Spoils of the Natives than propagating the Kingdom of *Jeſus Chriſt*, and gaining Souls to God, their Labours had met with but little Succeſs; great Numbers of the *Indians*, who had embraced the Faith relapſed to their former Superſtition and Immorality for want of Inſtruction and good Example; thoſe, who perſever'd in their new Religion, were cruelly perſecuted by the *Mahometans*; and the *Portugueze* were not well enough ſettled to protect them from the Inſults of thoſe Infidels. The *European* Chriſtians there were a Diſgrace to their holy Profeſſion, and lived in direct Oppoſition to the Goſpel which they profeſs'd; Juſtice was ſold; Uſury, Debauchery, Revenge, and ſeveral other Crimes were practiſed with Impunity, and even receiv'd a ſort of Sanction from the Conduct of Men in Power. The Authority of the Church was trampled on; the Biſhop's Admonitions and Cenſures laugh'd at and deſpiſed, and few ſeem'd ſenſible of the Danger of dying without the Sacraments, or in a State of Excommunication.

This nowwas the State of Religion in the *Indies*, when our Saint reached that Country and would have diſhearten'd any one not inſpired with the ſame Spirit that animated the firſt Preachers of Chriſtianity in their Undertakings. *Xaverius* conſider'd that the preſent Situation of Things could not be worſe than that in which St. *Thomas* found them, and hoped that, ſerving the ſame Maſter, and being embark'd in the ſame Cauſe, he ſhould be favour'd with the ſame Aſſiſtance from Heaven. Having obſerved what Influence the Example of the *Portugueze* had over the converted *Indians*, he thought it would be beſt to begin with Them. He endeavour'd to gain their Attention to his Diſcourſe by Acts of Mercy ſuch as viſiting the Hoſpitals and Priſons, and begging for the Relief and Support of the Indigent. When he had made himſelf known by ſuch charitable Works, he walk'd through all the Streets of *Goa* with a Bell in his Hand to give Notice to the Maſters of Families that they were deſired to ſend their Children and Slaves to Catechiſm; hoping that the *Portugueze* Youth, being well grounded in the Principles of Religion, and the Maxims of the Goſpel, Chriſtianity would revive in the capital City, and from thence make it's Way more eaſily into the Country. This ſucceeded to his Wiſh, and the Reformation began with the Children. When he had acquired a tolerable Knowledge of the vulgar Tongue, he preached in Publick; and when he left the Pulpit made his Viſits to private Houſes, in Order to finiſh the Converſion of ſuch as had been moved by the Word of God. The Sweetneſs of his Behaviour, and the charitable Concern which he expreſs'd for the Soul of his Neighbour on thoſe Occaſions were irreſiſtable.

After

After our Saint had ſpent about half a Year at *Goa*, the Face of Religion was ſo happily alter'd that he left that Town, and travell'd to the Coaſt of *Paravas*, or *the Pearl Fiſhery*, where he heard he ſhould find a large Body of People, who had receiv'd Baptiſm out of Gratitude to the *Portugueze* for their Aſſiſtance againſt the *Saracens*, but had retain'd all their Superſtitions and Vices, and ſcarce deſerved the Name of Chriſtians. Having reached Cape *Camorino*, which lay in his Way, he went into a Village full of Idolaters, where he made the firſt Eſſay of his Miſſion to the Gentiles; and it pleaſed God to manifeſt his Approrbation of the Saint's Labours by a great Number of Miracles. The extraordinary and ſuddain Deliverance of a Woman in Labour, which was attributed to the Force of his Prayers, affected the Inhabitants ſo ſtrongly that they immediately declared they were ready to embrace the Faith which he preached, with the Permiſſion oftheir Prince; they had no ſooner obtain'd that Permiſſion but they preſented themſelves to *Xaverius*, begg'd to be rank'd among the Diſciples of *Jeſus Chriſt*, and made a ſolemn Promiſe to ſquare their Lives by the Rules of the Goſpel. This happy Beginning inſpired the Saint with Courage for purſuing his Enterprize; and upon his Arrival at the firſt inhabited Place on the Pearl Coaſt, he perceived he had not been miſinform'd of the State of Religion in that Country, and that the People were real Infidels with the additional Guilt of having profaned their Baptiſm. He begun with inſtructing them in the Obligations which they had contracted at the Reception of that Sacrament, and tranſlated the Catechiſm, and ſome devout Prayers into their Language which was that of *Malabar*. From thence he went on to other Villages in the Country, where the Name of *Jeſus Chriſt* was entirely unknown; and the Progreſs which the Goſpel made in his Hands was ſo very great that, according to his own Account of the Matter, the bare Fatigue of conferring Baptiſm frequently made his Arms ſo weak that he could not move them. The many miraculous Cures, which the Almighty perform'd by his Hands, contributed largely to the Succeſs of his Labours; and he was as happy in this Point as *Eliſha*, who ſometimes made uſe of his Servant and Staff on the like Occaſions; for the Authors of our Saint's Life aſſure us that he frequently ſent the young Neophytes with his Crucifix or ſome other Inſtrument of Devotion, and commiſſion'd them to pronounce the Lord's Prayer, or the Apoſtles Creed over the Sick. His own Endeavours, aſſiſted by the active Zeal of thoſe Converts, ſoon produced a wonderful Change in the whole Country; the Temples and Idols were deſtroy'd, and Churches built in all the Towns and Villages on the Coaſt of *Paravas*. The Splendor of his Miracles and the admirable Innocence of his

Dec. 3.

4 Kings 4.

Life

Dec. 3. Life recommended him to the Veneration of all who ſaw or heard of him; and the very *Brachmans*, i. e. the Pagan Prieſts, the Philoſophers and Divines of the Country, ſeem'd diſpoſed to believe upon his Preaching, if they could have been admitted to Baptiſm and all the Advantages of the Chriſtian Religion, without prejudicing their Fortune, or forfeiting the People's good Opinion by a publick Profeſſion of Chriſtianity; but the Saint aſſured them that the Goſpel, which he deliver'd, allow'd of no ſuch Diſſimulation, and that a Diſciple of *Jeſus* was obliged to poſtpone all Conſiderations to that of ſecuring his Salvation by doing his Maſter's Will.

Toward the Cloſe of the Year 1543, after above fifteen Months ſpent on the Coaſt of *Paravas*, *Xaverius* return'd to *Goa*, where he was join'd by two Companions whom he had left at *Mozambick* on the Eaſtern Coaſt of *Africa*, and ſeveral others who offer'd their Aſſiſtance in the Apoſtolical Work. He brought ſome young *Indians* with him, with a View of placing them in the new Seminary in that Town, where they might be qualified for the Miſſion of their own Country, which could never ſucceed ſo well in the Hands of Strangers. The following Year he return'd to the *Pearl Coaſt*, attended by a large Supply of Evangelical Labourers, as well *Indians* as *Europeans*; ſhew'd them the large Conqueſts he had made among that barbarous People; inſtructed them in the Way of gaining the Idolaters to the Faith; and laid down certain Rules for confirming the Converts in their new Profeſſion. Having given the Miſſionaries proper Directions for their Conduct, he left ſome of them in the chief Towns, where they were employ'd as Paſtors, or Catechiſts, and carried the reſt with him into the Kingdom of *Travancor*. *Xaverius* had the ſame Succeſs there as had attended his Labours on the Coaſt of *Paravas*; he baptized ten thouſand *Indians* with his own Hand in one Month; and ſometimes a whole Village receiv'd the Sacrament of Regeneration in a Day. He had not been long in that Kingdom before the King allow'd him to build forty five Churches and Chapels; and the Saint in one of his Letters adds, that nothing could be more agreeable than to ſee the converted Natives ſtrive who ſhould be moſt active in demoliſhing the Temples and breaking the Idols, which they had lately held ſacred. That Prince was the more favourable to the Chriſtian Religion, becauſe he had experienced the Power of the true God in the Defeat of the *Badages*, a ſavage People, who lived upon the Spoils of the whole Country. The Saint put himſelf at the Head of a ſmall Party of the Chriſtians, marched up to the Enemy with his Crucifix in his Hand, addreſs'd them with a commanding and maſterly Air, which inſpired ſuch a Terror into the Barbarians that they retired in Diſorder, and

and quitted the Attempt. This memorable Action procured the Saint the Appellation of *the Great Father.* Dec. 3.

While *Francis* was thus employ'd in the Kingdom of *Travancar*, Deputies from the Iſland of *Manar*, drawn thither by the Reputation of his Miracles, begg'd he would viſit their Country, inſtruct them in the Religion which he profeſs'd, and put them in a Way of ſharing the Advantages which the Chriſtians expected. The Saint did not think it convenient to leave his new Conqueſts 'till they were better ſecured, and therefore ſent one of the Miſſionaries of *Paravas* to *Manar*; whoſe Labours ſucceeded ſo well that the whole Iſland was baptized, and ſix or ſeven hundred of thoſe Converts had the Courage to lay down their Lives rather than abjure their Religion, when preſs'd to it by their King, who reſided in the North of *Ceilan.* The News of the Progreſs of the Goſpel in that Iſland proved a freſh Incentive to our Saint to make farther Attempts for propagating the Kingdom of Chriſt farther among the Infidels. In this View he left the Church of *Travancar* under the Direction of one of his Companions, and went for *Meliapor*, where it pleaſed the Almighty to give him ſeveral ſenſible Proofs of his Approbation of his Apoſtolical Deſigns in Favour of the Inhabitants of that populous City: After ſome conſiderable Converſions there in Spight of all the Malice, and Power of the common Enemy, the Saint went to *Malacca* in Order to proceed to *Macaſſar*, a large Iſland in the *Indian* See above 950 Leagues from *Meliapor.* His whole Journey to *Malacca* was one continued Series of miraculous and charitable Actions in Favour of the Souls and Bodies of the Natives of the Country, and he reached that Town on the twenty fifth of *September*, 1545. As that Place was the Reſort of ſeveral Nations on the Account of Trade, all the Vices that are committed by a great Concourſe of People, where all the Pleaſures of Life are before them, reign'd there without Controul. St. *Francis*'s Deſign at firſt was only to take that City in his Way to *Macaſſar*; but the Governor prevail'd with him to ſtay there 'till he could get an exact Account of the State of Chriſtianity in that Iſland. He would accept of no other Accommodation but what the Hoſpital afforded; where he was viſited by great Numbers, no Strangers to his Character. That Apoſtolical Man, much afflicted at the deplorable Condition of the Inhabitants of the Town, undertook to devote the Time of his Stay there to the Reformation of thoſe infamous Debauchees. He practiſed his uſual Method of attending and aſſiſting the Sick, and ſpent whole Nights in Prayers, Tears, and incredible Auſterities for obtaining the Converſion of that unhappy People. When he left the Hoſpital he appear'd in the publick Streets, like a

Dec. 3. true Apoſtle, preached the Doctrine of Penance, and declared it the Duty of every one to pray for Perſons in Mortal Sin, as for ſuch as were really dead. The natural Sweetneſs of his Temper, and his ingenious Charity ſuggeſted a thouſand engaging Arts for gaining all Sorts, and he had the Satisfaction of ſeeing the Succeſs of his Labours in the Reformation of much the greateſt Part of *Malacca*, 'Though moſt of the Inhabitants profeſs'd the Chriſtian Religion, their Diſtance from *Goa* the Seat of the Biſhop, and the Plenty and Variety of temporal Delights had made them forget their Obligations, and all Thoughts of Penance and Sobriety had been long baniſhed from among them. *Xaverius* eſtabliſhed the Uſe of Confeſſion among them, tranſlated the Catechiſm, and other uſeful Books into their own Language. Theſe Means, and the irreſiſtable Force of his Miracles not only reform'd the corrupt Chriſtians, but converted great Numbers of Pagans and Mahometans.

In the mean Time St. *Ignatius* ſent him a freſh Supply of able and zealous Miſſionaries, who came with *John de Caſtro*, Succeſſor to *Alphonſo de Souſa* Viceroy of the *Indies*. *Xaverius*, receiving no News from *Macaſſar* after above three Months Stay at *Malacca*, and finding no Ship going that Way, concluded it was the Will of God that he ſhould defer that Voyage 'till a more convenient Opportunity ſhould offer, and employ his Talent in ſome neighbouring Iſlands, which were entirely deſtitute of Evangelical Miniſters; and accordingly on the firſt Day of the Year 1546, he went on board of a Ship bound for the Iſles of *Banda*. The Maſter of the Veſſel was the only Chriſtian in the Company; the reſt a Mixture of Infidels, and Mahometans; but the Saint gain'd them all to the Faith. After ſix Weeks Sail they landed at *Amboyna*, an Iſland very conſiderable for Trade, and about thirty Leagues in Circumference. In all that large Iſland were only ſeven ſmall Villages of *Indian* Chriſtians, who had lately loſt the only Prieſt among them. *Xaverius*, who was directed thither by a particular Providence, began with baptizing the Children, renewing the Uſe of the Sacraments, and giving ſuitable Inſtructions. Having thus renew'd the Face of Religion in the Villages, he made his Way to the Caves and Mountains in Queſt of ſuch poor Families as had left their Habitations to avoid the Inſults and Cruelties of Pirates and Barbarians who infeſted the Coaſt, and aſſiſted them to the utmoſt of his Power. At his Landing the Pagans and *Saracens* were in Poſſeſſion of much the moſt conſiderable Part of *Amboyna*, but moſt of them were converted to the Faith of *Chriſt* before our Saint left that Iſland. From thence *Xaverius* went to the *Molucca* Iſlands, ſituated nearer to *Macaſſar*, which were filled with barbarous and intractable People; but the Grace that attended

attended our Saint's Miniſtry ſoften'd their Hearts, and brought great Numbers to the Knowledge of the Truth. Dec. 3.

About the Middle of the Year 1547 *Xaverius* return'd to *Malacca*, where he was met by three Miſſionaries of the Society, who were going to the *Moluccas*, purſuant to the Advice he had ſent of the Neceſſity of leaving ſome Apoſtolical Labourers in thoſe Iſlands. *Manſilla*, the oldeſt of our Saint's Companions, who had attended him from *Portugal*, receiv'd an expreſs Order for going on the ſame Miſſion; but choſe rather to do his own Will on the Coaſt of *Paravas*, than comply with that of his holy Superior; this Act of Diſobedience was ſo diſpleaſing to *Xaverius*, that he diſmiſs'd him from the Society, and ſpent a whole Month in forming the other three to the Buſineſs in which he employ'd them. In the Beginning of the Year 1548 he landed in *Ceylan*, one of the moſt conſiderable Iſlands in the *Indian* See, and divided into ſeven diſtinct Governments; where he converted great Numbers in a ſmall Time, among whom were two of their Kings, and then return'd to *Goa*. When he had regulated the Affairs of the *Indian* Church, diſtributed his Companions into ſeveral Provinces and Iſlands, and left Directions for ſuch as ſhould come over from *Europe*, he put to Sea in the Month of *April* 1549, in a Ship bound for *Malacca*, from whence he propoſed to go for *Japan*, having in his Company four Converts of that Country; and after a long and dangerous Voyage he landed at *Cangoxima* on the fifteenth of *Auguſt* following. *Paul*, one of his Retinue, a Native of that Town, purſuant to the Saint's Inſtructions, acqainted the King of *Saxuma* with their Arrival, and Deſign, and begg'd the Favour of his Protection. Receiving a favourable Anſwer from that Prince, *Xaverius* began to learn the Language of the Country, and made ſuch Progreſs in a Month's Time that he tranſlated his Expoſition of the Apoſtles Creed, which he had compoſed in the *Indies*; and then waited on the King of *Saxuma*, who receiv'd him very graciouſly, and gave his Subjects free Leave to embrace the Faith; but as the only Motive for his Civility to our Saint and his Companions was a Proſpect of Advantage which might ariſe to the Trade of his Kingdom from a free Converſation with Foreigners, he was afterwards eaſily prevail'd with by the *Bonzes*, or idolatrous Prieſts of that Country, to iſſue out an Order that all his Subjects ſhould adhere to their old Religion under the moſt ſevere Penalties.

After a Year ſpent at *Cangoxima*, with his uſual Succeſs, the Saint went to *Firando*, the Capital City of another Kingdom, where he obtain'd full Power from the King to preach the Goſpel in his Dominions. His firſt Sermons made ſo ſtrong an Impreſſion on his Audience, that in leſs than three Weeks

Dec. 3. he baptized more of the Infidels at *Firando* than he had done in the Kingdom of *Saxuma* in a Year. After a ſhort Stay there he left his Converts in the Hands of *Coſmus de Torres*, ſet out for *Meaco*, the Seat of the Empire of *Japan*, and took *Amangucium* the Metropolis of *Nangato* in his Way. *Amangucium* was one of the richeſt, and conſequently one of the moſt debauched Cities in the whole Country. The Novelty of his Doctrine, and the Appearance of a Stranger raiſed the Curioſity of the Inhabitants, who gave him the Hearing, at his Arrival; but, the Seed of the Goſpel took no Root among them, and the holy Preacher was treated as a Madman; nor had he better Succeſs at *Meaco*, after a long and difficult Journey thither on Foot.

At the latter End of the Year 1551 our Saint went back to *Amangucium*; and, having obſerved that the Faith which he endeavour'd to enforce had been ridiculed and rejected upon the Account of his mean Appearance, bought a rich Suit, and hired two or three Footmen. In this Equipage he waited on the King, preſented him with ſeveral Curioſities, which he had brought from the *Indies*, and begg'd his Protection, which he obtain'd, and preached for ſome Time with incredible Succeſs; but the *Bonzes*, alarm'd at the Progreſs of the Goſpel, and confounded at the Miracles perform'd by his Hands, incenſed the King againſt the Saint, and prevail'd with him to recal his Permiſſion; and thus *Xaverius* loſt almoſt all the Advantage he expected from his Preſents, and Conformity to the Faſhions of the World. But he gain'd above three thouſand to the Faith during his Stay at *Amangucium*, in Spight of all the Oppoſition and Intrigues of the *Bonzes*, and the Change of the King's Diſpoſitions in Regard to him and the Religion which he preached.

Having recommended the Chriſtians at *Amangucium* to the Care of *Coſmus de Torres*, and his Companion *John Fernandez*, he travell'd to *Bungo* the Metropolis of a Kingdom of the ſame Name, about fifty Leagues South of *Amangucium*, were he deſign'd to take the Opportunity of a *Portugueze* Veſſel, and return to the *Indies*. The Captain of that Veſſel, attended by the chief of his Countrymen, ſaluted him with the Diſcharge of eighteen Canon at his Arrival, and treated him with a Reſpect which made his Merit known to the King of *Bungo*, who thereupon ſent ſome of his Officers to viſit him in his Name, and invite him to Court. The *Portugueze* held a Conſult about the Manner in which *Xaverius* ſhould appear before the King, and all agreed that it ſhould be with all poſſible Magnificence, to do honour to the Chriſtian Religion, and confound the *Bonzes*, who made their Advantage of the Saint's Poverty for diſcrediting his Doctrine. *Xaverius* oppoſed the Motion for ſome Time, but at laſt ſubmitted to their Reaſons, accepted of a rich

Equipage

Equipage and numerous Retinue, and was handſomely receiv'd by the King and the whole Court. His Majeſty, after a long Conference with our Saint gave him Leave to preach the Goſpel through all his Dominions, and the *Bonzes*, heartily mortified at what paſs'd, made ſeveral Attempts to render the King's Protection uſeleſs; but his Reputation was too well eſtabliſhed at *Bungo* to be hurt by Calumny, and thoſe Idolaters were always worſted in in the Diſpute, though they engaged with him frequently. Dec. 3.

After above two Years ſpent in *Japan*, *Xaverius* took Shipping for *India* on the twentieth of *November*, with a Deſign of going from that Country to *China*, and had been ſeven Days at Sea when a violent Storm aroſe which forced the long Boat from the Ship, and endanger'd the Lives of fifteen Perſons who were in it; but it was recover'd, and all their Lives ſaved by the Prayers of our Saint. About a Fort'night after he landed in an Iſland where the *Portugueze* had a Factory. On the twenty fourth of *January* 1552 *Xaverius* reach'd *Cochin*; and before he left that Place converted a Mahometan Prince. He arrived at *Goa* in the Beginning of *Februry*, communicated his Deſign of going for *China* to the Viceroy and the Biſhop, who approved of it, and aſſured him of their Aſſiſtance in the Execution of it; and after ſome neceſſary Regulations in regard to thoſe Countries, which had embraced the Faith, and diſpoſing of the Members of the Society in a Manner moſt ſuitable to the Neceſſities of the infant Churches of *India* and *Japan*, he ſet Sail for *China* on the fourteenth of *April*; and after having weather'd ſeveral Dangers, came to *Sanchian* an Iſland about thirty Leagues from the Coaſt of *China*. The *Portugueze* Merchants there endeavour'd to engage his Stay among them by repreſenting to him the extreme Difficulty of entring the Country for which he was bound, and the Impoſſibility of prevailing with the *Mandarins* to diſpenſe with the rigorous Laws of *China*, which made it Death for a Stranger to appear there without Leave. *Xaverius*, bent on that Miſſion, would liſten to no Advice on the Subject, and agreed with a *Chineſe* Merchant to carry him over privately; but God was ſatisfied with his Intentions; for, before this Project could be executed, he was taken with his laſt Sickneſs, and breath'd out his pious Soul into the Hands of God, who was his only Comfort in his laſt Moments; for the Inhabitants of *Sanchian*, by a ſtrange Negligence and unpardonable Ingratitude, deſerted him in his Extremities, and he expired in a poor Hovel on the ſecond of *December*, 1552.

His Body was buried near the Port without any Ceremony; and the Funeral attended only by four Perſons. *Alvarez*, a *Portugueze*, who had accommodated the Saint with the Hovel in which he died, threw a ſufficent Quantity

Dec. 3. tity of unſlaked Lime into his Coffin, that the Fleſh being conſumed the holy Relicks might be more eaſily carried to the *Indies* the following Spring. In that View the Body was taken up about the middle of *February* 1553, and to the great Surprize of all preſent, found as entire as when laid into the Earth. It was removed to *Malacca*, and depoſited in a Church which bore the Name of the Bleſſed Virgin; but carried to *Goa* in *March*, 1554; where it was receiv'd with all the Pomp and Ceremony uſed on the moſt ſolemn Occaſions; and has been ſince honour'd with innumerable Miracles.

Xaverius was beatified by *Paul* V in the Year 1619, and canonized by his Succeſſor *Gregory* XV on the twelfth of *March* 1622. His Name occurs in the *Roman* Martyrologe on the ſecond of *December*; but *Alexander* VII placed his Feſtival on the third of the ſame Month.

St. LUCIUS, King of BRITAIN.

ABOUT the Year 179 *Lucius*, one of the *Britiſh* Princes, who 'though Subject to the Emperor, retain'd the Name and Dignity of King, ſent a Deputation to *Eleutherius*, then in St. *Peter*'s Chair, deſiring to be favour'd with able Miſſionaries from *Rome* to inſtruct him in the Faith of Chriſt. The Propoſal was joyfully receiv'd, and venerable *Bede* aſſures us that the *Britons* having thus receiv'd our moſt holy Religion, continued in peaceable Poſſeſſion of that Bleſſing 'till *Diocleſian*'s Perſecution. 'Though this is all we know of our Saint, we could not omit his Name in a Work of this Nature, eſpecially when undertaken by thoſe of the ſame Country that receiv'd the Light of the Goſpel by his Means.

It is thought he died at the Beginning of the III Century, and was buried where the City of *Glouceſter* now ſtands. His Name is to be found in the Martyrologe on the third of *December*.

The IV Day.

St. BARBARA, VIRGIN and MARTYR.

ST. *Barbara* is better known at this Day by the Honours paid to her Memory by the Churches of the Eaſt and Weſt than by the Hiſtory of her Life.

Life. Some Authors date her Martyrdom in the IV Age, under *Galerius* Dec. 4.
Maximian, or his Succeſſor *Maximian Daia*; while others tell us ſhe ſuffer'd in
the III Century under *Maximin* I. Nor is the Place of her Death more certain than the Time. Some ſpeak of *Heliopolis* in *Egypt* as the Scene of her Victory; others declare for *Tuſcany*; while a third ſort with more Probability aſſure us ſhe ſhed her Blood for the Faith at *Nicomedia* in *Bithynia*. Her Name occurs in the *Roman* Martyrologe on the fourth of *December*.

St. CLEMENT of ALEXANDRIA.

ST. *Clement*, according to St. *Epiphanius*, was a Native of *Athens*; but other Writers of good Credit ſuppoſe him born at the City from which he received his Surname, about the Middle of the ſecond Century. His Parents, were Gentiles, and educated him in the Superſtition of their blind Religion; but at the ſame Time took Care to have him inſtructed in all the Sciences known in *Grece* and *Egypt*; the great Variety of Learning which appears in his Works is a ſufficient Proof that his Curioſity and enterprizing Genius carried him to every Branch of Literature then in Vogue. It pleaſed God to viſit him early with the Light of Truth, and let him ſee the Vanity of Knowledge, when not directed to a right End, before he had long abuſed the Advantages which he receiv'd from Nature and Eudcation.

We learn from our Saint's Works that he had ſeveral Maſters, of whom he ſpeaks with a Pleaſure at once expreſſive of his Senſe of their Value and his own Gratitude for their Endeavours in his Favour. He tells us he had two in *Greece*, and two more in the Eaſt, one an *Aſſyrian*, the other originally a Jew, whom he found in *Paleſtine*; but ſays he fell into the Hands of a fifth in *Egypt*; who far excell'd the reſt. *Euſebius*, having obſerved that among other Commendations of this extraordinary Perſon, *Clement* calls him the *Sicilian Bee*, concludes he muſt mean *Pantenus*, a Native of *Sicily*, of whom we have treated on the ſeventh of *July*. Our Saint could not have left us a more ſubſtantial Proof of his Affection for Truth, than by letting his Readers know what Pains he took in Queſt of that ineſtimable Jewel, as already mention'd.

Clement was ordain'd Prieſt at *Alexandria*, and thus engaged in the Service of the Church of that City; but we have no Account of the Time of his Ordination. When *Pantenus* was ſent to the *Indies* about the Year 189, our Saint ſucceeded him in the catechiſtical School of *Alexandria*; in which Poſt he gave great Proofs of profound Erudition, and conſummate Prudence; for

Dec. 4. for in the Courſe of his Inſtructions, he ſuited his Subject and the Manner of treating it to the Capacity and Diſpoſition of his Pupils, and was as cautious of throwing obſcure, and intricate Queſtions in the Way of weak or perverſe Minds, as a tender Father would be of putting a Knife into the Hands of a Child unacquainted with the true Uſe of that dangerous Inſtrument; a Compariſon which he was pleas'd to make on that Occaſion. *Clement* could not think he had done his Duty by thoſe who attended his Lectures if he had only enlighten'd their Minds; and therefore took as much Pains to rectify the Motions of their Hearts, to teach them to ſquare their Lives by what they heard, and regulate all their Actions by the important Truths which he taught. In this Way of thinking he firſt enquired into the Extent of their Capacities, and the Strength of their Genius, and then made it his Buſineſs to obſerve every Action, every Word, and every Motion, that he might form a Judgment of the Soil on which the Seed of Life was thrown.

The School of *Alexandria*, while under his Direction, produced great Numbers of learned Men; but none ſo famous as *Origen*, who ſucceeded him in that Poſt, and *Alexander* Biſhop of *Jeruſalem*, of whom we have ſpoken on the eighteenth of *March*, who calls our Saint his Father, and owns he had been ſingularly uſeful to him in the Search after Truth. But the Saint, zealous for the Kingdom of *Jeſus Chriſt*, extended his Care beyond the Limits of his School, and undertook to inſtruct his Cotemporaries at all Diſtances and the lateſt Poſterity. His *Exhortation to the Gentiles* is the firſt publick Proof we have of that ſort of Charity; in which he lays open the monſtrous Abſurdities, and ridiculous Impieties of Paganiſm, and exhorts it's Profeſſors in a ſtrong and eloquent Manner to renounce their Errors, and embrace the Faith. This Work was follow'd by another, divided into three Books; the Deſign of which is to inſtruct thoſe, who know the true God, how to form their Lives ſuitably to their Religion, and therefore he intitules this Piece *the Pedagogue*, or *Director*. His *Stromata*, according to the Purport of the *Greek* Word, is a mix'd Work, comprehends a great Variety of Matter, and is divided into eight Books. We have a Treatiſe, which bears our Author's Name, in which he ſhews our Salvation does not depend on quitting our Fortunes and Eſtates, but on a right Uſe of what God's Providence has truſted us with; it begins with aſking *what rich Man can be ſaved?* Theſe are all the entire Pieces of our Saint, which have reached us.

Clement appear'd in the Profeſſor's Chair about twelve Years; and then his learned and pious Labours were interrupted by the Emperor *Severus*, who perſecuted the Church in 202. He was too well know to the Pagans

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at *Alexandria* to ſtand his Ground there without exaſperating the Enemies of our holy Religion, and expoſing himſelf to a Danger which the Goſpel allows us to avoid, when in our Power. It is not certainly known what became of our Saint after that Retreat; it is uſually ſuppoſed that he left *Egypt* on that Occaſion. About eight Years after he was in *Cappadocia*, where St. *Alexander*, formerly his Scholar, and then Biſhop, was in Priſon for the Faith. It is not improbable that he ſpent ſome Time with that Prelate; and his Death is with great Probability placed about the two hundred and twentieth Year, after the Birth of *Jeſus Chriſt*. Dec. 5.

The V Day.

St. SABAS, *ABBOT.*

SABAS, whom the Church propoſes to our Veneration this Day, was born in *Cappadocia*, not far from *Ceſarea* in the Year 439. His Parents were diſtinguiſh'd both by their Rank and Virtue, ; his Father was engaged in a conſiderable Poſt in the Army, which obliged him to remove toward *Alexandria*, when our Saint was but five Years old, and leave him in the Hands of his Uncle during his Abſence. The Grace of God work'd ſo powerfully on the Heart of *Sabas* that three Years after he retired to a Monaſtery, about two Miles and an half from the Place of his Nativity, inhabited by ſeventy Monks, who own'd St. *Baſil* for their Father and Founder. 'Though his Relations were very preſſing with him to quit his religious Solitude, he was too ſenſible of the Happineſs he enjoy'd to liſten to any Solicitations on that Head. He enter'd into all the Practices of a Cloiſter with Pleaſure, and perform'd them with the utmoſt Exactneſs; which was ſo ſatisfactory to his Superior, that, upon his deſiring Leave to viſit the holy Places in *Paleſtine*, it was eaſily granted. He undertook that devout Pilgrimage in the Year 457, and ſpent the Winter in a Monaſtery under the Direction of *Elpidius*; where his Virtue became ſo conſpicuous that all the religious Houſes in that Neighbourhood were ambitious of his Company; but his Love of Retirement made him deſirous of being under the Conduct of St. *Euthymius*, to whom *Elpidius* recommended him. *Euthymius*, who had a long Experience in the Monaſtick Life, did not think ſo young a Man fit for the *Laura*, the uſual Reſidence of ſuch as had paſs'd all the Exerciſes of a penitential State, and therefore placed him in the Monaſtery govern'd by St. *Theoctiſtus*. St. *Euthymius*'s *Laura* conſiſted

Dec. 5. ſiſted of a Number ſeperate Cells ſcatter'd on a Mountain about twelve Miles from *Jeruſalem*, and inhabited only by ſuch as had been form'd in the Monaſtery already mention'd, which lay about three Miles from thoſe holy Solitaries.

Sabas, thus put into the Hands of *Theoctiſtus*, devoted himſelf ſo entirely to God that he ſeem'd to think of nothing but him. His Days were imploy'd in Labour, the greateſt Part of his Nights in Prayer, and the Spirit of Penance and Devotion animated all his Actions. As he was large and ſtrong he undertook more Work than moſt of his Brethren; took a ſingular Pleaſure in attending the Sick; and, 'though particularly active and diligent wherever Charity or Mortification call'd for his Hand, was always a Model of Exactneſs at the Service of the Church.

One of the Monks, having obtain'd Leave to make a Journey to *Alexandria* to ſettle ſome family Affairs, deſired our Saint might attend him thither, and his Requeſt was granted. While *Sabas* was at that City, his Father and Mother, lately ſettled there, knew him, though he had been abſent ſo long, and were very preſſing with him to make the Remainder of their Days happy with his Company; but the Saint diſcover'd the Artifice of the Devil, which lay conceal'd under the ſpecious Appearance of a tender and paternal Affection; and, in Order to affect his Father more ſtrongly by a Compariſon within the Compaſs of his own Profeſſion, obſerved to him that if Deſerters ought to be capitally puniſh'd, a Monk who quitted the Service of God, after moſt ſolemn Engagements, could not be innocent. His Parents, finding him true to his Obligation, deſired at leaſt that he would accept of a conſiderable Sum to defray the Charges of his Journey, and furniſh himſelf with ſome of the Conveniencies of Life. The Saint, after much Entreaty, took ſome of the Money; but carried the whole to his Superior, and diſcharged himſelf of that unneceſſary Burthen with the utmoſt Simplicity.

At the Age of thirty *Sabas* was ſo far advanced in the Way of Perfection, and ſo well acquainted with the Duties of his State, that *Euthymius*, who call'd him *The young old Man*, gave him Leave to ſpend five Days every Week in a Cave alone at a Diſtance from the Monaſtery. *Cyril*, our Saint's Diſciple, aſſures us he ſpent that Time without eating, made ten Baſkets every Day, which he brought home on *Saturday* Morning, and return'd to his Cave on *Sunday* Evening loaded with Palm Branches for the Work of that Week. *Sabas* lived five Years in this Manner; after which *Euthymius* choſe him and *Domitian* to be the Companions of his Retreat from the fourteenth of *January* to Palm-

Palm-Sunday; which Interval every Year was ſpent in the Wilderneſs of *Rouba*. Dec. 4.

Euthymius dying in 473, Monaſtick Diſcipline decay'd very much, which was Motive ſufficient for our mortified Saint to leave the Place. He made his Way to a Deſart near *Jordan*, where he was violently and frequently attack'd by the Enemy of his Salvation and Repoſe; but Prayer and Humility made him victorious. *Sabas* had ſpent four Years in this Deſart, when in Obedience to the Will of God ſignified to him in a Viſion, he removed to a Hole in a Rock near the Torrent of *Cedron*, where he lived ſome Time on the Herbs which grew near the Place; but, being diſcover'd by ſome Peaſants, they undertook to ſupply him with a ſufficient Quantity of Bread, Cheeſe, and Dates, and took a ſingular Pleaſure in being uſeful to the holy Solitary. *Sabas* had lived five Years alone in this Cave, when God inſpired him with a Deſire of labouring for the Salvation of his Neighbour. Great Numbers crouded to him from all Parts; thoſe, who were diſpoſed to renounce the World, were receiv'd and accommodated with all that was neceſſary for that State of Penance. He was forty five Years old when his Diſciples forming themſelves into a regular Community of ſeventy, choſe him for their Superior; and in a little time the Cells were multiplied into a large *Laura*. *Sabas* raiſed a ſmall Chapel for the Uſe of his religious Family, and when any Prieſt paſs'd that Way, or made him a Viſit, he was invited to offer the holy Sacrifice; for the Saint thought himſelf unworthy of the ſacred Character, and inculcated the ſame humble Sentiments into thoſe under his Direction.

The Daily Increaſe of his Diſciples obliged him to extend his *Laura* on both Sides of the Brook, which he was enabled to do by what Money they depoſited in his Hands at their Admiſſion. Their Number aroſe to 150, when ſome Malecontents, growing weary of the Happineſs they enjoy'd, complain'd to *Salluſtius* Biſhop of *Jeruſalem*, that *Sabas* was too ignorant and ruſtick to govern ſo large a Family, and that he was ſo whimſically ſcrupulous that he would neither take holy Orders himſelf nor allow any of his Monks to receive the Prieſthood. *Salluſtius*, who was no Stranger to the holy Abbot's Merit, ſeem'd to liſten to this Remonſtrance, and told the Complainants the Affair ſhould be allow'd due Conſideration. The next Day the Saint, and his diſcontented Diſciples were order'd to appear; the latter were ſanguine enough to imagine themſelves ſecure of their Point, and that their Journey to *Jeruſalem* would eaſe them of their hated Superior; but were confounded and ſurprized to ſee the Biſhop decide the Affair by conferring the Prieſtly Cha-

Dec. 5. racter on our Saint, and hear him close that Ceremony with an Exhortation to Obedience.

From that Time our Saint's Reputation drew great Numbers to his *Laura* from the most remote Parts of the Empire. Among the rest were three *Armenians*, who were afterwards join'd by a considerable Number of their Countrymen. *Sophia*, our Saint's Mother, had been some Years a Widow, when she sold her Estate, made her Way into *Palestine*, and finished her Days under the Conduct of her holy Son. Part of the Money, which that Lady left in our Saint's Hands, was laid out in building two large Hospitals, one for the Reception of poor Travellers, the other for the Entertainment of such Monks, and Hermits as came that Way. With the rest he repair'd his *Laura*, erected an Hospital at *Jericho*, and founded a new Monastery about three Miles from his own Cell. This House was fill'd with a select Number of such as were farthest advanced in Monastick Perfection, and furnished the Church with several excellent Bishops. He built a small Convent about a Mile from the *Laura*, for the Instruction of Novices; and those who were very Young were put into the Hands of *Theodosius*, who had built a Monastery about four Miles from our Saint's Hermitage, and by him form'd to monastick Discipline, 'till they were thought fit for the *Laura*, where only such were admitted as had pass'd a long Trial, and given great Proofs of a religious Spirit.

Sallustius Bishop of *Jerusalem* fell ill in the Year 493, and his Life being in evident Danger, the Monks and Solitaries within his Diocese went to him in a Body, desiring he would be pleased to place *Sabas* and *Theodosius* at their Head. The Patriarch, very well pleased with an Opportunity of securing the Happiness of the Petitioners before he left the World, made our Saint *Exarch*, or general Superior of all the Anchorets, whether they inhabited the Deserts, Hermitages, or Lauras; and his holy Friend was entrusted with the Inspection and Government of all the *Cenobites*, or Monks living together in Communities. *Sabas* was active and vigilant in the Execution of his new Commission; and some, who could not bear his just Severity and religious Exactness, turn'd his very Virtues into so many Heads of Accusations against their holy Superior. The factious Party grew so loud and troublesome that he thought it prudent to leave his *Laura*, and the rest of his extensive Charge in safe Hands, and remove the Cause of their Discontent. After some Time spent in a Cave near *Scythopolis*, he return'd to his *Laura*, hoping his long Absence had soften'd their rebellious Tempers into Reason, and Obedience; but had the Mortification to find them more violent than ever, and the Faction supported by no less than forty. Rather then engage in a conten-

contentions Diſpute, which muſt give much Scandal, he retired into the Neigh- Dec. 5.
bourhood of *Nicopolis*, where the Branches of a Tree were his only Cover, and it's Fruit his only Food, 'till the Proprietor of that Piece of Ground raiſed him a Cell, and ſupplied him with the Neceſſaries of Life.

It having been given out that the Saint was dead, he thought himſelf obliged to deſtroy the Credit of the Report by appearing at *Jeruſalem*, where *Elias*, then Patriarch of that City, detain'd him 'till he prevail'd with him to return to his *Laura*. That Prelate ſent a Letter by *Sabas* requiring the Rebels to receive him as their Superior, and pay him all the Reſpect due to his Station, or leave the Dioceſe immediately. The Party, finding themſelves thus diſabled from making any farther Oppoſition, choſe rather to quit the Place than ſubmit; but, wherever they went, they were look'd on with Contempt. Our Saint, though ſo groſsly inſulted, was the only Perſon who ſhew'd any Regard for them; upon hearing they were endeavouring to ſettle in ſome Cells, that were ſcarce habitable, but the beſt they could find, he was ſo full of Concern for his diſobedient Children, who had left their Father's Houſe, that he remitted them ſome Money, ſolicited a Grant of the Cells on which they had ſeiz'd, and built them a Church. Overcome with the truly Chriſtian Arms of our Saint, the Apoſtate Monks threw themſelves at his Feet, acknowledged their Fault, and begg'd he would take them into his Protection. *Sabas*, whoſe whole Endeavours were directed to the Good of their Souls receiv'd them with open Arms, gave them an Abbot; and that Eſtabliſhment was afterwards known by the Appellation of *the New Laura*.

Anaſtaſius, who came to the Imperial Crown in the Year 491, favouring the *Acephali*, a Branch of the *Eutychians*, diſplaced *Macedonius* Patriarch of *Conſtantinople*, for defending the Deciſions of the Council of *Chalcedon*, and fill'd his See with *Timothy*, who ſolicited the Communion of *Elias* Patriarch of *Jeruſalem* and the other Prelates of the Eaſt, and their Subſcription to *Methodius*'s Depoſition. *Elias* believed that artful Hypocrite Orthodox, and therefore made no Difficulty of complying with the former Branch of his Requeſt; but refuſed the latter on the Account of the violent and unwarrantable Manner in which the injur'd Patriarch had been forced from his See. The Emperor, not ſatisfied with this Way of deciding the Diſpute, inſiſted on an abſolute, unreſerved Approbation of all that had been done in that Affair. *Elias*, apprehenſive that the Prince's Anger might fall heavy on his Flock, deputed a ſelect Number of the moſt holy Solitaries in his Dioceſe to *Conſtantinople*, to diſſuade his Imperial Majeſty from diſturbing the Peace of the Church. *Sabas* was at the Head of this Embaſſy; but his Appearance was ſo

mean

Dec. 5. mean that, when the others were admitted to Audience, he was thruſt back by the Guards, who took him for a Beggar. Upon opening the Patriarch's Letter, *Anaſtaſius* found our Saint mention'd by his Name, and deſired to know which was He. Whereupon, ſtrict Search being made, *Sabas* was found ſaying his Prayers in a Corner, and introduced to the Emperor, who treated him with much Reſpect; but was too much prejudiced againſt *Elias* and the Council of *Chalcedon* to liſten to what the Saint had to ſay in Favour of that Prelate. *Sabas* ſpent the Winter in the Suburbs of *Conſtantinople*, and in the following Spring applied to the Emperor for the Relief of great Numbers of the Poor in and near *Jeruſalem*, who had ſuffer'd much from the heavy Taxes. That Prince was upon the Point of granting our Saint's Requeſt, when an *Eutychian* Officer in Waiting aſſured him that the Perſons recommended to his Conſideration were *Neſtorians*, and Jews, and conſequently unworthy of his Concern. This Expedition was not entirely uſeleſs; for, 'though the Saint did not carry his Point, the Monaſteries of *Paleſtine* receiv'd a conſiderable Sum of Money from the Imperial Bounty, which was depoſited in his Hands for their Uſe.

At his Return, *Sabas* confirm'd the Patriarch of *Jeruſalem* in his Reſolution of defending the Council of *Chalcedon*; and the Prelate adhered ſo firmly to the Deciſions of that venerable Aſſembly that he was baniſhed in the Year 513, and *John* put in his Place. The new Patriarch of *Jeruſalem*, who had anathematized the Council of *Chalcedon*, ſeem'd ready to comply with all the Emperor could expect from him at that Juncture. Our Saint, alarm'd at the Danger to which the Church of *Jeruſalem* was expoſed, went to that City, where he found *John* with his Clergy about him, and exerted himſelf ſo vigorouſly that the Biſhop not only promiſed him not to hold Communion with *Severus* the Uſurper of the See of *Antioch*, as the Emperor had required, but engaged his Word to ſtand by the Council of *Chalcedon*. *John* was ſo ſincere a Convert to the Orthodox Faith that our Saint had the Satisfaction of hearing him pronounce a ſolemn Anathema againſt *Severus* in St. *Stephen*'s Church. The Governor of *Paleſtine* was preſent at the Ceremony; but, finding the Congregation unanimous in applauding the Conduct of that Patriarch, thought it moſt prudent to make his way to *Ceſarea* with as little Noiſe as poſſible. The Emperor, being inform'd of what had paſs'd at *Jeruſalem*, ſeem'd reſolved to employ Violence againſt the Patriarch, and the two Superiors of the Monks of *Paleſtine*. Thoſe holy Abbots, being inform'd of his Diſpoſitions, drew up a Requeſt to his Imperial Majeſty, in which they complain'd of the Inſults which the Monks met with every Day in *Jeruſalem*; accuſed

accuſed *Severus* of *Antioch* as the Author of all the Diſorder and Scandal in the Eaſtern Church, and declared in the Name of the whole Body of Catholicks that they were ready to ſhed their Blood in Defence of the four general Councils. The Emperor, who was preparing for an Expedition when he receiv'd this Letter, had not then Time to proceed in that Affair. *Sabas* was indefadigably vigilant in the Diſcharge of the Duties of his Poſt, and particluarly active in maintaining the Orthodox Faith in it's Purity, and preſerving regular Diſcipline in all the Monaſteries of *Paleſtine*, which the *Eutychian* Monks endeavour'd to corrupt, as they had done thoſe in *Syria*. Dec. 5.

Juſtinian came to the Imperial Throne in the Year 527; and the Extravagancies committed in his Reign by the ſeditious *Samaritans* in *Paleſtine* were maliciouſly imputed to the Chriſtians. *Peter*, Patriarch of *Jeruſalem* and his Suffragans, knowing what Deference all the World paid to St. *Sabas*, begg'd he would undertake a Journey to *Conſtantinople*, put the Affair in a right, light and deſire ſome heavy Taxes might be taken off. The holy Abbot was then fourſore and ten Years old; but nothing could hinder him from performing this charitable Embaſſy. *Juſtinian* receiv'd the venerable Solitary as an Angel from Heaven, granted all he aſked with a Cheerfulneſs that ſhew'd his profound Veneration for him, and ſent Orders for driving the *Samaritans* out of *Jeruſalem*, and executing the Authors of the late Troubles. That Prince, at the Inſtance of St. *Sabas*, founded an Hoſpital in *Jeruſalem*, and gave Directions for repairing the Churches which had ſuffer'd from the ſeditious *Samaritans*. Having given the Emperor ſome excellent Advice about the Hereticks of thoſe Times, and foretold the Succeſs of his Arms againſt the *Goths* and *Vandals*, who had infected *Italy* and *Africa* with *Arianiſm*, the Saint return'd to *Jeruſalem*, were he publiſhed the Imperial Orders; and, at the Intreaty of the Patriarch and his Biſhops, did the ſame in *Ceſarea* and *Scythopolis*; after which he made his laſt Viſit to the holy Places, and fell ill in his great *Laura*. The Patriarch, being inform'd of his Sickneſs, went to ſee him; and finding him unprovided of the common Neceſſaries of Life, order'd him to be removed to *Jeruſalem*, where he was well attended and furniſhed with all his Condition required. *Sabas*, being aſſured that his End was near, begg'd he might be allow'd the Pleaſure of dying among his Monks; which was granted him; and he Expired ſoon after in his Cell on the fifth of *December*, 531. Both the *Greeks* and *Latins* honour his Memory on the Day of his Death.

THE

Dec. 6.

The VI Day.

St. NICHOLAS, Biſhop of MYRA.

ACCORDING to beſt Accounts extant, St. *Nicholas* was a Native of *Patera* in *Lycia*, and born in the III Century, of honourable Parents. Conducted by the Spirit of God from his Cradle, he obſerved a regular Abſtinence two Days in a Week with an Exactneſs that ſhew'd he would prove a Model of Penance and Mortification. He was educated in Principles of Virtue, ſtudied with uncommon Succeſs, and was ordain'd Prieſt by the Biſhop of *Myra*, the Metropolis of *Lycia*. Upon theDeath of his Parents, he becameMaſter of a plentiful Fortune, moſt of which was freely diſtributed among the Neceſſitous; and the ſaving three young Women from Ruin by giving them Portions is by his Hiſtorian recorded in his Commendation. The ſame Author tells us that *Nicholas* was pointed out by divine Direction to govern the Church of *Myra* in the Reign of *Diocleſian*, that he ſuffer'd Impriſonment for the Faith under that Prince, return'd to *Myra* upon *Conſtantine*'s Acceſſion to the Throne, was preſent at the Council of *Nice*, and died ſoon after.

St. *Nicholas* is honour'd by the *Grecians* as a Saint of the firſt Rank, and both they and the Latins keep his Feſtival on the ſixth of *December*. His Body was removed to *Bari* in the Kingdom of *Naples* in the Year 1087, where God manifeſted the Sanctity of his Servant by many Miracles; and the aforeſaid Town is ſtill famous for the Reſort of Pilgrims from all Parts.

St. ASELLA.

ST. *Jerom*, our Saint's Hiſtorian, tells us She was repreſented to her Father in a Dream before ſhe was born by a clear and bright Veſſel of Glaſs, as a Preſage of her Purity and the Luſtre of her Virtues. She was ſcarce ten Years old when her Parents conſecrated her to God in a particular Manner; and ſhe ſoon after gave glorious Proofs that ſhe had not receiv'd his Grace in Vain. Her Abhorrence of the Vanities of this World appear'd by her tearing the Pearls and Gold from her Neck and Arms, which her Station ſeem'd to make only a decent Ornament; and her Indifference to the Pleaſures of this Life was manifeſt from her daily Mortifications. At twelve Years of Age ſhe confin'd herſelf to a ſmall Cell, where ſhe enjoy'd all the Pleaſures

Pleaſure that attends a heavenly Converſation. Bread, Salt, and Water were her whole Diet; ſhe wore a Haircloth next her Skin; and could never be prevail'd with to dreſs in a Manner that might attract the Eye, or ſpeak the leaſt Regard for appearing to Advantage. As ſhe look'd on Idleneſs as the moſt dangerous Vice that could be admitted in Retirement, ſhe was always employ'd either in Prayer or Work; not did the Labour of her Hands prove any Interruption to her Converſation with her heavenly Spouſe, for even then ſhe repeated ſome of the Pſalms with great Fervour and Attention. Dec. 7.

When St. *Jerom* was ready to ſail from *Italy* to *Paleſtine* he wrote to our Saint, appeal'd to the great Tribunal of *Jeſus Chriſt* for his Juſtification, complain'd of the perverſe Diſpoſition of his Enemies, who ſo eaſily credited what had been ſaid to his Diſadvantage, but would not believe him innocent, 'though declared ſo by the ſame Mouth which had calumniated him; ſo irreparable is the Sin of Detraction! and concludes with deſiring her Prayers for a good Voyage. After St. *Jerom*'s Departure, *Aſella* lead as ſolitary a Life at *Rome*, as ſhe could have done in the Deſart; ſhe never left her Chamber but to viſit the Tombs of the Martyrs, or aſſiſt at the publick Service of the Church; her Mortifications could not but appear in her Face, but ſhe was a Stranger to Oſtentation; the great Severities, which ſhe practiſed on her own Body, did not deſtroy the Sweetneſs of her Temper, which was a happy Compoſition of Seriouſneſs, and Cheerfulneſs. *Paladius*, who was at *Rome* in the Year 404, tells us he ſaw her, and that ſhe was then grown old in a Monaſtery in that City. The Time of her Death is not known; the *Roman* Martyrologe places her Name on the VI of *December*.

The VII Day.

St. AMBROSE, Biſhop of MILAN.

THE great Saint, whom the Churches of the Eaſt and Weſt honour this Day, was Son to *Ambroſe*, Prefect of the *Pretorium* in *Gaul*, and born in that Country about the Year 340. His Father dying when he was young, the Saint went with his Mother to *Rome*, where She and his Siſter were employ'd in forming him to Virtue; and the beſt Maſters that City afforded entruſted with the Care of his Studies. *Ambroſe* made an excellent Uſe of theſe Advantages; and became ſo famous for his Learning, Eloquence, and Integrity that *Probus*, *Pretorian*, Prefect for *Italy*, made him his Aſſiſtant.

Dec. 7. He gave ſuch Satisfaction in that Poſt that the Prefect made him Governor of *Liguria* and *Emilia*, two Conſular Provinces, which comprehend the Dutchies of *Milan*, *Parma*, and *Modena*, *Bologna*, *Romagna*, *Piemont*, and the Republick of *Genoa*, When he was ſent to that Government, *Probus* took his Leave of him with this Admonition; *Go, and act rather like a Biſhop than a Judge*; by which Words the Prefect ſeems to adviſe a mild and gentle Adminiſtration, ſuch as becomes the Epiſcopal Character rather than the haughty Severity, practiſed by moſt Magiſtrates under *Valentinian*, who was always beſt pleaſed when his Subjects ſuffer'd moſt.

The Emperor *Conſtantius* had forced *Dionyſius*, an Orthodox Prelate from the See of *Milan* in the Year 355, to make Room for *Auxentius*, a violent *Arian*, who diſtreſs'd that Church near Twenty Years. Upon the Death of that Heretick, which happen'd in 374, the People of *Milan* were divided about the Choice of a Paſtor; for the *Arians* were but too numerous and conſiderable in that City, and inſiſted ſtrenuouſly on one of their own Principles, while the Catholicks oppoſed the Motion with a becoming Vigour. The Conteſt ran ſo high at laſt that *Ambroſe* found it neceſſary to interpoſe his Authority; he went to the great Church where the People were aſſembled, and made an excellent Diſcourſe on the Neceſſity and Advantage of preſerving the publick Peace, and proceeding with a Spirit ſuitable to the Affair in Hand. The Succeſs of this Speech was little leſs than miraculous; the Minds of the jarring Parties were immediately united; and the general Voice delared *Ambroſe* their Biſhop, 'though then but a Catechumen. This unexpected Choice ſurprized and affrighted the Saint, who immediately left the Church, and order'd ſeveral Criminals to be put on the Rack; a Severity which he hoped would make the People drop the Election; but the whole Tenor of his Conduct convinced them this was an affected Piece of Cruelty, and they repeated their Reſolution of placing him in the vacant See. Confounded and amazed at what had paſs'd *Ambroſe*, went home with a Deſign of ſpending his Time there in Privacy and Retirement; but all knew his Value too well to allow him to live for himſelf only. He was perſuaded by a miſtaken Humility that the moſt effectual Way of avoiding the Epiſcopal Dignity would be to ruin his own Reputation; and in that View admitted publick Proſtitutes into his Houſe in the Face of the whole World. But the People, thoroughly prepoſſeſs'd in Favour of his Virtue, perſiſted in their Choice, and declared they were willing to anſwer for his Sins.

The Governor, finding all his Artifices too weak, had Recourſe to Flight as the only Means left; he ſtole out of *Milan* in the Night, with a Deſign of

of going of *Pavia*; but loſt his Way and at Break of Day found himſelf at one of the Gates of *Milan*. *Ambroſe* falling thus into the People's Hands, was guarded very carefully; and an Account of what had paſs'd ſent to *Valentinian*, with a Petition for his Conſent to conſecrate the Saint. That Prince, who was then at *Treves*, expreſs'd great Satisfaction at their Choice; and added that the wonderful Unanimity which appear'd on that Occaſion was the Work of God, who ſeem'd to point out the Perſon in Queſtion, and therefore deſired he might be conſecrated without Delay. Before the Emperor's Orders reached *Milan*, *Ambroſe* found Means to make his Eſcape once more, and hid himſelf in the Houſe of *Leontius*, a Man of the firſt Rank in that Province; but the Emperor's Lieutenant in *Italy* being charged with the Execution of the imperial Orders, forbidding his Concealment under ſevere Penalties, he was deliver'd up by his Friend, brought back to *Milan* under a Guard, and baptized. He did all in his Power to defer his Conſecration; but the People, impatient of the Delay, over-ruled all his Difficulties; obliged him to accept of a Diſpenſation of the Canons in Conſideration of the preſſing Neceſſities of that Church, and ſaw him conſecrated a Week after he was baptized. Our Saint's Conſecration, which was perform'd, as is believed, on the ſeventh of *December* 374, was approved of by the whole Chriſtian World; and both the *Latins* and *Greeks* venerate his Memory on that Day in Gratitude for the great Bleſſing beſtowed on the Church at that Time. Dec. 7.

As ſoon as the Saint was ſeated in the Epiſcopal Chair, he divided all his ready Money between his Church and the Poor, reſerved only the Uſe of his real Eſtate during his Siſter's Life, put the Care of his Family into his Brother *Satyrus*'s Hands, and devoted all his Thoughts and Time to the faithful Diſcharge of his Functions. As he had till then converſed chiefly with Profane Authors, and had little or no Acquaintance with thoſe Branches of Learning which were abſolutely neceſſary in his preſent Station, he made it his firſt Buſineſs to enquire into the Doctrine and Diſcipline of the Church. His Application to the Study of the holy Scriptures, and the Writings of the Fathers was indefatigable, and St. *Baſil* was his favourite Author. Not ſatisfied with knowing that great Prelate in his learned Works, he wrote to him, and deſired the Favour of his Friendſhip. St. *Baſil* anſwer'd his Letter by the firſt Opportunity, expreſs'd an uncommon Satisfaction in being acquainted with ſo valuable a Perſon, thank'd God for committing the Care of his Flock to a Man ſo well qualified for the Poſt, exhorted him to exert himſelf ſtrenuouſly againſt Vice and Hereſy, and begg'd he would write to him frequently.

Dec. 7. St. *Ambroſe*, being inveſted with the ſacred Character, was oblig'd to teach as well as ſtudy, and ſow the divine Seed among his People aſſoon as it came into his Hands. He preached every Sunday, and offer'd the great Sacrifice every Day. He was ſo conſtant at Prayer that he depriv'd himſelf of his Reſt, for the heavenly Satisfaction of converſing with God; and his Faſts and corporal Mortifications were very rigorous. The Saint had not been long on the See of *Milan*, before he gave the World a Proof of his Courage, and let the Church ſee what it might expect from ſuch a Biſhop. Some Magiſtrates having exceeded their Commiſſion, and been guilty of ſeveral irregular Practices, he complain'd of their Conduct to the Emperor *Valentinian*. That Prince though remarkably haughty and paſſionate, was ſo far from reſenting this Liberty, that he only replied, he had long known his Freedom of Speech; which however prov'd no Impediment to his Promotion to the See of *Milan*; and deſired he would continue to apply ſuch Remedies to his Soul as the Law of God preſcribed.

Valentinian, dying toward the Cloſe of 375, left two Sons; *Gratian* the elder, was then about ſeventeen Years old, and had been declared Emperor at eight; *Valentinian* the younger, about four Years old receiv'd the Title of *Auguſtus* ſix Days after his Father's Deceaſe. Our Saint had all the Tenderneſs of a Parent for the two young Princes, made it his Study how to ſerve them by promoting their Intereſt, and giving them good Advice, and receiv'd a grateful Return of Affection, and Reſpect. The late Emperor had on all Occaſions declared himſelf in Favour of S. *Ambroſe*, ſo that during that Prince's Life it was not poſſible for the *Arians* to give him much Trouble; upon *Valentinian*'s Death the Party was in Motion, and might have defeated the Saint's Labours for his Dioceſe, had not *Gratian* aſſerted the Catholick Faith, and protected the holy Biſhop in his Endeavours againſt Hereſy; and thus the Peace of the Church was happily reſtored, and the Party quite routed. Our holy Prelate employ'd his Intereſt with the Emperor for the Good of the Church, and particularly that Part of it committed to his Care. His Diſcourſes on Virginity which he recommended in the moſt engaging Terms, produced ſurprizing Effects among his Auditors; and *Milan* was ſoon full of young Ladies from all Parts of *Italy* and even from *Mauritania*, who conſecrated their Virginity to God under his Direction, and took the Veil from his Hands. Thoſe on the Spot were not ſo eaſily gain'd; ſeveral complain'd that he was too large in the Commendation of Celibacy; and Mothers knew no Way to ſecure their Daughters and keep them in the World but that of confining them, and hindering their hearing the Saint on that Subject. *Marcellina* his Siſter, of whom

we

have ſpoken on the ſeventeenth of *July*, had been long profeſs'd at *Rome*; hearing of his Diſcourſes and their Succeſs, ſhe congratulated the Preacher, and deſired him to favour her with a Copy of them. At her Entreaty therefore St. *Ambroſe* collected them into the three Books *Of Virgins*, as they ſtand at preſent. That Work was ſoon follow'd by his Treatiſe *Of Widows*, in which he ſpeaks of ſecond Marriages as indecent, but takes Care to reject the Opinion of thoſe who condem them as unlawful. His next Piece is a Book *Of Virginity*, in which he juſtifies his Conduct againſt ſuch as accuſed him of too much Zeal in recommending that State. Dec. 7.

While our Saint was thus employ'd, the Eaſtern and Northern Parts of the Empire felt the Weight of God's Anger; the *Arian* Emperor *Valens* had the Mortification of ſeeing his Armies worſted, and Provinces ravaged by an Inundation of *Goths*. That Prince was obliged to March all his Forces againſt them into *Thrace*; and was near *Adrianople*, when he receiv'd News that *Gratian* his Nephew had gain'd conſiderable Advantages over the *Germans*, and was bringing his victorius Forces to his Aſſiſtance; but, being jealous of that young Prince's growing Power and Reputation, he took no Notice of the Offer, and proceeded in his Journey. *Gratian*, who was perfectly Orthodox, and a warm Friend of the Catholick Faith, was deſirous of being furniſhed with a Preſervative againſt the pernicious Doctrines, which prevail'd in the Eaſt; for that Purpoſe he applied to our Saint, deſired he would compoſe a Treatiſe on the Divinity of *Jeſus Chriſt*, and eſtabliſh that important Article with the ſtrongeſt Reaſons in his Power. In Compliance with the Emperor's Requeſt, *Ambroſe* drew up the two firſt of his five Books, *Of Faith*, in the former of which he ſhews in what the Catholick Faith conſiſts; proves the Unity of the Divine Nature, a Trinity of Perſons, and the Divinity of *Jeſus Chriſt*, after which he refutes the principal Errors of the *Arians*: in the Latter he ſhews that all the Attributes of the Divinity are found in the Son; explains his Manner of being ſent by, and inferior to the Father; and diſtinguiſhes between what is proper to him as Man, and what as God. The three additional, Books which appear under the ſame Title, were penn'd ſome Time after in Anſwer to the Calumnies of the Hereticks, who gave out that he had abridged their Objections ſo far as to injure their pretended Arguments, and anſwer'd them in too conciſe a Manner. This Work ſoon made it's Way 'through the whole Church, was every where read with Admiration, and quoted with Honour by the general Council at *Epheſus* in 431.

Valens's precipitate Pride proved his Ruin; for he loſt the Day and his Life in an Engagement with the *Goths* in the Year 378; and the Barbarians carried

Dec. 7. ried that victorious Arms as far as the *Alps*, without any conſiderable Oppoſition. This Calamity gave our Saint a favourable Opportunity of exerciſing his Charity toward the Miſerable; he ranſom'd great Numbers of Chriſtian Slaves; on which Occaſion he melted down ſuch of the Church Plate as had not been conſecrated; and reſerved that which had been uſed for ſome more preſſing Occaſion. The *Arians*, always forward to carp at his Conduct, gave an odious Turn to this Action; to which Reproach he anſwer'd in his ſecond Book of Offices that it was more glorious and advantageous for the Church to ſave the Souls of her Children than preſerve her Treaſure; that the Church poſſeſs'd Gold only to diſtribute it among the Neceſſitous; and that the ranſoming Captives out of the Hands of the Barbarians had a Tendency not only to ſave the Lives of Men, and the Honour of Women, but preſerve the Faith of the younger and weaker of that Number which was endanger'd by their being in the Power of their Idolatrous, or Heretical Enemies. As the Natives of *Illyricum*, who fled before the *Goths*, made their Way into *Italy*, St. *Ambroſe* wrote to *Conſtantius* a Catholick Biſhop in *Romagna*, caution'd him againſt that People, who were infected with *Arianiſm*, and adviſed him to keep them, if poſſible, from converſing with the Catholicks, as the only ſecure Means of ſtopping the Progreſs of the Contagion.

At his Return to *Gaul*, *Gratian* wrote to our Saint in a very reſpectful and ſerious Manner, deſiring he would make a Journey to Court, give him farther Inſtructions on ſome Articles, of which he was already firmly perſuaded, and ſend him another Copy of his Treatiſe *Of Faith*, with the Addition of the beſt Proofs of the Divinity of the holy Spirit. *Ambroſe*, pleaſed with that Prince's excellent Diſpoſitions, anſwer'd his Letter in the Stile of a Panegyrick, ſent him the Book which he deſired; but begg'd more Time for compoſing a Treatiſe of the holy Spirit, and aſſured him he would wait on him with all poſſible Expedition. It is extremly probable that the Emperor prevented him; for we find him at *Milan* ſoon after the Date of St. *Ambroſe*'s Letter, where he receiv'd full Satisfaction in every Point.

In the Year 379 the Epiſcopal See of *Sirmium* in *Pannonia* became vacant; and the Calamities, which two Heretical Biſhops had entail'd on that Church required an able Hand. 'Though that City lay out of our Saint's Province, he undertook to provide it with a Paſtor; in which Step he thought himſelf privileged by the Example of ſeveral holy Prelates on the like Occaſion, and the Reaſon there was to apprehend the Influence of the Empreſs *Juſtina* in the Election, who was then at *Sirmium* with her Son *Valentinian*. At his Arrival he found that Princeſs very active in promoting the *Arian* Intereſt,

tereſt, and employing all her Authority for placing one of their Party in the vacant See; upon his entring the Church ſhe incenſed the People ſo againſt him that they attacked him in a tumultuous Manner, and attempted to turn him out. A young Woman, full of Zeal of the Cauſe, had the Aſſurance to ſtep up to the holy Biſhop, lay hold of his Cloaths, and endeavour to drag him toward that Side where the Women ſat, who where ready to make their Court to *Juſtina* by abuſing our Saint. *Ambroſe* told the bold Aggreſſor, that 'though he was unworthy of the ſacred Character which he bore, it did not become her to lay violent Hands on him, and that ſhe ought to fear the Judgment of God for her Raſhneſs; the Death of that young Woman, which probably happen'd the ſame Day, perhaps on the Spot, and the Saint's charitable Attendance at her Funeral the next, work'd ſo powerfully on the *Arians*, that they made no farther Oppoſition, ſo that *Anemius* was choſen and conſecrated. From that Time the Empreſs conceived a thorough Averſion to St. *Ambroſe*, and took all Opportunities of perſecuting him as the moſt formidable Adverſary of the Cauſe which ſhe eſpouſed. Dec. 7.

The Intrigues and Threats of that implacable Enemy of the Catholick Faith could not make the holy Biſhop leſs careful of his Flock, or leſs zealous in the Defence of Truth. He provided the Churches under his Inſpection with learned, virtuous, and orthodox Paſtors; reconciled Differences; and labour'd hard to remedy the many Diſorders occaſion'd by Vice and Hereſy. In the Year 379 *Palladius* and *Secundianus*, two *Arian* Biſhops in *Illyricum* complain'd to *Gratian* that they were unjuſtly look'd on as Hereticks, and begg'd his Imperial Majeſty wou'd give Directions for convening the Biſhops of the Empire, eſpecially thoſe of the Eaſt, from whom they expected moſt Favour and Protection. *Gratian* conſented to their Requeſt, and named *Aquileia* for the Place where the Council ſhould be held, without ſetting the Time. St. *Ambroſe*, obſerving to that Prince that it would not be neceſſary to trouble ſo great a Number of Biſhops, while he and the other *Italian* Prelates were very able to deal with the Petitioners, *Gratian* gave free Leave to ſuch as were diſpoſed to reſort to *Aquileia*, and diſpenſed with the Abſence of all whoſe Age, Infirmities, or Poverty would not allow them to travel thither. The Council was open'd above two Years after, and conſiſted of about thirty Biſhops, moſtly *Italians*. *Valerian*, the Biſhop of the Place preſided; but our Saint was the Soul of that venerable Aſſembly, propoſed all the Queſtions that were handled there, confounded the two Champions of Arianiſm, and collected the Voices of the Prelates. About the ſame Time St. *Ambroſe* finiſhed his Treatiſe *On the holy Spirit*, which *Gratian* had deſired him to write

Dec. 7. write three Years before. This Piece is divided into three Books, in which he produces the Arguments made Uſe of by the greateſt Doctors of the *Greek* Church in Defence of the Divinity, and Conſubſtantiality of the third Perſon in the Bleſſed Trinity.

Toward the Cloſe of the Year 382 St. *Ambroſe* was obliged to go for *Rome*, where Pope *Damaſus* held a numerous Council for putting an End to the Schiſm at *Antioch*, then divided between *Flavian* and *Paulinus*; 'though the Fathers of that Council could not bring the Affair to the deſired Concluſion, they expreſs'd their Opinion of *Paulinus*'s Title to the diſputed See by directing their Synodical Epiſtle to him as Biſhop of *Antioch*. While St. *Ambroſe* was at *Rome* he was invited to the Houſe of a Lady of the firſt Quality, where he offer'd the great Sacrifice; a poor Woman in the Neighbourhood confin'd to her Bed with the Palſy, hearing where he was, begg'd to be carried thither, and recover'd the free Uſe of her Limbs by his Prayers. *Paulinus*, the original Author of our Saint's Life, and his Secretary, tells us he had the Account of this Miracle from ſeveral Perſons of known Virtue, who had been Eye-witneſſes of it. Soon after his Return to *Milan*, our Saint compoſed his Treatiſe *Of the Incarnation*, in which that Miſtery is defended againſt the Objections of the *Arians* and other Hereticks. It was the Reſult of a Challenge made him by two of the Emperor's Houſhold who promiſed to attend his Diſcourſe on that Subject, but had the Misfortune to fall out of a Chariot in which they went to take the Air, inſtead of appearing at Church according to their own Appointment, and died on the Spot. Our Saint is ſo far from inſulting the Memory of thoſe unhappy Perſons, that he has no where mention'd their tragical End, ſo that we are obliged to his Hiſtorian for the Account of it.

The Emperor *Gratian* being murther'd at *Lyons* in the Year 383 by a Party of his own Soldiers, who had placed the Imperial Diadem on *Maximus*'s Head. That ſucceſsful Rebel fix'd his Reſidence at *Treves*; and ſoon let the World ſee that *Gaul*, *Spain*, and *Britain* which had obey'd the late Emperor would not content his Ambition, and was preparing to paſs the *Alps*. The Court of *Valentinian*, alarm'd at the News, reſolved to ſend an Embaſſy to *Maximus*, to divert him, if poſſible, from the Enterprize. This Expedient was no ſooner mention'd but all Eyes were placed on the holy Biſhop of *Milan*, as the propereſt Perſon to negotiate this difficult Affair; even *Juſtina*, 'though his implacable Enemy, was obliged to beg his Aſſiſtance in this Emergency, and put her Son's whole Intereſt into his Hands. *Ambroſe* undertook that dangerous Journey at the Beginning of the Winter, and met

Victor

Victor at *Mentz*, who was deputed from *Maximus* to *Valentinian* to lull him into a falſe Security under the ſpecious Pretence of making Peace with the young Prince. Upon the Saint's Arrival at the Tyrant's Court he adviſed with his Council, who were of Opinion that nothing could be done in this Affair till *Victor*'s Return from *Italy*. This Delay obliged our Saint to ſpend the whole Winter at *Treves*; during which Time he refuſed to hold Communion with *Maximus*, whom he look'd on as no better than his Maſter's Murtherer. All we know farther of this Affair is that *Maximus* dropp'd his Deſign of paſſing the *Alps*; but we have no Account of the Terms on which the Peace was concluded. Dec. 7.

The Pagans at *Rome*, who had been ſufficiently humbled by the Laws made by *Gratian*, took their Advantage of *Valentinian*'s Nonage, and his Mother's weak Adminſtration, and began to entertain Hopes of recovering the Ground which they had loſt in ſome former Reigns. Upon *Conſtantius* going to *Rome* in 357, the Altar of Victory which ſtood near the Senate Houſe, was levelled with the Ground; *Julian*, the Apoſtate, rebuilt it; and *Valentinian* I let it ſtand; but *Gratian* demoliſhed it once more, confiſcated the Lands belonging to the Pagan Temples, and the Revenues appointed for the Maintainance of the Prieſts, or ſet apart for other idolatrous Uſes; and took away the Salaries of the Veſtal Virgins. The Heathen Part of the Senate, very much diſguſted at this Order, deputed *Symmachus* to the Emperor's Court with their Complaint, and conceived great Hopes of Succeſs from the Eloquence and Addreſs of their Embaſſador, who was inſtructed to ſpeak as if commiſſion'd by the whole Senate. Such of that Houſe as profeſs'd the Chriſtian Religion drew up a Petition at the ſame Time, proteſted againſt the Proceedings of their Pagan Brethren, and declared they would never ſit again, if the former Application ſucceeded. Pope *Damaſus* remitted this Requeſt to our Saint with Directions to deliver it to *Gratian*, who gave it it's due Weight, and rejected that of the Pagans.

After the Death of that Prince *Symmachus*, being made Governor of *Rome* in the Year 384, penn'd a Decree in the Name of the Senate in the Form of a Complaint for the Loſs of the Privileges which the Pagans inſiſted on, and deſired might be reſtored; as his Poſt obliged him to give their Imperial Majeſties an Account of all that paſs'd in *Rome*, he drew up a formal Complaint on the ſame Head, directed to *Valentinian*, *Theodoſius*, and *Arcadius*, who then divided the Empire, for Relief of the pretended Grievances; but it was preſented only to the firſt of thoſe Princes; and all imaginable Care taken that *Ambroſe* ſhould know nothing of the Matter. *Symmachus* employ'd

Dec. 7. all his Art at this critical Juncture; but Providence had furniſhed the World with an able Advocate for the Chriſtian Religion, and a powerful Diſputant againſt the Heathen Follies in the Perſon of our Saint; who, being apprized of the Proceeding, wrote immediately to *Valentinian*, to hinder his being ſurprized or impoſed on by the Pagans; having obtain'd a Copy of *Symmachus*'s Petition, undertook to anſwer it, which he perform'd in a very maſterly and beautiful Manner; and the Emperor confeſs'd the Force of his Reaſons by refuſing all the Pagans had aſked.

The Empreſs *Juſtina* made a very bad Return for the Services which our Saint had done her and her Son in his Embaſſy to *Maximus*, as already related; and employ'd the Calm ſhe enjoy'd by his Means in perſecuting that excellent Prelate. A little before Eaſter in the Year 385 that ungrateful Princeſs ſent to the Saint in her Son's Name to demand a Church for the Uſe of the *Arian* Part of her Family at the approaching Feſtival; but the holy Biſhop's Anſwer on that Occaſion was that he could not deliver up the Temple of God. The next Day the Pretorian Prefect went to the Church, where he found St. *Ambroſe* attended by a numerous Auditory, and endeavour'd to perſuade him to a Compliance with the Empreſs's Demand in a publick Manner. The People, without waiting for their Biſhop's Anſwer to the impious Propoſal, declared loudly againſt it, and the Prefect was obliged to leave the Place. On Palm-Sunday our Saint perform'd the uſual Service of that Day without the leaſt Apprehenſion, or Appearance of Concern, 'though ſeverely threaten'd for his late Refuſal. The Catechumens being diſmiſs'd after the Sermon, which follow'd the Goſpel, he undertook to explain the Creed to the Competents, or ſuch as were to be baptized the following *Saturday*. He was thus employ'd when News was brought him that proper Officers had receiv'd Orders from the Court to ſeize the *Portian Baſilick* that lay out of Town, and now bears the Name of St. *Victor*, for the Emperor's Uſe; but the Saint finiſhed his Expoſition of the Articles of the Faith, and proceeded to the Offertory without the leaſt Emotion. He was at the Conſecration when he was told that *Caſtulus*, an *Arian* Prieſt, had been ſeized by the People in the Street. This Account drew Tears from the Saint's Eyes, who earneſtly pray'd that no Blood might be ſpilt for the Church, and offer'd his own even for his Enemies, the Hereticks. He had no ſooner made this generous Offer to the Almighty but he diſpatched ſome of his Clergy with Orders to reſcue the *Arian* from the Danger which threaten'd him.

The People, full of miſtaken Zeal for Religion, made ſome Reſiſtance on that Occaſion, and diſputed the Affair very warmly with the Meſſengers

gers of Peace and Charity. The Diſturbance made on this Occaſion was by the Court term'd Sedition; and great Fines were laid on the whole Body of Merchants; ſeveral of them were ſeized, and thrown in Priſon into the holy Week, a Time when it had been cuſtomary to releaſe thoſe under Confinement, and all who had any Intereſt with or Influence over the People were threaten'd with the worſt of Uſage, if they did not do all in their Power for gratifying *Juſtina* in the Poſſeſſion of the Church in Queſtion. Dec. 7.

On *Tueſday* the Counts and Tribunes went to St. *Ambroſe*, and required him to ſurrender the Church, inſiſting on that Compliance as an Act of Obedience to the Emperor, who, as they ſaid deſired nothing but what he might juſtly Claim as his own. The holy Prelate anſwer'd that if his Imperial Majeſty demanded his Lands, his Money, or any thing at his Diſpoſal, he was ready to part with all; but that what belong'd to God was not ſubject to any Temporal Authority. "*If* ſaid the Saint, *my Eſtate is aim'd at, I give it up*; "*if my Body, I will prevent the Officers by meeting them; would they load me with* "*Chains, or even lead me to Execution, I ſubmit to all this with Pleaſure. I* "*ſhall make no Proviſion for my own Security, ſhall neither engage the People* "*to ſurround and defend me, nor fly to the Altars for Protection; no, I had much* "*rather be ſacrificed on the Altar for the publick Peace*". The holy Biſhop deliver'd himſelf in this Manner, becauſe he had been inform'd that a Party of armed Men were ſent to ſeize the Church, and was apprehenſive that the Oppoſition which the Catholicks would make on that Occaſion might prove the Cauſe of ſhedding much Blood; he was therefore ready to lay down his own Life rather than the Church ſhould bear the Reproaches of her Enemies on that Score. He was then deſired to appeaſe the People; to which he replied that all he could do in the Caſe was not to raiſe or incenſe them, for God only could over-rule their Paſſions, when heated; *but* continued the Saint, "*if you think I am the Author of this Commotion, puniſh me as you* "*pleaſe*." *Ambroſe* ſpent the Remainder of that Day in the Chutch, but went home at Night, that if his Enemies were diſpoſed to lay Hands on him, they might have no Difficulty to find him.

Before the Break of Day next Morning the Saint went to the Church, which was ſoon after ſurrounded by Soldiers; moſt of whom were Catholicks as well as the Citizens of *Milan*; and the *Arians* were ſo inconſiderable a Number that they never ventured to appear in Publick, except when in the Retinue of their Protectreſs. The Saint underſtood by the Sighs of his Congregation that the Church was ſurrounded; while the Leſſons were reading he was apprized that the new Baſilick was full of People, and that they wan-

Dec. 7. ted a Reader. The Soldiers poſted about the Church underſtanding that the holy Biſhop had forbid his Congregation to communicate with them, reſolved to run any Hazard rather than be cut off from the Church, and made their Way in. The Women, alarm'd at their Entrance, endeavour'd to make their Eſcape; but were ſtopt by the Soldiers aſſuring them, their only Buſineſs there was to join them in the Service. *Ambroſe*, perceiving the greateſt Part of the People were inclined to go to the new Baſilick, and deſired his Company thither, engaged their Stay by preaching on Part of the Book of *Job*, which had been read in the Service of that Day. The Saint applied the Particulars of that Hiſtory to the preſent Occaſion, commended the Patience of his People, compared it to that of *Job*, and drew a Parallel between the Temptations to which he was expoſed, and thoſe which attack'd that holy Patriarch. While he was in his Sermon, News was brought him that the Emperor had dropt his Claim to the *Portian* Church, and that it was full of People, who deſired to be favour'd with his Preſence. That tender Father of all committed to his Care could not bear that any of them ſhould be unprovided with Perſons to aſſiſt them in the Diſcharge of their Duty to God, and therefore, 'though he did not think proper to leave the Place where he was employ'd in the ſame Manner, he ſent the Petitioners a ſufficient Number of Prieſts, who where directed to comfort that Part of his Flock by telling them he truſted in *Jeſus Chriſt* that the Emperor would not continue their Enemy. He then went on with his Diſcourſe, but turn'd it to the preſent Occaſion, and thank'd God that thoſe who were ſent to diſtreſs and guard them were now mix'd with the Congregation; that they who were poſted about the Church to invade God's Inheritance were become Coheirs with *Jeſus Chriſt*; and that the Men, whom he thought his Enemies, were now ready to act in his Defence.

St. *Ambroſe* had ſcarce finiſhed his Expreſſions of Gratitude for the happy Change of Affairs in his Favour when a Secretary came up to him with Orders from Court, and, taking him aſide, let him know that the Emperor reſented his ſending Prieſts to the Church laſt mention'd as an Act of Tyranny, and an Attempt which ought not to paſs unpuniſhed. The holy Biſhop aſſured the Officer he had done no more than his Duty in the preſent Caſe; that when he underſtood the *Portian* Baſilick was inveſted by Soldiers, he had Recourſe only to Sighs for it's Deliverance; that, being adviſed by ſome of his Flock to go to the Church in Queſtion, he had anſwer'd that 'though he could not give up the Temple of God, it was not his Buſineſs to aſſert his Right to it by Arms; and that, even when the Emperor had withdrawn his Claim to

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that Church, he had ſent his Prieſts thither only on a reaſonable Preſumption Dec. 7.
that his Majeſty was diſpoſed to favour them. "*If this is what you call Ty-*
"*ranny*, added the Saint, *why is my Puniſhment deferr'd? for all the Arms I*
"*have are the Power of expoſing myſelf to the Stroak.*" As the Church in which St. *Ambroſe* officiated was ſtill ſurrounded by Soldiers, he could not go home; and therefore ſpent the Night in ſinging Pſalms with the Brethren in a Chapel contiguous to the great Church.

The next Day, which was holy *Thurſday*, the Book of *Jonas* was read, according to the Cuſtom of thoſe Times; on which Occaſion the Saint undertook to make a Diſcourſe on that Paſſage which Promiſes the Return of Sinners. The People, ſtruck with thoſe ſeaſonable Words, began to hope this Propheſy would be fulfill'd in their Favour; and while the holy Biſhop was enlarging on that Subject, News was brought that the Emperor had ſent Orders for drawing off the Soldiers, who beſieged the Church, and reſtore the Merchants the Fines which had been exacted of them. The Saint, thus deliver'd and victorious, wrote an Account of the whole Affair to his Siſter *Marcellina*, then at *Rome*, who, upon hearing the Beginning of this Perſecution, was anxious to know where and how it would end. *Ambroſe*, who knew *Valentinian*'s Weakneſs and *Juſtina*'s reſtleſs and implacable Temper, ſuſpected the Reality and Duration of this happy Revolution; and in the Concluſion of his Letter to *Marcellina*, told her he was apprehenſive of, and even foreſaw, new and greater Troubles. The Catholicks had other Enemies beſide *Juſtina*, and the Ladies of her Court; *Auxentius*, who took upon him the Stile of Biſhop, and *Calligonius*, an Eunuch, high Chamberlain to the Emperor, were continually at Work on that weak Prince, and employ'd all their Influence over him againſt the holy Prelate and his Flock. The latter was inſolent enough to aſſure the Saint that if he dared thus depiſe *Valentinian*, while He was alive, it ſhould coſt him his Head; to which *Ambroſe* replied that if what that Courtier threaten'd came to paſs He ſhould die like a Biſhop, and *Calligonius* act like an Eunuch. We learn from St. *Auguſtin* that *Calligonius* was ſoon after beheaded for what that Father calls an infamous Crime.

The following Year but too fully juſtified our Saint's Apprehenſions of the Revival of the Perſecution. The Empreſs and her Son *Valentinian* being than at *Milan*, that Princeſs reſolved to employ all her Authority for eſtabliſhing *Arianiſm* in that City, and the adjacent Country; ſhe began with threatening to depoſe ſuch Biſhops as refuſed to receive the Deciſions of the Council of *Rimini*, and prevail'd with her Son to make a Law for privileging the *Arians* to hold publick Aſſemblies, and bear the Face of a Church. *Benevolus*, Secretary

Dec. 7. cretary of State, then a Catechumen, but ſtrictly and inviolably Orthodox, choſe rather to loſe his Poſt, and Eſtate than be concern'd in drawing up the Law propoſed; which however, was publiſhed on the twenty third of *January* 386, as contrived by the *Arian* Biſhop at *Milan*, a *Scythian*, originally call'd *Marcurinus*; but his Crimes making him odious, he changed his Name for that of *Auxentius*, which he hoped would ingratiate him with the Party, whoſe Cauſe had been in a languiſhing Condition ever ſince the Death of *Auxentius*, our Saint's Predeceſſor.

Some Time after the ſaid Law appear'd *Dalmatius*, a Tribune and Notary, went to the holy Biſhop by *Juſtina*'s Direction, and told him it was his Imperial Majeſty's Will that he ſhould chooſe what Perſons he thought proper to plead his Cauſe before that Prince, and let him know *Auxentius* had receiv'd the like Order; to which the Officer by the ſame Authority added that, if the Saint was not diſpoſed to put the Affair on that Iſſue, he had free Leave to retire to what place he pleaſed, that is, was deſired to quit his See and make Room for *Auxentius*. *Ambroſe* conſulted ſome Biſhops then at *Milan* on this Matter, who were unanimous againſt his appearing before the Emperor, as Judge of the Point in Diſpute. By their Advice he drew up a Remonſtrance to the Emperor in which by Way of Excuſe for not complying with his laſt Orders, he urges the Sentiments of *Valentinian* I, that Prince's Father, who had often declared both in a publick and private Manner that the Judge ought, at leaſt, to be equal to the Parties before him; that is, that Biſhops are to be judged by their Peers only; and inſiſts on it as a known Piece of Church Diſcipline that where the Faith is concern'd the Emperors themſelves are ſubject to the Judgment of the Biſhops. He then aſſures the Emperor that he ſhould have deliver'd his Sentiments on that Subject by Word of Mouth, had not the other Prelates, and the People diſſuaded him from it; and declares himſelf ready to quit his See, could he but be ſatisfied the Church of *Milan* would not fall into Heretical Hands in his Abſence; *for* ſays he, *according to the Sentiments of my Collegues, leaving my Flock, while Affairs are in this dubious Poſture is no better than delivering it into the Hands of the Enemy.*

As ſoon as the holy Prelate had ſent this Remonſtrance to the Court, he retired to the Church, where the People guarded him Night and Day for ſome Time, being apprehenſive of a Deſign of carrying him off by Force; nor were their Fears groundleſs, for the Emperor, at his Mother's Inſtigation, poſted Soldiers near the Church with Orders to let who would go in, but permit none to come out. The Saint thus ſhut up with his Congregation, comforted them under their Sufferings; and endeavour'd to inſpire them with

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that Reſignation and Patience which their Caſe required. He made ſeveral Diſcourſes on that Subject, of which we have one remaining, deliver'd on *Palm-Sunday*, as appears from the Goſpel of that Day, which is his Subject. It is full of Aſſurances that he will never leave his People; that, 'though he ſhonld be dragg'd out of his Church by Force, his Heart ſhould ſtill remain there; and that, 'though *Valentinian* ſhould exert all the Power of his exalted Station, he was reſolved to ſuffer like a Biſhop. The Saint, ever ſtudious of ſupporting and comforting his Flock under Perſecution, introduced the Singing of Hymns, compoſed by himſelf, and the Practice of repeating the Pſalms alternately in two Choirs, according to the Cuſtom of the Eaſtern Church at that Time; ſo that the Churches in the Weſt owe the preſent Manner of repeating the divine Office to our Saint; and ſeveral of his Hymns are at this Day uſed in our Breviaries. The Diſcovery of the Relicks of St. *Gervaſius* and *Protaſius* was one of the moſt conſiderable Conſolations which God afforded the Church of *Milan*, while groaning under *Juſtina*'s Perſecution; but our Readers are refer'd to the nineteenth of *June* for the Particulars of that Favour, and the Share which our Saint had in that Solemnity of their Tranſlation. The Luſtre of the Miracles perform'd on that Occaſion fill'd the Empreſs and her Adherents with Confuſion, and obliged her to give over perſecuting the Catholicks. Dec. 7.

S. *Ambroſe* made his Advantage of the preſent Calm, and improved it to the Good of Poſterity by compoſing his Commentaries on St. *Luke*, and other inſtructive Pieces. We have already told our Readers what particular Charms St. *Auguſtin* found in the Converſation and Sermons of the holy Biſhop of *Milan*, and that he receiv'd Baptiſm at his Hands on Eaſter Eve 387. It is commonly ſuppoſed that our Saint made his Inſtructions for ſuch as are *initiated* in *the Divine Myſteries*, on this Occaſion.

Such was the Dignity of our Saint's Virtue that even his greateſt Enemies were forced to own his uncommon Merit in the moſt authentick Manner. *Juſtina* muſt certainly entertain an exalted Idea of his Generoſity, and invincible Charity, when after all ſhe had done againſt him, ſhe deſired him to undertake a ſecond Embaſſy to *Maximus*, and found him ready to embark in it on the firſt Propoſal, 'though thick ſet with Difficulties and Dangers. His Inſtructions were to deſire a Grant of *Gratian*'s Body, and a Confirmation of the Peace, which he had negotiated four Years before; for *Maximus*'s Conduct gave but too much Reaſon to apprehend that he would not long remain Contented with the Extent of his Dominions, but make an Attempt on *Italy*. The Saint reached *Treves* about the Middle of the Year 387; and the Day

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Dec. 7. after his Arrival went to the Palace, where *Maximus* refuſed him Audience, unleſs he would declare his Buſineſs before the whole Council; 'though in that Age Biſhops were exempted from that Formality, and always heard in private. *Ambroſe*, faithful to the Intereſt of his Prince, and more concern'd for the Succeſs of his Commiſſion than the Privileges annex'd to his Dignity, enter'd the Council, where he found *Maximus* ſeated at the Head of that ſelect Number of his Subjects. The Emperor aroſe from his Throne, to kiſs our Saint, according to the common Practice on ſuch Occaſions; but, 'though his Imperial Majeſty call'd him and the Lords of the Council adviſed him to go up, *Ambroſe* remain'd at a Diſtance. After ſome Diſcourſe, *Maximus* reproached him with having diverted him from the *Italian* Expedition at a Time when he was capable of carrying all before him. The Saint told him he was now come to wipe off that Aſperſion, 'though he could not but own at the ſame Time his Intention of ſecuring a Royal Orphan might ſufficiently plead the Excuſe of a Biſhop, whoſe Character obliged him to ſuch charitable Acts. The holy Embaſſador then proceeded to ſpeak of *Gratian*'s Murther in Terms expreſſive of *Maximus*'s Gilt in that Affair, and deſired that at leaſt his Body might be reſtor'd to his Relations. The Emperor, ſurprized at our Saint's Intrepidity, cloſed the Audience with telling him he would conſider of the Matter; the Saint, at leaving the Place, declared he would not hold Communion with him, and adviſed him to do Penance for the impious Murther of his Maſter. *Ambroſe* kept the ſame Diſtance from all the Biſhops who communicated with *Maximus*, and ſuch as proſecuted the *Priſcillianiſts* with a View of taking away their Lives.

Maximus, provoked at the Freedom of our Saints Diſcourſe, order'd him to leave the Court immediately, and return to *Milan*; *Ambroſe* ſet out ſoon after, without any Regard for the Dangers to which he was told by ſeveral Perſons he would expoſe himſelf on the Road. While on the Way he wrote to *Valentinian*, and gave him an Account of his Embaſſy, to prevent that Prince being prejudiced againſt him by falſe or malicious Reports; and concluded his Letter with adviſing him to ſtand on his Guard againſt a crafty Enemy, who conceal'd his hoſtile Deſigns under the Appearance of Peace and Friendſhip. The Event ſufficiently ſhew'd the holy Embaſſadour's Penetration; for toward the Cloſe of the ſame Year *Maximus* paſs'd the *Alps* with ſo little Noiſe that he was very near ſurprizing *Valentinian*. That Prince and his Mother had only Time enough to embark for *Greece*, where they put themſelves under the Protection of *Theodoſius* at *Theſſalonica*, who reſtor'd *Valentinian* to his Throne about the Middle of 388, and kill'd the Uſurper at *Aquileia*.

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From that City he marched to *Milan*, where he was receiv'd as the Deliverer of the Catholicks, who were ſecure of a Friend wherever he had any Command or Influence. *Ambroſe* was at *Aquileia* when he heard the Emperor had order'd the Biſhop of *Callinicus* in the Province of *Oſroëne* beyond *Euphrates* to rebuild a Synagogue for the Jews of that Town which had been burnt by the Chriſtians. Upon receiving this News he immediately wrote a long Letter to the Emperor to prevail with him to revoke the Sentence; which he could not obtain, 'though he urged his Requeſt in the moſt preſſing Manner imaginable. The Saint, not diſcouraged at the ill ſucceſs of his Letter, return'd ſoon after to *Milan*, and when the Emperor came into the Church ſpoke to him on the ſame Subject before the whole Congregation; and would not go up to the Altar 'till he had obtain'd *Theodoſius*'s Word for ſtopping the Proſecution. Dec. 6.

During that Prince's Stay at *Milan*, he receiv'd ſeveral Deputations from the moſt conſiderable Bodies of the Empire; one of the chief of which was that from *Rome*. *Symmachus*, of whom we have already had Occaſion to ſpeak, had contrived Matters ſo dexterouſly, that the greateſt Part of the Deputies were Pagan Senators, who were entruſted to petition the Re-eſtabliſhment of the Altar of Victory, which *Gratian* had demoliſhed. Our Saint, who had exerted himſelf ſucceſsfully on that Subject before, was not leſs active on this Occaſion, and had the Satisfaction of ſeeing the Petition rejected. *Theodoſius* was at *Milan*, when *Jovinian* and ſeven or eight of his Adherents, who had been lately condemn'd at *Rome*, reached that City. That Heretick taught that ſuch as have been regenerated by Baptiſm with a full Faith, can never after be conquered by the Devil: that all, who preſerve their baptiſmal Grace ſhall have a like Recompence in Heaven: that Virgins have no Merit ſuperiour to that of Widows, or married Women, except what is founded on their particular Actions: that there is no Difference between abſtaining, and eating with Thankſgiving; and that *Mary* ceaſed to be a Virgin after the Birth of *Jeſus Chriſt*. Pope *Siricius* being apprized of their Motions ſent three Prieſts to *Milan* with a Letter to that Church, containing the Condemnation of thoſe Hereticks, and a brief Confutation of their Errors. St. *Ambroſe* called a Council of Biſhops, who condemn'd and rejected the Hereticks, and wrote a Synodical Epiſtle to his Holineſs; in which *Jovinian*'s Tenets are confuted by Texts of Scripture; the Advantages of Virginity inſiſted on; and the perpetual Virginity of the Mother of God proved.

Botherick, who commanded the Imperial Troops in *Illyricum*, and reſided at *Theſſalonica*, ſent an able Charioteer to Priſon for attempting to corrupt one of his Servants; not long after his Commitment, the People petition'd

Dec. 7. for his Enlargement, with a View of being better diverted by the publick Shows in the *Circus*; not obtaining their Requeſt, they mutinied, ſeveral of the Emperor's Officers were kill'd, and *Botherick* loſt his Life in that popular Tumult. *Theodoſius*, naturally warm and haſty, was ſo incenſed at this Account, that he declared he would have ample Satisfaction of that ſeditious People; but *Ambroſe*, and ſome other Biſhops then at *Milan*, undertaking to intercede for the Criminals, the Emperor promis'd their Pardon. The chief Officers of that Prince's Court, underſtanding his merciful Diſpoſitions, urged the Neceſſity of puniſhing ſuch Commotions with the utmoſt Rigour, as an Example to his other Subjects, and prevail'd with him to give the Inhabitants of *Theſſalonica* up into the Hands of the Army; but they were particularly careful to keep this Reſolution ſecret, and execute it before our Saint was apprized of the Deſign; which was done in the following Manner. The People of *Theſſalonica*, being aſſembled in the *Circus*, were there ſurrounded by Soldiers, who had Orders to fall on all they found, without Diſtinction of Sex or Age, ſo that great Numbers of Innocent Perſons were involved in this Maſſacre, which laſted three Hours, and took off about ſeven Thouſand.

The News of this bloody Execution coming to *Milan*, St. *Ambroſe* and his Collegues, then aſſembled in that City, were ſenſibly afflicted at what had happen'd; the Saint did not think proper to appear before the Emperor in the firſt Tranſports of his Grief, and was of Opinion that *Theodoſius* might enter into himſelf when left to his own Thoughts; for which Reaſon he left *Milan* a few Days before that Prince return'd thither. From his Retreat he wrote a long Letter to the Emperor, excus'd his not waiting his Majeſty's Arrival, inſiſted on the Obligation under which he lay to ſpeak freely on the preſent Affair, repreſented the Enormity of his Fault, exhorted him to a proportionable Penance, and endeavour'd to engage him to efface his Sin by Tears and good Works, by Reaſon, and the Example of Princes in the ſame Circumſtances. The Emperor could not read this Letter without feeling ſome Remorſe, which was ſoon improv'd into a hearty Sorrow for his Weakneſs in conſenting to the Maſſacre of *Theſſalonica*. In this Diſpoſition he haſten'd to *Milan*; and the holy Biſhop return'd to that City about the ſame Time. *Theodoſius*, thinking himſelf oblig'd to expreſs his Repentance by publick Acts of Piety, made his Way to the Church, deſigning to aſſiſt at divine Service, and partake of the ſacred Myſteries. The holy Biſhop, being inform'd that the Emperor was coming, left the Chair, went out to wait his Arrival at the Door, and as ſoon as he approach'd, ſpoke to him with all the Authority which his Character allow'd him; laid before him all the ſhocking

Circumſtances

Circumſtances of the late Calamity; and told him, that his Attempt to enter the Temple of the Lord, while his Hands were ſtain'd with innocent Blood, was no leſs than ſacrilegious Raſhneſs. *Theodoſius* heard the Reproaches of our Saint with an edifying Modeſty, acknowleg'd his Guilt, but ſaid he hoped for Mercy, in which he thought himſelf encourag'd by the Example of King *David*, who was at once a Murtherer, and an Adulterer. To which the Saint replied, "*As you have follow'd him in offending God, immitate his Repentance.*" This Exhortation finiſh'd the Work; *Theodoſius*, perfectly inſtructed in the Maxims of Religion and the Power of the Church, ſubmitted without the leaſt Reply, and lived a private and penitential Life eight Months. Thus he continu'd 'till the Night before Chriſtmas Day, and was inconſolable at being denied a Share in that great Solemnity. *Ruffinus*, one of thoſe who had been moſt forward in promoting the Maſſacre, coming into his Chamber, begg'd to know the Cauſe of his Grief. The Emperor told him, with a Storm of Sighs and a Flood of Tears, that he could know no Comfort, when he conſider'd himſelf excluded from the Temple of the Lord, while the loweſt of Mankind were freely admitted. After ſome Endeavours to make the Emperor eaſy by juſtifying or at leaſt extenuating a Crime, which he had adviſed, *Ruffinus* offer'd to go to the holy Biſhop and ſolicit his Abſolution, which he was ſanguine enough to believe no hard Taſk. *Theodoſius* aſſured him he knew not what he undertook, "*for* continu'd that Prince, *we have* "*to do with a Man, who will never be ſo complaiſant to the Imperial Dignity as* "*to tranſgreſs the Laws of God in my Favour; and I know the Juſtice of my* "*Sentence.*" *Ruffinus*, however, begg'd he might be favour'd with his Majeſty's Commiſſion, and promis'd to return with good News. "*Go then*, ſaid *Theodoſius*; and being warm'd into ſome Hopes of Succeſs, follow'd him at ſome Diſtance.

Dec. 7.

Ruffinus employ'd all his Rhetorick on that Occaſion; but *Ambroſe*, with his uſual Freedom broke in upon his Diſcourſe, and told him his preſent Application was a flagrant Proof of his Indiſcretion, conſidering his evil Councils had puſhed the Emperor to that Act of Cruelty; and, that if he had any Shame or Fear of God remaining, he would not mention the Maſſacre of *Theſſalonica*, but with Horror and Deteſtation, and do Penance for the ill Advice which he had given his Maſter in that Affair. *Ruffinus*, not diſcouraged at this Reprimand, purſued his Petition with unwearied Importunity; and, finding all he could ſay too weak, told the Saint, *Theodoſius* was coming to plead his own Cauſe. *Ambroſe*, tranſported with Zeal for the Houſe of God, aſſured him in a Manner expreſſive of his Intrepidity, that he would

Dec. 7. poſt himſelf at the Church Door and oppoſe his Entrance, being reſolved rather to die than permit the Laws of the Church to be violated. *Ruffinus*, thunderſtruck at this truly Epiſcopal Declaration, ſent a Meſſenger to the Emperor adviſing him to return back, if he would avoid being affronted by the holy Biſhop. *Theodoſius*, who was not far from the Church when he receiv'd this Advice, went on, and declared he had deſerv'd the worſt Uſage he could meet with. Coming within the Encloſure, he did not attempt to enter the Church but made his Way to St. *Ambroſe*, then in a large Room near the Place of Worſhip, and deſired Abſolution and Admiſſion to the Congregations of the Faithful. The Saint with a becoming Severity told him he rebell'd againſt God, and trampled on the divine Laws, if he came thither to force his Way into the Church. "*No*, reply'd the Emperor, *I reſpect thoſe ſacred Ordinances* "*and will never offer to enter, in Defiance of the Rules eſtabliſhed in the* "*Church; but beg you will take off theſe Chains and not ſhut that Door againſt* "*me which the Lord has open'd to all ſuch as do Pennance.*" The Saint then asked him what Penance he had done for ſo great a Sin, and what Remedies he had applied to the Wounds of his Soul. "*I come to you*, replied The-"odoſius, *as to my Phyſician, and expect to be directed to a Cure by you.*" The holy Biſhop, finding him in this excellent Diſpoſition, preſcribed him a publick Penance, according to the Canons; and inſiſted on his making a Law that no Perſon ſhould be executed in leſs than thirty Days after Sentence, a Precaution which hinders the ill Effects of Paſſion, and gives Princes Time to reflect coolly on the Judgment they or their Vicegerents ſhould paſs. The Emperor readily complied with both theſe Injunctions; whereupon S. *Ambroſe* took off his Excommunication, and allow'd him to enter the Church. That Prince quitted his Royal Ornaments during the Time of his Penance, and proſtrate on the Ground implored the divine Mercy in the Words of the Royal Pſalmiſt, *My Soul hath cleaved to the Earth, give me Life according to your Word.* His Sorrow ſhew'd it ſelf in ſo moving and edifying a Manner, that the whole Congregation pray'd and wept with him.

Pſ. 118. v. 25.

Theodoret, from whom we have taken this Account, adds that after the Emperor had made his Offering, he took his Place within the Choir or Sanctuary among the Clergy according to the Eaſtern Cuſtom. S. *Ambroſe*, obſerving him there, asked whether he wanted any Thing of him; to which the Emperor replied he waited the Time of Communion; the holy Prelate then ſent a Deacon to let him know that none but the Miniſters of the Church were allow'd to appear in the Sanctuary, and that his Place was among the Laity. *Theodoſius* was very eaſy under this Remonſtrance, and aſſured

aſſured the Saint that he had no Ambition or irregular View in what he had done, which was the uſual Practice at *Conſtantinople*, and left the Choir immediately. Being ſome Time after at that City, he made his Offering withdrew, and placed himſelf among the Laity; the Patriarch *Nectarius* asked the Emperor why he did not ſtay within the Rails, to which he anſwer'd with a Sigh that he had lately learnt the Difference between a Biſhop and a Prince, and knew none but *Ambroſe* worthy of the Name of a Biſhop. Dec. 7.

Theodoſius left *Italy* toward the Cloſe of 391, after ſecuring the Tranquility of the Weſtern Empire, and eſtabliſhing *Valentinian* on the Throne. The Prince laſt mention'd had the Happineſs to loſe his Mother, who had abuſed the Eaſineſs of his Temper to the Prejudice of his Catholick Subjects, and particularly the holy Biſhop of *Milan*. *Theodoſius* let him ſee how he had been impoſed on, and gave him ſuch Inſtruction on the Point of Religion, that from that Time he took all Opportunities of expreſſing his Reſpect and Affection for the Saint, and regulated his Conduct by his prudent and pious Advice. *Ambroſe* endeavour'd to make his Intereſt with their Imperial Majeſties ſerviceable to the Church; and, taking his Advantage of the Peace which then reigned in the whole Chriſtian World, contributed his charitable Labours toward extinguiſhing the Schiſm which was continued at *Antioch* by *Evagrius* and *Flavian*, the former of whom ſucceeded *Paulinus*, the latter *Meletius*; but the Succeſs was not anſwerable to the Goodneſs of his Intentions.

Valentinian was ſo much changed ſince he was under our Saint's Direction, that his Virtue and Wiſdom made him the Object of univerſal Admiration, ſo that we may juſtly ſay he was loved and honoured by all Mankind except the Pagans. Count *Arbogaſtus*, Generaliſſimo of all that Prince's Forces, and a Stranger to the Name of *Jeſus Chriſt*, was our Saint's moſt formidable Enemy, and it was but too evident that he had a Deſign on his Maſter's Life. *Valentinian* was thinking on proper Means for humbling that ambitious Officer, and retrenching his Power, when he receiv'd the News of an Army of Barbarians being on the Frontiers of *Italy*. The Emperor, then about twenty Years old, reſolved to put himſelf at the Head of his Troops, and march againſt the Enemy; but deſired to make all due Proviſion for his Soul before he engaged in that War. In this View he diſpatched an Officer of his Bed-Chamber to *Milan*, and deſired St. *Ambroſe* to come to him at *Vienne* in *Gaul* with all poſſible Expedition, where he reſolved to receive Baptiſm at his Hands; but before the Meſſenger return'd *Valentinian* was ſtrangled by ſome of his Guards corrupted by *Arbogaſtus* on Whitſon Eve,

in

Dec. 7. in the Year 392. His Body was ſent to *Milan*, and St. *Ambroſe* was on the Road to *Vienne* when he heard of the tragical End of his Sovereign; but return'd immediately, took Care of that Prince's Funeral, and pronounced an Oration, in which he bewail'd the Emperor's Death with all the Tenderneſs of a Parent, and declared himſelf fully perſuaded that his ardent Deſire of Baptiſm and the ſerious Preparation he had made on that Occaſion would ſufficiently ſupply the Want of actual Reception of that Sacrament; and, purſuant to his Opinoin of the State of his Soul, proceeded to offer the holy Myſteries for his Repoſe.

The Diſcovery of the Relicks of St. *Vitalis* and St. *Agricola* has been mention'd on the fourth of *November*, where we ſaid he left Part of that valuable Treaſure at *Florence*. The Author of our Saint's Life, who was his Secretary, and is univerſally allow'd the Character of Accuracy and Sincerity, tells us that during his Stay in that City he deliver'd an eminent Citizen's Son from an Evil Spirit which had long tormented him; and that the Child dying ſuddenly, in a few Days after, his Mother laid him on the Saint's Bed, and it pleas'd God to reſtore him to Life at the Interceſſion of the holy Biſhop. *Ambroſe*'s Journey to *Florence* is dated toward the Cloſe of 393; he ſtaid in that City 'till the following *Auguſt*, and did not return to *Milan* 'till *Eugenius*, whom *Arbogaſtus* had placed on the Imperial Throne in the Room of *Valentinian*, left that City and marched againſt *Theodoſius*, who had enter'd *Italy* with a formidable Army. After the Defeat and Death of *Eugenius* and his General, the Emperor wrote our Saint an Account of his Succeſs, and deſired him to offer Thanks to the Almighty who had given him the Victory.

Ambroſe went ſoon after to *Aquileia* where he found *Theodoſius*, and interceeded for the Pardon of ſeveral of the Rebels, which was eaſily granted; and that Prince, throwing himſelf at the Biſhop's Feet, acknowledged himſelf indebted to his Prayers for all the Advantage he had gain'd over the Enemy. The Saint, having gain'd his Point, return'd to *Milan* a Day before the Emperor, who abſtain'd from the Sacraments for ſome Time becauſe he had ſtain'd his Hands with Blood, 'though in a good and juſt Cauſe; and it is probable that St. *Ambroſe*, who commends his Conduct on that Occaſion, adviſed him to that reverential Diſtance from the Altar. *Theodoſius* ſent for his Children to *Milan*, put them into our Saint's Hands, and begg'd he would be a Father to them as he had been to *Valentinian*'s two Sons, who being form'd under his Direction would have made their Subjects happy, had they lived long enough to practiſe the excellent Leſſons which they had learnt from that great Maſter.

Theodo-

Theodoſius was preparing for his Return to *Conſtantinople* at the Beginning of the Year 395, when he was taken with his laſt Sickneſs, and died on the ſeventeenth of *January* at *Milan*, where St. *Ambroſe* made his Funeral Oration in Preſence of *Honorius*, who ſucceeded him in the Weſt. The Diſcovery of the Relicks of St. *Nazarius* and St. *Celſus* which happen'd ſoon after, and what Share our Saint had in the Solemnity of their Tranſlation may be ſeen on the twenty eighth of *July*. Dec. 7.

In the Year 396 the Inhabitants of *Milan* were entertain'd with publick Shows at the Emperor's Expence; and one of the Criminals, who was to be expoſed to the Beaſts for their Diverſion fled to the Church for Shelter. *Stilico*, in whoſe Hands *Honorius* was left during his Minority, granted an Order for tearing him from the Altar, and bringing him back to the Amphitheatre, which was immediately executed without the leaſt Regard to the Sanctity of the Place, or the Preſence of the Biſhop and his Clergy. The Faithful were ſenſibly afflicted at this irregular Act, and our Saint lay poſtrate before the Altar, bewailing this Violation of the holy Place with Tears. The Sports of the Amphitheatre were continued, 'till two Leopards broke looſe and wounded ſome of thoſe who brought back the Criminal. *Stilico*, ſtruck at this Account, and believing it a Puniſhment for his late Order, made all due Satisfaction, and changed the Malefactor's Sentence into Baniſhment. This happen'd in 396; and the following Year S. *Ambroſe* received an Embaſſy from *Fritigil* Queen of the *Marcomans*, who lived in what is now call'd *Bohemia*. That Princeſs had heard our Saint's Character from a Chriſtian lately come from *Italy*, and was ſo charm'd with the Account of his Virtues that ſhe entertain'd a favourable Opinion of the Religion which he profeſs'd. This was her Diſpoſition when ſhe deſired the holy Biſhop to give her ſome Inſtructions in Writing; which he did, and at the ſame Time adviſed her to perſuade her Husband to keep Peace with the *Romans*. This Letter, which is mention'd with large Commendations by *Paulinus*, but has not reached us, produced the deſired Effect; and the Queen made a Journey to *Milan* for the Satisfaction of ſeeing and hearing the Saint, but had the Mortification to find him Dead at her Arrival.

Ambroſe fell ill in *February* 397; and *Stilico*, apprehending his Death would be follow'd by the Ruin of the Empire, engaged ſome of the moſt conſiderable Perſons in the Town to go to the Saint in a Body and conjure him to beg a longer Continuance on Earth. As they were importuning him on that Subject with Tears, he told them, "He neither had lived in "ſuch a Manner as to be aſhamed to remain among them, nor was afraid

"to

Dec. 8. " to die, when he conſider'd the Goodneſs of his Divine Maſter". The Saint languiſhed 'till the third of *April*, and remain'd in Prayer from the Cloſe of that Day to Midnight. *Honoratus*, Biſhop of *Vercelli*, whom he had conſecrated the Year before, attended him during his Sickneſs; and was taking a little Reſt in a diſtant Room when he heard a Voice ſaying to him diſtinctly three ſeveral Times, *Ariſe immediately*; *he is at the Point of Departure*. *Honoratus* obey'd, gave him the Body of our Lord, and ſaw him expire as ſoon as he had receiv'd that ſacred Food.

The venerable Body was carried to the great Church before Break of Day, where it lay 'till the next Day, which was the Feaſt of our Saviour's Reſurrection, and was then removed to the *Ambroſian Baſilick*, where it was buried. We cannot better conclude our Account of this great Saint and Father of the Church than by telling our Readers, after his Hiſtorian *Paulinus*, that he extended his Care to the whole Flock of *Jeſus Chriſt*, aſſiſted the moſt diſtant Parts of it with this Letters and other excellent Writings; that he allow'd himſelf but little Time for Reſt, never eat 'till Evening, but on *Saturdays* and *Sundays*; entertain'd Perſons of the firſt Rank, but could never be prevail'd with to take a Meal at any Table but his own, when at *Milan*; and made it an inviolable Maxim to himſelf never to concern himſelf with Matches, or undertake to recommend any one to a Place at Court, to avoid being anſwerable for the Miſcarriages of ſuch critical Affairs.

The VIII Day.

The Conception of the Blessed Virgin.

SEVERAL good Writers, among whom is the Learned *Baronius*, are of Opinion that this Feſtival was firſt obſerved in *England*, toward the Cloſe the eleventh Century. That celebrated Author tells us it ow'd it's Original to a Revelation in which *Elſin*, an Abbot of this Iſland, who being in great Diſtreſs at Sea was aſſured of landing ſafe, if he would undertake to promote keeping a Day in Honour of the Bleſſed Virgin's Conception. S. *Anſelm*, who died in the Year 1109, favour'd this pious Inſtitution; and a Council held at *London* in 1328 profeſſes to tread in the Steps of that holy Metropolitan, when it orders the Feaſt of the *Conception* to be celebrated in a ſolemn Manner. About the Middle of the twelfth Age, the Emperor *Manuël Comnenius* order'd the Obſervation of this Feſtival on the ninth of *December* through

through the whole Empire. About the ſame Time ſome Attempts were made fot introducing the ſame Feſtival in ſeveral Churches in *France*; the Manner in which the Canons of *Lyons* endeavour'd to eſtabliſh it in that City made much Noiſe in the World; but none was more offended at their Liberty in that Point than St. *Bernard*, who wrote a long Letter to the Chapter at *Lyons*, which concludes with obſerving that if they were diſpoſed to add this new Feſtival to thoſe already in the Calendar, they ſhould have had Recourſe to the holy See, to whoſe Judgment he declares himſelf ready to ſubmit his Sentiments on that Subject. Dec. 8.

It is not improbable that the Conception of the Bleſſed Virgin was only a Feaſt of Devotion, and not univerſally receiv'd in *Italy* and *France* 'till the Year 1439, when the Council of *Baſil* undertook to renew it's Obſervation according to *the ancient and laudable Cuſtom*. *Sixtus* IV publiſhed two Decrees on thisSubject,one in theYear 1476, the other in 1483,which changed that Cuſtom into a Law. That Pope, who had been a *Franciſcan* Friar, was inclined to maintain the Immaculate Purity of the Bleſſed Virgin's Conception; but finding the Diſputes run very high between his Order and the *Dominicans*, forbid all under Pain of Excommunication to brand with Hereſy, or accuſe of Mortal Sin ſuch as held either ſide of that difficult Queſtion, which he was pleaſed to leave undecided. It is certain, however, that the Church in this and other Feſtivals of our Bleſſed Lady intends to give God Thanks for that pure and holy Creature, who gave Fleſh to our Redeemer, and who can never be forgotten when we ſpeak of the Humanity of *Jeſus Chriſt*.

St. ROMARICUS, Abbot.

ROMARICUS, a Native of *France*, of illuſtrious Deſcent, made a conſiderable Figure at the Court of *Theodebert* who reign'd in *Auſtraſia* toward the Cloſe of the VI Century; but the Grace of God preſerved him from the Corruption of the World even where it is priveleged by Cuſtom and recommended by Example. His Equipage and Retinue were ſplendid and numerous,and ſuch as ſuited hisRank; but he maintain'd theCharacter of a Chriſtian by large Alms, and protecting the weak and defenceleſs. He was ſober, chaſte, regular, and as well acquainted with the Spirit of Mortification, while in that exalted Station,as the moſt retired Monk.While atCourt our Saint contracted a cloſe Friendſhip with St. *Arnoul*, whom *Baronius* calls *Arnulphus*, afterwards Biſhop of *Mets*. After ſeveral Diſcourſes together on the Vanity

Dec. 8. of the World, and the Insufficiency of it's Pleasures and Satisfactions, they concerted Measures for quitting what their Judgment led them to depise; but some civil Commotions hinder'd the Execution of their pious Designs. A War broke out between *Theodebert*, and his Brother *Thierry*, King of *Burgundy*, in which the former was defeated, taken Prisoner, and soon after put to Death by Order of *Brunehaud* his Grandmother, who espoused his Brother's Cause. *Romulfus*, our Saint's Father, shared his Royal Master's Fate; for his Life and Fortune were forfeited for no other Crime than his Loyalty; and *Romaricus*, was banished for same Reason.

Romaricus, thus reduced and disgraced, made his Way to *Aridus* a Bishop, who had a great Influence over *Brunehaud*, and begg'd he would interceed with that Princess for a Grant of his Estate which had fallen into the Hands of her victorious Grandson. That Prelate, made insolent by his Interest at Court, kick'd the Petitioner as he kneel'd before him, which was all the Answer he thought fit to give the distressed Nobleman. The Death of King *Thierry*, which happen'd soon after, made a considerable Change in the Face of Affairs. *Brunehaud* and the haughty Prelate her Favourite, whose Measures were quite disconcerted by this Accident, sent for *Romaricus*, put him in Possession of his whole Estate, and begg'd he would assist their Escape from *Mets*. The Saint, who had learnt of *Jesus Christ* to return Good for Evil, did them all the Service in his Power; but divine Justice soon overtook that ambitious, cruel Princess and her Family; for *Clotaire* II made War on *Sigebert* II, then on the Throne, took him, two of his Brothers and their great Grandmother, put them to Death, and thus in the Year 614 became sole Monarch of *France*. This Revolution was follow'd by our Saint's Promotion to the in what same Rank he had formerly held in the Court of *Austrasia*.

Romaricus was at a Country House in what now bears the Name of *Lorrain*, when *Amatus*, a Monk of *Luxeu*, sent by his Abbot to preach in the Towns and Villages, spent some Days under his Roof; during which Time that holy Person discoursed largely on the false Grandeurs and deceitful Riches of
Matt. 19. this World, and put *Romaricus* in Mind of the young Man in the Gospel, who had lived in the strict Observance of God's Commandments, but lost all the Advantage of his good Works by an unhappy Affection for his Estate; the Monk went on to observe that in order to avoid the Fate of that young Man, he ought to secure Treasure in Heaven by distributing his Money among the Poor, according to our Lord's Advice, and endeavour to follow *Jesus Christ*, in the Road of Perfection. *Romaricus*, who had long entertain'd a mean Opinion of the World, and all it's Enjoyments made no Difficulty of owing the

Force

Force of his Arguments and Juſtneſs of his Obſervations, by diveſting him- Dec. 8.
ſelf of all and retiring to *Luxeû* with his holy Gueſt. His Goods, and the greateſt Part of his Eſtate, being converted into Money, were divided between that Monaſtery and the Poor; and ſeveral of his Slaves engaged in a Religious Life in the ſame Houſe, whom he careſs'd at his Brothers and Equals. His Love of Poverty and Humiliation appear'd by his chooſing the moſt mortifying painful and low Employments.

When he divided his Fortune between the Abbey of *Luxeû* and the diſtreſſed Members of *Jeſus Chriſt*, he reſerved a conſiderable Eſtate in the Dioceſe of *Toul*, with which he founded and endow'd a double Monaſtery, call'd by the *Germans* to this Day *Romberg*, and by the *French Remirement*. *Romaricus* was aſſiſted in the Execution of this pious Deſign by *Amatus* whom *Euſtaſius* Abbot of *Luxeû* placed at the Head of the new Community, to govern it by St. *Colomban*'s Rule; and the holy Founder was allow'd to live there under the Direction of that holy Perſon. *Euſtaſius*, who had a general Inſpection of all the Monaſteries where St. *Colomban*'s Rule was practiſed, having obſerved ſom Negligences in the Conduct of our Saint and his Abbot, admoniſhed them of their Fault. *Agreſtis*, a turbulent Monk of *Luxeû*, who had undertaken to diſcredit and ruin the Diſcipline of that Houſe, and thoſe depending on it, imagining this a favourable Conjuncture for gaining them to his Party, went to their Monaſtery, and work'd the Monks into a thorough Diſlike of the Rule, and their holy Superior. The Faction, thus ſtrengthen'd, gave *Euſtaſius* no ſmall Trouble; but the ſuddain and unhappy End of *Agreſtis* and fifty of his Adherents rouzed our Saint and his Friend, open'd their Eyes, and made them ſue for a Reconciliation with their Superior, and repair the Scandal of their late Conduct by Submiſſion and Penance. This Cloud thus blown over, *Romaricus* and *Amatus* were more ſtrictly united to S. *Euſtaſius* than before; and on the Death of *Amatus*, which happen'd in the Year 627, our Saint was obliged to ſucceed to the Care of the new Monaſtery, which he govern'd near twenty ſix Years, with great Prudence and Charity.

St. *Anoul*, his old Friend, reſigning the Biſhoprick of *Mets* in 629, *Romaricus* made a Journey to that City, conducted the holy Prelate into the Deſart near his Monaſtery, where he raiſed a Hermitage for his Reception, and aſſiſted him to his laſt Moments. Our Saint died the Death of the Juſt on the eighth of *December* 653, and was buried near *Amatus* in the Church belonging to his Monaſtery. Pope *Leo* IX, who ſat in St. *Peter*'s Chair in the Middle of the eleventh Age, and held the Biſhoprick of *Toul* ſome Time after his Promotion, viſiting that Dioceſe made a ſtrict and regular Enquiry

Dec. 9. the Miracles and other Proofs of *Romaricus*'s Sanctity, canonized him according to the plain Manner of thoſe Times; which conſiſted only in taking up the venerable Relicks and placing them in a more honourable Part of the Church. The *Roman* Martyrologe mentions our Saint on the Day of his Death.

The IX Day.

St. GORGONIA.

GORGONIA, who is this Day propoſed to the married Part of her Sex as an excellent Pattern of Chriſtian Life, and the Sanctity of that State, was Siſter to St. *Gregory Nazianzen*, and probably elder than him and his Brother *Ceſarius*. She was married to a Man of Quality in the Province of *Piſidia*, whoſe Name is not known at preſent, and who in all Appearance was a Pagan. She had ſeveral Children by him, whom ſhe carefully form'd to Virtue by her own Example and frequent Inſtructions, and fill'd all the Duties of her State with an edifying Exactneſs and Fidelity. Her Humility, Love of Mortification, and Watchfulneſs over her own Actions recommended her to the Eſteem, and Veneration of all who ſaw her: ſhe had no Reliſh for that luxuriant Variety of Ornaments which have moſt powerful Charms for the Generality of her Sex; but was never better pleaſed than when employ'd in adorning Churches. She had a ſingular Reſpect for the Clergy; a tender Compaſſion for the Afflicted, and was very liberal to the Poor, eſpecially to indigent Widows. Her Houſe was open to all ſuch as profeſs'd Piety and Virtue, and thoſe of that Number who wanted her charitable Aſſiſtance were relieved in an affectionate Manner. Except when it was neceſſary to converſe with her Neighbours for their Good, ſhe obſerved a cloſe Retirement, and appear'd but ſeldom, 'though poſſeſs'd of all thoſe Qualifications which engage the Eyes and Admiration of Mankind. Her Capacity was extenſive, her Wiſdom ſuch as made her the Oracle of the whole Country; and ſhe had acquired the thorough Knowledge of the Myſteries of our holy Religion, by an indefatigable Application to the ſacred Writings. She was too ſenſible of the Weakneſs of human Nature and the Artifices of the ſubtle Enemy of our Salvation, to truſt her own Thoughts and Inclinations where her Soul was concern'd, and therefore prudently regulated all

all her Actions by the Advice of her Director, who was probably *Fauſtinus* Dec. 10
Biſhop of *Iconium*, the Place of our Saint's Abode.

Gorgonia was the ſame in Adverſity and Proſperity, and nothing could ruffle a Soul ſo entirely ſubmiſſive to the Will of God as hers. Her Prayers, which were her chief Employment, were offer'd with uncommon Fervour, and an uninterrupted Attention to the great Object of her Devotions. Her Faſts were rigorous, her Reſt ſhort, and nothing could be more edifying than her conſtant Attendance at Church; all which appear'd the more extraordinary in our Saint, becauſe then but a Catechumen; and not baptized till the Cloſe of her Life. *Gorgonia*'s excellent Example was not uſeleſs in her own Family, for ſhe had the Satisfaction of gaining her Husband, and ſeeing him receive the Sacrament of Regeneration; a Favour which ſhe procured for her Sons and Grand-children.

Having thus ſanctified her whole Family and put them in the Way of Salvation, ſhe had nothing to wiſh for but the perfect Enjoyment of God in a better Life. As ſhe forſaw her End, ſhe prepared for it by making a conſiderable Addition to her pious Acts, and ended her Days in a Manner ſuitable to the Sanctity of her Life. *Gorgonia* died after the Year 369, for we are aſſured ſhe ſurvived her Brother *Ceſarius*; and all we have related of her in this Place is taken from her funeral Oration ſpoken by St. *Gregory*. The *Greeks* honour her Memory on two different Days, *viz.* on the twenty third of *February*, and ninth of *December*; the latter of which is kept in her Honour by the *Latins*.

The X Day.

St. MELCHIADES Pope.

MELCHIADES, whom ſome of the Antients call *Miltiades*, a Native of *Africa*, was admitted young among the Clergy of *Rome*, and had Virtue and Capacity enough to recommend him to the higheſt Station in the Church On the ſecond of *July* in the Year 311. At his Promotion to the holy See the Chriſtians in *Italy* enjoy'd Peace under *Maxentius*, who made himſelf Maſter of *Rome* five Years before, and endeavour'd to recommend himſelf to the People's Eſteem by an affected Mildneſs; but ſeveral Churches were ſtill ſhut up. The holy Pope, zealous for the Houſe of God, began his Pontificate with obtaining Letters on that Subject from *Maxentius* and the Pretorian Prefect

Dec. 10 Prefect to the Governour of the City, which had their Effect. But that Prince's Debaucheries proved a ſort of Perſecution in *Rome*, eſpecially to the Female Sex, ſeveral of whom would have loſt their Lives rather than their Virtue. This proved a ſenſible Mortification to our Saint, and laſted 'till *Conſtantine* the great enter'd the City in 312, after the Defeat and Death of *Maxentius*.

At the beginning of the following Year that victorious Prince, in Gratitude for his Succeſs which he had good Reaſon to attribute to *Jeſus Chriſt*, enquired into the State of the Church, in order to redreſs its Grievances and ſecure its Intereſt. The *Donatiſts*, who began to form a troubleſome Schiſm in *Africa*, laid before the Emperor their Complaints againſt *Cecilian* Biſhop of *Carthage*, who thereupon referr'd the Matter to *Melchiades*, and three *Gallican* Prelates, *viz.* *Maternus*, Biſhop of *Cologn*, *Rheticius*, Biſhop of *Autun*, and *Marinus* Biſhop of *Arles*, whom he required to come to *Rome* with all poſſible Expediton. Our Saint, in Execution of the Imperial Orders, aſſembled a Council conſiſting of 15 *Italian* Biſhops and the Prelates already mention'd; which was open'd on the ſecond of *October* 313 in the *Lateran* Palace. That venerable Aſſembly declared *Cecilian* innocent, and approved of his Ordination, but did not cut his Accuſers off from their Communion. *Donatus* of *Caſa Nigra*, the Author of all the Confuſion which had happen'd in the *African* Church, was the only Perſon condemn'd on that Occaſion; the reſt were allow'd to keep their Sees, upon renouncing their Schiſm; ſo that, without entering into the Merits of the Queſtion, which might create freſh Diſturbances, it was order'd that wherever there were two Biſhops, one conſecrated by *Cecilian*, the other by *Majorinus*, the diſputed See ſhould remain in Poſſeſſion of him who was firſt placed in it, and the other be provided with another Biſhoprick. S. *Auguſtin*, ſpeaking of this prudent and moderate Deciſion, and the Share which our Saint had in it, calls him an excellent Man, a true Son of Peace, and a true Father of Chriſtians.

Melchiades died on the tenth of *January* 314, on which Day his Name occurs in the antient Martyrologes attributed to St. *Jerom*, and that of *Venerable Bede*; but the *Roman* Church honours his Memory on the tenth of *December*; and the Suppoſition of his having ſuffer'd much under the Pagan Emperor *Maximian* before his Promotion to the holy See, has gain'd him the Title of a Martyr in the *Roman* Calendar.

St. Eulalia,

St. EULALIA, Virgin, and Martyr. Dec. 10

EULALIA, a Native of *Merida*, and deſcended from one of the beſt Families in *Spain*, was educated in the Principles of the Chriſtian Religion and Sentiments of true Piety, and diſtinguiſhed herſelf in her Infancy by an admirable Sweetneſs of Temper, great Modeſty, and a Sedateneſs ſeldom found in ſuch tender Years. Diverſions, Dreſs, and other Amuſements which fill the Minds of young Perſons had no Charms for *Eulalia*, whoſe Heart was raiſed above the World before ſhe was thought capable of knowing it. Every Day made ſome Addition to our Saint's Virtues, who reſolved to ſerve God in a State of perpetual Virginity. She was but twelve Years old when *Diocleſian* and his Collegue publiſhed their Edict for perſecuting the Chriſtians, and order'd that all without Exception of Age, Sex, or Profeſſion, ſhould offer Incenſe to the Gods of the Empire. The young *Eulalia* took the Publication of this Order, for the Signal of Battle, and was impatient to engage in Defence of her Faith. Her Mother, obſerving the Ardour with which ſhe languiſhed after Martyrdom, and apprehending the Conſequences of her great Zeal, carried her into the Country, to prevent her falling into the Hands of the Perſecutors; but the Saint defeated all her Meaſures, and found Means to make her Eſcape by Night, and return to *Merida*, where ſhe arrived before the Break of Day after much Fatigue.

As ſoon as the Court ſat ſhe preſented herſelf before the Judge, and, priveleged by the extraordinary Motions of the ſame Spirit which directed her to court Death, reproached him in ſtrong Terms with the Folly and Stupidity of the Pagan Religion. That Magiſtrate order'd her to be ſeiz'd immediately; and, 'though highly incenſed at the Indignity offer'd to his Gods, endeavour'd to gain her by ſoft Language and large Promiſes. The Saint anſwer'd all his Queſtions in the ſame warm Way in which ſhe had begun. St. *Prudentius*, from whom we draw this Account, tells us that in the Tranſports of her Zeal ſhe ſpit in the Judge's Face; that Chriſtian Prieſt commends that Action as truly heroical; and, 'though it may ſeem to exceed the Bounds of Decency and Prudence, we are to conſider it as the Reſult of her Youth and raſh Zeal.

The Judge, incenſed at our Saint's Behaviour, order her to be tormented as a Criminal of the firſt Rank. The Executioners began with tearing her tender Sides with Iron Hooks; it was viſible from the Courage and Joy with which ſhe ſupported theſe firſt Attacks, that the Being, in whoſe cauſe ſhe ſuffer'd, ſupplied her with ſupernatural Strength; and her Behaviour under other

Dec. 10 other Tortures, ſuch as the Application of lighted Torches to her Breaſt and Sides, put the Matter beyond the Poſſibility of a Doubt. The Flame catching her Hair, ſurrounded her Head, and put an End to the glorious Spectacle.

Prudentius, who lived in the fourth Age, tells us that when the holy Martyr expired, her Soul's Flight to Heaven was manifeſted to all the Spectators by the Appearance of a white Dove, which came out of her Mouth, and winged it's Way upwards. The ſame Author adds that that the Body was left expoſed in the open Air; but ſoon after intombed, as it were in a great Snow that fell, and cover'd the whole Place. This laſt Circumſtance ſhews that *Eulalia* ſuffer'd in the Winter; and it is generally believed ſhe finiſhed her Courſe about the Middle of *December*. The *Roman* and other Martyrologes of the beſt Credit place her Feſtival on the tenth of that Month.

Our Saint's Body was afterwards depoſited near the Place of her Martyrdom, and a ſpacious and beautiful Church raiſed over her Tomb before *Prudentius* wrote his Hymn on the holy Martyr.

The XI Day.

St. DAMASUS, Pope.

THE holy Pope, whom the Church honours this Day, was a Native of *Spain*, and born at the Beginning of the IV Century. He came to *Rome* with his Father, who after ſome Stay in that City was dignified with the Order of Prieſthood, and educated him with a View of forming him to the Service of the Altar. *Damaſus*, being admitted among the Clergy, was employ'd in the ſame Church, from which his Father took his Title, and S. *Jerom* aſſures us he obſerved a perfect Continence during his whole Life. Our Saint was a Deacon of the Church of *Rome* in the Year 355, and one of thoſe who bound themſelves by a ſolmen Oath never to ſuffer any one to poſſeſs the holy See while *Liberius* was alive, who was than baniſhed by *Conſtantius* for adhering to the orthodox Faith, and Aſſerting the Innocence of *Athanaſius* againſt the Enemies of our Lord's Divinity; *Damaſus* attended him to the Place of his Baniſhment, and ſpent ſome Time with him at *Berea* in *Thracia*.

Liberius

Liberius dying on the twenty fourth of *September* 366, *Damaſus* then above Dec. 11
ſixty Years of Age, was raiſed to St. *Peter*'s Chair; where he had not ſate many Days before one of the oldeſt Deacons at *Rome*, thinking himſelf injured by the Saint's Promotion to that Dignity, while he was overlook'd, form'd a Party againſt the new Pope, and prevail'd with *Paul* Biſhop of *Tivoli*, a Man of no Learning or Capacity to conſecrate him Biſhop of *Rome*. This Schiſmatick, whom ſome call *Urſinus*, others *Urſianus*, found Means to divide the People and ſtrengthen his Faction by Miſrepreſentations, and malicious Suggeſtions againſt our Saint. The Diſpute ran ſo high at laſt, that *Juventius* Governor of *Rome* was oblig'd to employ all the Authority of his Poſt to keep the Town quiet. *Julian*, Commiſſioner for the Proviſions, joyning that Magiſtrate at this critical Juncture, the Antipope with his chief Adherents was baniſhed. As thoſe ſeditious Perſons were leaving the City, under the Conduct of proper Officers, *Urſinus*'s Party reſcued them from their Guards, and carried them to the Church which is now known by the Title of St. *Mary Major*'s. Thoſe, who had appear'd for *Damaſus* during the Conteſt, alarm'd at this tumultuous and illegal Proceeding, inveſted the Church laſt mention'd in a hoſtile Manner; but *Urſinus*'s Creatures, coming to his Aſſiſtance, the Matter was diſputed in a warm Battle, in which the Pope's Party was victorious, and 137 Perſons of both Sexes were ſlain in that Action. The Effuſion of ſo muſt Blood did not however extinguiſh the Fire of Sedition; and the Governor, finding himſelf unequal to the Taſk on which he had enter'd retired, to his Country Houſe.

At the Beginning of this Schiſm the Emperor *Valentinian* order'd that the Biſhop of *Rome* ſhould ſit as Judge over other Prelates, and that he ſhould examine their Cauſes in Conjunction with his Collegues; but the Peace of the Church was long diſturb'd by the Antipope. Since the Baniſhment of that Schiſmatick his Partiſans had conſtantly importuned the Emperoror for his Return to *Rome*, and gain'd their Point about a Year after his being obliged to leave that City; but *Urſinus* behaved himſelf ſo ill there that in two Months after his Sentence was reverſed, and he ſent into *Gaul* with a conſiderable Number of his Aſſociates; and thus our Saint remain'd at full Liberty to execute his Office. The Schiſmaticks thus powerfully diſcouraged, and deprived of their Head, were not diſpoſed to ſubmit, but held their factious Aſſemblies in the Burial Place of the Martyrs near *Rome*, and forcibly kept Poſſeſſion of a Church, 'though they had none of the Clergy among them. This obliged our holy Pope, and *Pretextatus*, then Governor of *Rome*, to apply to his Imperial Majeſty for freſh Orders in this troubleſome Affair, who di-

Dec. 11 rected that Magiſtrate to put the Church in Diſpute into our Saint's Hands, which was executed, and the Schiſmaticks diſpoſſeſs'd of it by Force of Arms. *Damaſus* made Vows at the Shrines of the Martyrs for the Return of his rebellious Children, and having obtain'd his Requeſt by their powerful Interceſſion with the God of Peace and Unity, he acquitted himſelf of the Obligation by compoſing Verſes in Honour of thoſe glorious Members of the Church Triumphant.

The ſtrict Diſcipline which our Saint had enforced was what diſguſted ſome of the Clergy, and prompted them to join his Adverſary. The Emperor *Valentinian* in the Year 370 made a Law forbidding all Eccleſiaſticks, and Religious going to the Houſes of Orphans and Widows, and allow'd the Relations of thoſe helpleſs Perſons to ſue them in a ſecular Court upon trangreſſing this Order. The ſame Law makes it Criminal for any of the aforemention'd Perſons to take Money of any Woman on any Pretence of Religious Services, or enjoy any Legacy by Will from their female Devotes, unleſs they are otherwiſe Heirs at Law. This excellent Regulation was read publickly in all the Churches of *Rome*; and ſome good Authors have ſuppoſed it made at the Intreaty of our Saint. It is certain, however, that *Damaſus* was particularly careful in preſſing the Obſervation of this Law, which could not but make him many Enemies among ſuch as were too fond of the Conveniencies of this World, and an unlimited Converſation with ſecular Perſons; and we muſt believe this Character Applicable to ſome of the Clergy and Religious at that Time, unleſs we would ſuppoſe a wiſe Prince could be induced to make a Law againſt meer Phantoms, and Creatures of the Imagination.

About the ſame Time his Holineſs conven'd a numerous Council at *Rome*, in Order to conſider of proper Means for recovering ſuch as had fallen into *Arianiſm* in the Reign of *Conſtantius*. The Eaſtern Parts of Chriſtendom, and the Province of *Illyricum* were chiefly concern'd in this Affair; for much the greater Number of the weſtern Prelates had adhered inviolably to the Deciſions of the Council of *Nice*. This Aſſembly condemn'd *Urſacius* and *Valens*, two Ringleaders of the *Arian Faction* in *Illyricum*; and *Damaſus* tranſmitted the Account of theſe Proceedings to St. *Athanaſius*, the firſt Champion of the Orthodox Faith, and the grand Object of the Hereticks Averſion. The holy Biſhop of *Alexandria*, having receiv'd the Pope's Letter, aſſembled the Biſhops of *Egypt* and *Libya* to the Number of ninty, wrote to his Holineſs in the Name of that venerable Company, and expreſs'd his and his Collegues Concern that *Auxentius*, the Uſurper of the See of *Milan*, and the greateſt Patron of the *Arians* in the Weſt was not condemn'd.

demn'd. Before this Letter reached *Rome*, St. *Baſil* ſent one to our Saint, Dec. 11
in which he was very preſſing with him to act vigorouſly in Concert with St. ~~
Athanaſius, and join his Endeavours with thoſe of the holy Patriarch toward reuniting the Eaſtern and Weſtern Churches, who ſtood divided on the Conteſt at *Antioch*, of which we have had frequent Occaſion to ſpeak in the Courſe of this Work.

Some Time after the Biſhops of *Egypt* receiv'd the deſired Satisfaction from the Pope, and the Prelates of the Weſt; for a Complaint being preferr'd by the Biſhops of *Gaul* and ſome others againſt *Auxentius* and his Adherents ſetting forth that they maintain'd the Errors of the *Anomeans*, a Sect who added ſeveral impious Tenets to thoſe of *Arius* and *Macedonius*, *Damaſus* conven'd a Council at *Rome* in the Year 373, conſiſting of ninety three Biſhops from different Countries, in which *Auxentius* and his Aſſociates were condemn'd and excommunicated; the *Nicene* Faith confirm'd; and all that had been done to it's Prejudice at *Rimini* declared null and void. The Determinations and Deciſions of this Aſſembly were tranſmitted to the Eaſtern Prelates and thoſe of *Illyricum* in a Synodical Epiſtle.

As ſoon as the News of St. *Athanaſius*'s Death reached *Rome*, *Damaſus* diſpatched Letters of Communion to *Peter* his Succeſſor, who had ſent him an Account of his Election to the See of *Alexandria*. The Deacon, who was charged with this Commiſſion, falling into the Hands of the *Arians*, who were ſupported by the Emperor *Valens*, was ſeiz'd by an Order from *Palladius*, Governor of *Egypt*, a Pagan and an outrageous Enemy of the Chriſtian Religion, dragg'd 'though the Streets of *Alexandria* with his Hands tied behind him, expoſed to the Inſults of the Populace, beaten and abuſed with a Cruelty not inferior to what the Martyrs ſuffer'd from profeſs'd Idolaters, and then ſent to the Copper Mines, with ſeveral other Catholicks. The Biſhop made his Eſcape with much Difficulty, and took Shelter at *Rome*, where he ſpent almoſt five Years under our Saint's Protection.

Urſinus was not in a Capacity to give our Pope any conſiderable Diſturbance while the Emperor *Valentinian* was alive; but the *Luciferians* found our Saint's Vigilance and Zeal full Employment. Thoſe Schiſmaticks receiv'd that Name from a Biſhop of *Cagliari* in *Sardinia*, who ſeperated from the Catholick Prelates; becauſe they admittted thoſe to their Communion, who had ſubſcribed the Council of *Rimini*, and ſuch as repented of their Apoſtaſy, to the *Arians* while perſecuted by that Sect. They held their Aſſemblies at *Rome*; and ſeem'd to be comprehended in an Imperial Reſcript directed to *Simplicius* Lieutenant of *Rome* in the Year 374, which directs the Baniſhment

Dec. 11 of all ſuch as ſhould form unlawful Aſſemblies in *Rome* in Contempt of Religion. By Virtue of this Order, *Damaſus* inform'd againſt *Macarius* a *Luciferian* Prieſt, who conven'd ſome Schiſmaticks in the Night Time in a private Houſe; whereupon he and ſeveral of his Congregation were ſent into Exile. But the holy and active Pope, though aſſiſted by the ſupreme Civil Authority, could not hinder the Schiſmaticks from having a Biſhop of their own at *Rome*; and the Donatiſts took the ſame Liberty. *Optatus*, Biſhop of *Milevis*, who has preſerved the Names of the three *Donatiſts*, who pretended to the See of *Rome*, during our Saint's Pontificate, wrote a conſiderable Treatiſe againſt thoſe turbulent Schiſmaticks, in which he undertakes to ſhew the Unity of the Catholick Church by the Succeſſion of the Biſhops of *Rome*, who are the Center of Unity to the Faithful; and gives us a Catalogue of Popes from St. *Peter* to *Damaſus*, with whom he ſays all the World then heldCommunion, and challenges the *Donatiſts* to ſhew the Origin of their Epiſcopal Chair in that City.

In 376, or the following Year, our Saint call'd a Council at *Rome* which condemn'd *Apolinarius*, and *Timothy* his Diſciple, who ſtiled himſelf Biſhop of *Alexandria*. That Hereſiarch admitted no human Soul, or Underſtanding in *Jeſus Chriſt*, but affirm'd that the Divinity alone ſupplied that Defect, with other Extravagancies of the ſame Sort; which may be ſeen in our Account of St. *Epiphanius*, *May* the twelfth; and it is remarkable that this is the firſt Time we find thoſe ſhocking Tenets condemn'd in a publick Manner.

We have had frequent Subject to mention the Schiſm of *Antioch*, and and let our Readers know that the weſtern Prelates with our Saint at their Head declared for *Paulinus*'s Title to that Biſhoprick, preferably to St. *Meletius*. St. *Baſil*, who had different Sentiments on that Subject, endeavour'd to diveſt our Saint of his Prejudices againſt *Meletius*, but did not ſucceed in the charitable Attempt; whereupon he wrote to *Peter* of *Alexandria*, ſtill at *Rome*, and complain'd of our Saint's Conduct in this Affair in Terms, which ſufficiently ſhew he was not acquainted with the Motives on which he proceeded; while the holy Pope was as hard on *Meletius* and *Euſebius* of *Samoſata* for the ſame Reaſon; a melancholy Inſtance of the Weakneſs of Man, and a uſeful Leſſon of Humility, Diffidence of ourſelves, and Calmneſs in Enquiries, where our Neighbour's Reputation, or Repoſe are at Stake. While the Church venerates all the Perſons already mention'd as Saints, though of different Opinions in Regard of certain Facts, which all were not equally inform'd of, ſhe ſeems to inſinuate that the Errors of our Judgments in ſuch Caſes will not be imputed to us, while our Hearts are ſincere,

and

and our Intentions directed to the Preſervation of Unity among the Members of *Jeſus Chriſt.* Dec. 11

Valentinian dying toward the Cloſe of the Year 375, *Urſinus* put himſelf into Motion, endeavour'd to rally his ſcatter'd Forces, and entertain'd ſome Hopes of making his Party conſiderable in *Rome.* He amuſed himſelf with theſe vain Hopes, and Attempts; but could not prevail with *Gratian*, who ſucceeded his Father in the Weſtern Empire, to do any thing in Favour of his Pretenſions. After the Demiſe of *Valens*, who govern'd in the Eaſt, and before *Gratian* had aſſociated *Theodoſius* in the Empire, *Damaſus* held a Council at *Rome*, conſiſting of a great Number of Biſhops from all Parts of *Italy*, in which proper Methods were concerted for juſtifying the Saint, and defeating the Attempts of the Antipope. The Fathers of this Synod wrote to *Gratian*, and his Brother *Valentinian*; thank'd them for confirming the Law made by their Father in Favour of the Church; and complain'd that *Urſinus*, 'though long baniſhed, ſtill ſolicited the populace by his Emiſſaries, whom he had ordain'd in Defiance to the Canons; and that ſome Prelates who had either been actually condemn'd by Pope *Damaſus*, or had good Reaſon to apprehend they ſhould fall under his Cenſure, copying that Schiſmatick's Example, ſecured the lower ſort by large Bribes, and thus, kept Poſſeſſion of their Churches by Force. We learn from the ſame Epiſtle that *Urſinus* and his Party went ſo far as to ſubborn an Apoſtate Jew to attack our Saint in Perſon, and endeavour to bring Him to the Neceſſity of pleading before Men of no Authority or Character, who was conſtituted Judge of all others; and that their Imperial Majeſties had done publick Juſtice to the Pope's Innocence by baniſhing the Tool of that reſtleſs Faction.

Theodoſius, deſirous of Uniformity of Sentiments in Religion through the whole Empire, made a Law in the Year 380, in Conjunction with *Gratian* and *Valentinian*, in which it is declared that only ſuch as adhered to the Faith taught by our holy Pope and the Biſhop of *Alexandria* ſhould be look'd on as Catholicks. The following Year a Council was held at *Aquileia*; where *Arianiſm* was formally condemn'd, and a freſh Enquiery made into the Articles urged againſt our Saint by the Schiſmaticks, who had accuſed him of ſeveral enormous Crimes, and among the reſt of Adultery; but had no better Foundation for this Calumny than that the Female Part of *Rome* had been almoſt unanimous in eſpouſing his Cauſe againſt *Urſinus*. St. *Jerom* in his fiftieth Ep. calls him, *a Lover of Chaſtity, Virgin Doctor of the Virgin Church, an excellent Man, and one well verſed in the holy Scripture*; and his Virtue was ſo well known even in the Eaſt, that *Theodoret* in his Hiſtory repreſents him as a Perſon of eminent

Dec. 12 eminent Sanctity, and always ready to ſay and do every thing that had any Tendency to maintaining the Faith of the Apoſtles. This Character was of itſelf ſufficient to deſtroy the Probability of what was alledged by the Saint's Enemies; but the Council thought fit to examine every particular Accuſation in a legal and deliberate Manner, and give an authentick Teſtimony in Favour of his Innocence.

Damaſus govern'd the Church eighteen Years with great Wiſdom, and Integrity of Heart, and receiv'd the Reward of his Labours on the eleventh of *December* 384, the Day on which his Name occurs in the *Roman* Martyrologe.

The XII Day.

St. EPIMACHUS, *St.* ALEXANDER, *&c.* MARTYRS.

THE Perſecution ſet on Foot by *Decius* raged with the utmoſt Violence at *Alexandria* in the Year 250; and the two holy Martyrs, whom the Church propoſes to our Veneration this Day, ſhed their Blood for the Faith on that Occaſion. As the Magiſtrates were very induſtrious and active in ſearching for Chriſtians in that City, *Epimachus*, and *Alexander* fell into their Hands; and upon confeſſing the Name of *Jeſus Chriſt*, at their firſt Examination, were loaded with Chains, committed to Priſon, and ſuffer'd all the Hardſhips of a long Confinement. Remaining the ſame after this ſevere Trial of their Faith and Patience, they were beaten with heavy Sticks, their Sides torn with Iron Hooks, and their Martyrdom conſummated by Fire. St. *Denis*, Biſhop of *Alexandria*, who was an Eye-Witneſs of their Sufferings, gives us this ſhort Account of the Matter in his Letter to *Fabius* of *Antioch*, as quoted and preſerved by *Euſebius*; and the ſame holy Prelate ſpeaks of four glorious Martyrs of the other Sex, who were crown'd on the ſame Day, and at the ſame Place. *Ammonarium*, a Virgin of an irreproachable Life, ſtands firſt in that glorious Liſt. Her Judge employ'd all the cruel Arts in his Power to draw ſomewhat from her in Favour of the Pagan Deities and to the Prejudice of her holy Profeſſion; but the Saint had aſſured him he ſhould never prevail with her to drop the leaſt Word of that Sort, and kept her Promiſe inviolably; whereupon ſhe was led to Execution; but the Manner of her Death is not ſpecified. The ſecond of thoſe holy Women was named *Mercuria*, a Perſon venerable for

for her Age and Virtue; the third was *Dyoniſia*, who, though a tender Mo- Dec. 13
ther of many Children, preferr'd God to that and all other human Conſider-
ations; the fourth was another *Ammonarium*. The Judge tired out with the Courage and Conſtancy of the firſt Female Champion, and ſuppoſing the three before him would in all Probability give him as much Trouble, pronounced Sentence on them, and they were beheaded immediatly. The ſix Martyrs of *Alexandria* are mention'd in the *Roman* Martyrologe on the twelfth of *December*, which is ſuppoſed to be the Day of their Death.

The XIII Day.

St. LUCY, Virgin and Martyr.

LUCY, one of the brighteſt Stars of the Church of *Sicily*, was born at *Syracuſa*, then the Capital City of that Iſland. She loſt her Father in her Infancy, but *Eutychia* her Mother took a ſingular Care to educate her in the Principles of Chriſtianity, and furniſh her with Sentiments of Piety and ſublime Morality. ThatLady had Thoughts of marrying her Daughter who had, unknown to her, conſecrated her Virginity to God, but as ſhe was on the Point of preſſing the Propoſal, ſhe was afflicted with a bloody Flux, which continu'd on her four Years, and providentially diverted her Thoughts from the Marriage of our Saint. *Lucy*, ſenſibly afflicted at her Mother's Diſtemper, and full of Faith in the Interceſſion of St. *Agatha*, made a devout Pilgrimage to *Catana*, where that holy Virgin's Relicks lay, and petition'd for the Cure of a Perſon ſo dear to her. Her Prayers were ſucceſsful; and *Eutychia*, in Gratitude for the Favour ſhe had receiv'd by her holy Daughter's Means, left her at full Liberty to purſue her Inclinations to a ſingle Life, beſtow her Fortune on the Poor.

The Acts of our Saint's Martyrdom tell us ſhe was ſeiz'd in *Diocleſian*'s Perſecution, at the Beginning of the IV Century, and by *Paſchaſius* Governor of *Sicily* condemn'd to Proſtitution; but that God deliver'd her in a wonderful Manner; made her an Overmatch for all the Cruelty of the Perſecutors, and gave her the Crown of Martyrdom, after a long and glorious Combat. The *Greek* and *Latin* Churches agree in placing her Feſtival on the thirteenth of *December*, which before the Change of Religion in

Dec. 13 in this Iſland, was a Feaſt of the ſecond Rank, *i. e.* one of thoſe which required the People's Attendance at Maſs, but allow'd neceſſary Works, ſuch as cultivating the Earth &c. and her Name ſtands in the reform'd Calendars to thisDay.

St EUSTRATIUS *and his Companions,* MARTYRS.

THE Martyrdom of theſe Saints is uſually dated in the Reign of *Galerius Maximian,* who obliged *Diocleſian* to abdicate in the Year 305, and they ſtand diſtinguiſh'd from other glorious Victims under that Prince by their extraordinary Ardour for dying in the Cauſe of their Saviour. *Euſtratius* had been employ'd as Secretary under the Governor of the leſſer *Armenia*; and being order'd to bring ſeveral Chriſtians to that Magiſtrate's Tribunal, exhorted them to Perſeverance in their Profeſſion. This Action was reckon'd a Violation of his Truſt, and an Affront to his Sovereign, and therefore puniſh'd with the utmoſt Severity. After ſeveral violent Torments, born with a Patience and Courage truly Chirſtian,he was thrown into Priſon at *Sebaſte,* where he was viſited by *Blaſius* Biſhop of that City, of whom we have ſpoken on the third of *February,* and receiv'd no ſmall Comfort and Advantage from the Diſcourſe and Example of *Auxentius,* a Prieſt in the Neighbourhood. Our Saint's Conduct was ſuch as made ſeveral Converts to the Faith, for which he ſuffer'd; *Eugenius* a young Man of his own Country was one of that happy Number; who, ſtruck with the Intrepedity which appear'd in every Word while before the Judge, and his wonderful Conſtancy while under the Hands of his Tormentors, loudly declared himſelf a Chriſtian.

Lyſias the Governour going ſoon after to *Nicopolis,* another City in the leſſer *Armenia,* order'd *Euſtratius, Eugenius* and *Auxentius* to be brought before him there; and after they had given ſeveral glorious Proofs of an invincible Courage and divine Aſſiſtance, the two laſt were condemn'd and executed at the Gates of *Nicopolis. Mardarius,* who had left his Wife, his Children, and all that was dear to him in this World, to follow *Euſtratius* from *Sebaſte* to that City, with a View of ſharing the Glory of Martyrdom with that excellent Perſon, had the Happineſs to ſeal his Faith with his Blood before him; for he either was diſpatch'd at the ſame Time when *Auxentius* and *Eugenius* ſuffer'd, or expired in the Hands of his Tormenters. The Governor upon reviewing his Troops obſerving *Oreſtes,* one of the Officers, wear

wear a golden Croſs on his Breaſt, knew him to be a Chriſtian; and upon a farther Enpuiry, found he was not the only Soldier of that Perſuaſion; whereupon he tranſmitted an Account of this Diſcovery to *Agricolaüs*, Governor of all *Armenia*, who reſided at *Sebaſte*, and *Euſtratius* was ſent back to that City together with *Oreſtes*. The latter had his Trial and Sentence as ſoon as he reached *Sebaſte*, and expired on a large Gridiron, heated red hot for that Purpoſe. The Day following *Euſtratius* conſummated his Martyrdom in a fiery Furnace. Dec. 14

The *Grecians* honour the Memory of the five illuſtrious Martyrs on the thirteenth of *December*, the Day on which the *Roman* Martyrologe commemorates their Victory.

The XIV Day.

St. SPYRIDON Biſhop of *Trimithuſa* in *Cyprus.*

BEFORE *Spyridon* was dignified with the Epiſcopal Character he was employ'd in keeping Sheep, and continu'd the ſame rural Exerciſe after his Promotion. As we have no Account of his Education, we may be allow'd to ſuppoſe his Paſtoral Labours and Vigilance in the Field were what prepar'd him for the Inſpection and Government of a more valuable Flock, and the Simplicity and Innocence of his Heart engaged the Almighty to furniſh him with all the Lights requiſite for the faithful Diſcharge of a more important Truſt. The holy Biſhop, of whom we are ſpeaking, flouriſhed at the Beginning of the fourth Century; and *Sozomen* the Hiſtorian, who wrote at the Beginning of the fifth, tells us that a Gang of Thieves, attempting one Night to carry off ſome of his Sheep, were ſtopt by an inviſible Hand, ſo that they could neither perpetrate the intended Theft, nor make their Eſcape. *Spyridon* coming early next Morning, and finding them thus miraculouſly ſecured, ſet them at Liberty by his Prayers, told them in a facetious Manner, that he was unwilling they ſhould go away unrewarded for the Care they had taken of his Flock in the Night, and therefore deſired them to accept of a Ram for their Pains. He then begg'd they would conſider the Danger of their State, and amend their Lives; and obſerved to them that they had taken much unneſſceary Pains, and run a great Hazard for what they might have made their own by asking for it.

Dec. 14 'Though our holy Prelate had little or no Acquaintance with Letters, and had never employ'd his Time or Thoughts on human Sciences, he had made the Scriptures his daily Meditation, and learnt what Veneration is due to thoſe ſacred Oracles, even in the moſt minute Particulars, and ſuch as ſeem of but little Importance. The Biſhops of *Cyprus* being aſſembled, *Triphyllius* one of that Number, a Man of great Learning and Eloquence, was by them engaged to preach to the People; having Occaſion to mention that Paſſage in the Goſpel where *Jeſus Chriſt* ſays to the Paralytick, *take up your Bed and walk*, he made uſe of a Word to Expreſs the Sick Man's Bed, which he thought more elegant and beautiful than that in the original Text. *Spyridon* full of a holy Reſentment at this falſe Niceneſs, and Attempt to add Graces to what was already adorn'd with Simplicity, aroſe and interrupted the Preacher by aſking him whether He was better than the Perſon who made uſe of the Term which he rejected, or alter'd?

St. *Spyridon* had been married, and was happy in a Daughter, named *Irene*, who lived with him and waited on him with all the Affection of a dutiful Child, and, all the Aſſiduity and Submiſſion of an active and faithful Servant. She maintain'd a Virgin Chaſtity to her laſt Moment, and copied the Example of her Father's Virtue with great Exactneſs. *Irene* dying before our Saint, one who had lodged ſomewhat of Value in her Hands unknown to her Father, made a Demand of it. *Spyridon* made all poſſible Enquires for the Thing in Queſtion, but without Succeſs, for *Irene* had buried it in the Ground for the greater Security. The Man, to whom it belong'd, perſiſted in the Demand, with Tears, and all the Marks of a ruined and deſperate Perſon, reſolved not to ſurvive the Loſs. The holy Biſhop touched with the poor Man's extravagant Sorrow, went to the Place, where his Daughter was buried, call'd her by her Name, and aſked her where ſhe had laid what ſuch a Perſon had left in her Hands. Having receiv'd exact Directions from his Daughter, the Saint found what he wanted and deliver'd it to the Owner.

Sozomen, from whom we have taken this Account, tells us he divided his whole Subſtance into two Parts; one of which was employ'd in Maintaining himſelf and a great Number of poor People, the other was lent to ſuch as wanted a preſent Supply, and were expected to repay it when able; on which Occaſion he allow'd every one to ſerve himſelf and take what he judged neceſſary in his preſent Circumſtances.

Rufinus, who died at the Beginning of the V Century, tells us that St. *Spyridon*, aſſiſted at the Council of *Nice* in 325, which conſiſted of a glori-

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ous Number of Saints and Confessors, who had suffer'd much from the Pa- Dec. 15
gan Enemies of our Faith; and the *Roman* Martyrologe tells us he was one of those who lost their right Eye, and had their left Ham cut in the Reign of *Galerius Maximian*, and were sent to work in the Mines. The Time of our Saint's Death is not known; the *Greeks* honour his Memory on the twelfth of *December*, and keep his Festival with great Solemnity to this Day; but the *Latins* venerate him on the fourteenth of the same Month.

The XV Day.

St. EUSEBIUS, Bishop of *Vercelli.*

THE holy Bishop, whom the Church proposes to our Veneration this Day, was one of the brightest Lights of the IV Age, was a Native of *Sardinia*, and descended from one of the most considerable Families in that Island. Upon his Father's Death, *Restituta* his Mother removed to *Rome*, where she was attended by our Saint and his Sister. *Eusebius* applied so seriously to his Studies in that City that Pope *Silvester* admitted him among his Clergy, and initiated him in the Ministry by conferring on him the Order of a Reader. He proceeded to the superior Degrees, and more exalted Functions at *Rome* and we are told that *Mark*, S. *Silvester*'s immediate Successor, ordain'd him Priest. *Julius* was in St. *Peter*'s Chair when our Saint appear'd first at *Vercelli*, then a City in the *Cisalpine Gaul*, now in the Principality of *Piemont*. We are not told on what Occasion he went to that City; but his Behaviour there was such as gain'd the Affections and raised the Admiration of all who saw and conversed with him. Upon the Death of that Bishop, the Church of *Vercelli* were unanimous in begging he would accept of the vacant See, 'though they were not unprovided of several excellent Presons well qualified for the Post. According to St. *Ambrose*, *Eusebius* was the first Prelate in the West, who join'd the Practise of Monastick Discipline with the Life of an Ecclesiastick. He and his Clergy observed a Regularity not much inferior to that of the holy Inhabitants of the Desart; their Fasts were rigorous; Reading, Study, Prayer, and Work divided their Time; they abstain'd from the Conversation of Women; and united their whole Forces against such Temptations as might break in upon them. The Clergy of *Vercelli*, under these Regulations, were in Reality a religious Community; and the House where they lived bore the Name of a Monastery.

Dec. 15 This School furniſhed the Church with ſeveral Illuſtrious Biſhops, and here our Saint laid in a Stock of Virtue ſufficient to make him an equal Match to the Perſecutions which he was to encounter.

Liberius, who ſucceeded to the holy See in 354, ſenſibly afflicted at the Conduct of *Vincent* Biſhop of *Capua* at the Council of *Arles* the preceeding Year, where he had been weak enough to ſubſcribe the Condemnation of St. *Athanaſius*, deputed *Lucifer* Biſhop of *Cagliari*, *Pancratius* a Prieſt, and *Hilary* a Deacon to *Conſtantius*, to obtain his Imperial Majeſties Aſſiſtance for calling another Council, in which the Queſtions in Diſpute might be regularly diſcuſs'd, and the Faith of the Church ſecured. As the Court was then at *Milan*, he wrote at the ſame Time to *Euſebius*, whoſe Biſhoprick lay near that City; and, being well ſatisfied with his Capacity and Zeal, deſired he would join his Legates in urging the ſaid Requeſt, and employ his ſtrongeſt Arguments to convince that Prince of the Neceſſity of conſulting the Peace of the Church. After *Lucifer* and his Companions had left *Rome*, *Liberius* diſpatched a ſecond Letter to our Saint, repeating the ſame Exhortation, and begging him to be particularly active in Defence of the Faith and St. *Athanaſius*, whoſe Condemnation the *Arians* aim'd at againſt all Law and Reaſon. *Euſebius* receiv'd the Pope's Legates in a manner expreſſive of his Regard for the holy See, and Concern for the Purity of the Faith, aſſuring *Liberius* he would do his utmoſt in the important Affair, with which he had entruſted him. His Holineſs wrote a third Letter to our Saint, thank'd him for the Readineſs with which he undertook that Commiſſion, and concluded with deſiring him to exert all his Vigour in Favour of the Catholick Cauſe, and uſe all the Power his Virtue gave him at Court for the ſpeedy aſſembling of the Biſhops. As the Pope and the Eaſtern Prelates had been very urgent in deſiring a Council, though with different Views, *Conſtantius*, who always favour'd the *Arians* conven'd one at *Milan* in the Beginning of the Year 355. 'Though the Eaſtern Biſhops were not near ſo numerous in that Aſſembly as thoſe of the Weſt, *Euſebius* knew what Influence the Emperor had over them, and how dexterous the *Arians* were at deceiving well meaning Perſons into their Meaſures, and therefore concluded his Preſence in the Council would be of little or no Uſe to the Orthodox Cauſe. His Abſence put both Parties in Motion, for all were deſirous of engaging ſo valuable a Prelate in their Intereſt. Thirty famous *Arian* Biſhops ſign'd a Letter, which they ſent by two of their Number, deſiring the Saint to join them in procuring Unity and Charity among Chriſtians, and condemning *Athanaſius*. The Emperor wrote to *Euſebius* on the ſame Subject, and

and told him he had nothing to do but give his Conſent to what had been tranſacted and decreed by the Council. The holy Biſhop, thus importuned, let the Council and Emperor know he would come to *Milan*, where he would do what he ſhould judge juſt and agreeable to God's Will. *Lucifer*, and the two other Legates from *Rome* wrote to him at the ſame Time, and preſs'd his haſtening to *Milan*, to detect and deſtroy the Artifices of the *Arians*, and reſiſt *Valens* their Ringleader, as St. *Peter* had done *Simon* the *Magician*. Dec. 15

The Terms, in which our Saint had anſwer'd the Emperor's and Council's Invitation, alarm'd the Hereticks ſo, that, he was ten Days at *Milan*, before he could gain Admiſſion into the Church where the Biſhops met; but, when the Faction had put Things on what they thought a good Foot, he was ſent for, and required to ſign St. *Athanaſius*'s Condemnation. *Euſebius*, with his uſual Prudence, obſerved that it would be neceſſary to begin with ſubſcribing the *Nicene* Faith, and promiſed to do what ever could be deſired, when all preſent had given their Aſſurance of their Orthodoxy. *Dionyſius*, Biſhop of *Milan*, declared his Approbation of the Propoſal, and was going to write his Name, when *Valens* forced the Pen and Paper from him; and the Diſpute ran ſo high that the People were acquainted with it, and began to declare loudly in Favour of our Saint and his Aſſociates. The *Arians*, apprehending they ſhould be worſted if they continued in the Church, removed to the Imperial Palace where *Conſtantius* undertook to preſide. That Prince order'd *Euſebius*, *Dionyſius*, and *Lucifer* to appear, and ſign *Athanaſius*'s Sentence; upon their obſerving that the holy Biſhop's Innocence had been acknowleged by *Urſacius* and *Valens*, his moſt inveterate Enemies, the Emperor, preſs'd beyond the Power of a reaſonable Reply, declared himſelf ready to accuſe the abſent Prelate. *Euſebius* and his two Companions ſhew'd the Abſurdity and Unreaſonableneſs of the Emperor's Proceedings, and declared themſelves firmly reſolved never to condemn *Athanaſius*, in his Abſence. *Conſtantius*, incenſed at their Refuſal threaten'd to make their Lives pay for their Diſobedience, and in the Tranſports of his Rage drew his Sword, as if reſolved to execute the Sentence, with his own Hand. Growing ſomewhat cooler, he order'd the three invincible Champions for the Faith into Baniſhment. *Dionyſius* was ſent into *Cappadocia*, where he died: *Lucifer* to *Germanicia* in *Syria*, of which City *Eudoxus* a celebrated *Arian* was Biſhop; and our Saint to *Scythopolis* in *Paleſtine*, to be treated according to the Diſcretion of *Patrophilus*, one of the Heads of the Heretical Party. Theſe illuſtrious Exiles, thus maliciouſly ſeperated, were ſo many

Apoſtolical

Dec. 15 Apoſtolical Preachers ſcatter'd into different Provinces by a particular Providence, to eſtabliſh the Catholick Faith in Places, where the *Arians* ſeem'd to reign without Controul; and their very Chains ſpoke ſtrongly and efficaciouſly in Favour of the Cauſe for which they ſuffer'd. They were every where reſpected as Confeſſors of *Jeſus Chriſt*, viſited by Deputies from ſeveral diſtant Provinces, and ſupplied very plentifully with all Neceſſaries. *Liberius* wrote to our Saint and the two other Biſhops, aſſuring them he was divided between Sorrow for their Abſence, and Joy for the Glory attending their Baniſhment for the Faith.

Euſebius ſuffer'd a great Variety of Hardſhips from *Patrophilus* and his Creatures; but it pleas'd God to ſoften the Rigour of them by ſeveral viſible and inviſible Conſolations. *Syrus* a Deacon, and *Victorinus* an Exorciſt were deputed from *Vercelli* and the neighbouring Churches with Letters, and a conſiderable Sum of Money for the Saint's Uſe. *Syrus*, having acquitted himſelf of his Commiſſion, made a devout Journey to *Jeruſalem*; and in the mean Time the *Arians*, who could not bear to ſee *Euſebius* treated with ſuch Reſpect by diſtant Churches, dragg'd him from his Apartment half dreſs'd, and, after ſeveral Inſults and Indignities, ſhut him up in another, where they confin'd him four Days, during which Time they frequently reproached him with Obſtinacy and Diſobedience to his Prince, importuned him to enter into their Sentiments, and abuſed him in a moſt outrageous Manner upon his Refuſal; all which they pretended was done by Virtue of the Emperor's Order.

After four Days ſpent thus without any Food, our Saint was allow'd to return to his former Habitation, where he was receiv'd with all poſſible Demonſtrations of Joy, and the Houſe ſurrounded by Lights. His Enemies, gall'd at the Honours paid him at his Return, and enraged at the charitable and chriſtian Means, which he employ'd to engage the Hearts of the People, began to conſider how they ſhould deſtroy him without expoſing themſelves to a Legal Conviction of being concern'd in his Death. In this View, in leſs than a Month, they forced their Way into the Houſe, where he lived, hurried him away to a cloſe Priſon, where he was attended by *Tegrinus*, an orthodox Prieſt; and all who had viſited him or expreſs'd any Concern for him met with the ſame Treatment. Having thus ſecured the Saint's Perſon, they plunder'd his Lodgings, and ſet a Guard at the Priſon Door, with ſtrict Orders to hinder his Friends, or Servants from carrying him any Proviſions. After ſix Days ſpent without eating, *Euſebius* ſeem'd at the Point of Departure; but the People were ſo loud and preſſing in his Favour, that his Enemies were obliged for their own Security to allow one of his Servants,

to

to attend him. *Syrus*, returning from his Pilgrimage, waited on the Saint, Dec. 15
who found Means to give him a Letter from the ſeveral Churches, in which
he expreſs'd his Joy to hear they remain'd firm in the Faith, and gave them an Account of his Sufferings from it's Enemies. *Euſebius* was enlarged at laſt, and lodged in Count *Joſeph*'s Houſe, where he was viſited by St. *Epiphanius*. *Joſeph*, had renounced *Judaiſm* for the Faith of Chriſt, which he aſſerted in it's utmoſt Purity on all Occaſions, and had a ſettled Averſion to the *Arian* Hereſy. The *Arians* had employ'd all their Art to gain that Nobleman to their Party, and engage him to join them in perſecuting our Saint; but, falling ſhort of their Aim, they removed *Euſebius* to *Cappadocia*, and afterwards into the lower *Thebaïs*, where he remain'd 'till the Death of *Conſtantius*, which happen'd in the Cloſe of the Year 361.

Julian who ſucceeded that Prince, hoped to paſs for a Man of ſingular Clemency and Humanity, by recalling all the Exiles, who had been forc'd from their reſpective Countries in the late Reign; but, as the Hereticks were included in that Act of Grace, his real Intention was to ſap the Foundations of the Chriſtian Religion by encouraging all Sects, and thus fomenting an inteſtine War in the Church. *Euſebius* left *Thebaïs* in Company with *Lucifer* of *Cagliari*, who had been removed to that Country ſome Time before, and propoſed to his Companion making a Journey to *Alexandria*, to conſult with St. *Athanaſius* about religious Affairs, and concert Meaſures for uniting the Church of *Antioch*, then divided between thoſe who obey'd *Meletius*, and the *Euſtathians*, who refuſed to ackowledge that Prelate for their Paſtor. *Lucifer*, thinking it more proper to go directly to *Antioch*, diſpatched two of his Deacons to *Alexandria*, with Inſtructions to act there in his Name, and give his Aſſent to the Tranſactions of the Council to be held in that City. Our Saint, however, went to *Alexandria*, where, in Conjunction with the holy Defender of the orthodox Faith, he procured the meeting of a Council, which, though not numerous, conſiſted entirely of ſuch as had ſignalized themſelves by a generous Confeſſion during the late Perſecution and Troubles. That venerable Aſſembly came to a Reſolution of receiving all ſuch as quitted their Hereſy; but with this Reſtriction, that the Heads of the Heretical Party and their Abbettors ſhould be excluded from the Clergy, while ſuch as had been ſurprized or forced into Compliance with the Heterodox, were upon renouncing the Tenets and Communion of the *Arians*, allow'd to keep their former Rank in the Church. The Council tranſmitted an Account of their Proceedings to *Lucifer* and two

other

Dec. 15 other Biſhops at *Antioch*; and the Letter was ſent thither by our Saint, and *Aſterius* Biſhop of *Petra* in *Arabia*.

Euſebius left *Alexandria* ſoon after the Council broke up, and upon his Arrival at *Antioch* was moſt ſenſibly mortifiy'd at the unhappy Poſture of Affairs in the Church of that City. *Lucifer* endeavour'd to reunite the Catholicks under one Biſhop; but, meeting with a vigrous Reſiſtance from the *Euſtathians*, he thought it expedient to ſatisfy them by placing *Paulinus* in the See of *Antioch*, who had been ordain'd Prieſt by *Euſtathius*, and was perfectly agreeable to thoſe who bore his Name. This indiſcreet Step was ſo far from healing the Breach, that it made it much wider, and the Schiſm ſubſiſted 85 Years. *Euſebius*, finding Things in this Situation, would not communicate exteriourly with either of the Catholick Prelates, who appear'd on the diſputed See, being apprehenſive that his declaring for either would but increaſe the Diviſion, which he wiſhed to ſee remedied. His Prudence and Regard for *Lucifer* would not allow him to make any publick Reflections on that Prelate's Conduct; he therefore bewail'd this precipitate and unfortunate Conſecration in private, and hoped a Council might put all on a right Foot. *Lucifer*, diſguſted at our Saint's Caution, which he took for a tacit Reflexion on his Proceedings, carried his Reſentment ſo far as to break Communion with him, which was no leſs than deſerting that of the Catholick Church, to which *Euſebius* was firmly united. To give a tolerable Colour to this Rupture, *Lucifer* retracted his Approbation of what the Council of *Alexandria* had done in Favour of ſuch as had been decoy'd into a Subſcription of the Council of *Rimini*, or communicated with the *Arians*, and thus gave Riſe to the Schiſm which was long known by his Name.

St. *Euſebius* left *Antioch*, with *Evagrius* a Prieſt of that City, who afterwards ſucceeded *Paulinus*; but before he turn'd to his own Church he viſited ſome of the moſt conſiderable Cities in the Eaſt, where he ſtrengthen'd thoſe who were weak in the Faith, and had the good Fortune to recover ſeveral, who had been ſeduced, by the crafty *Arians*. The Churches of *Illyricum* ſhared his charitable Labours in the ſame Way; and he travell'd through that Province into *Italy*, where he was receiv'd with extraordinary Expreſſions of Joy by all the Catholicks. At his Return, he was tranſported to find St. *Hilary* Biſhop of *Poiters* in that Country, and join'd him heartily in endeavouring to reſtore the Peace of the Church. The *Italian* Prelates, being inform'd of the Succeſs of our Saint's Apoſtolical Labours in *Illyricum*, wrote to their Collegues in that Country, and congratulated them on their Return to the Catholick Faith, which had ſuffer'd much from *Urſacius*

Urſacius, *Valens*, *Photinus*, and *Germinius*. Our Saint acted in Concert with the holy Biſhop of *Poitiers* till the latter left *Italy*; we find them both at *Milan* in the Year 365, and engaged together againſt *Auxentius* the Hereti- cal Biſhop of that City, the chief Support of the *Arian* Party in the Weſt. That Enemy of the Catholick Faith was complete Maſter of the Arts of Diſſimulation, and Shuffling, and had imploy'd his Skill very ſucceſsfully on the young Emperor *Valentinian*, whom he gain'd to his Communion by a fallacious Profeſſion of Faith, and made our Saint, and his Companion in the glorious Cauſe of the Church paſs for two factious, and contentious Incendiaries. St. *Hilary* undertook to ſhew the Emperor that he was im- poſed on in the preſent Affair, but *Auxentius* had Influence enough on that Prince to continue the Deluſion, and prevail with him to iſſue out an Order for his Adverſary's leaving *Milan* immediately. Dec. 16

After this Conteſt, we have no farther Account of *Euſebius*, whoſe Name occurs on the firſt of *Auguſt* in the *Roman* Martyrologe, where he is men- tion'd as a Martyr, for the Catholick Cauſe; but the *Roman* Miſſal and Breviary give us his Feſtival on the fifteenth of *December*, which is probably the Day on which his Relicks were removed.

The XVI Day.

St. ADO, *Biſhop of* VIENNE *in* France.

ADO, a Native of *France*, and deſcended of a noble and ancient Family, was born about the Year 800, and ſent to the Monaſtery of *Ferrieres* in the Dioceſe of *Sens* as ſoon as he was ſuſceptible of any Impreſſions. He was received into that School of Religion and Literature by the Abbot *Sigulphus*, where he ſoon exceeded all thoſe of his own Age in Learning and Vertue. *Markward*, Abbot of *Prom* in the Dioceſe of *Treves*, who ſpent his firſt Years at *Ferrieres*, and ſtill kept a ſtrict Correſpondenence with the Monks of that Abby, having heard of our Saint's great Merit deſired he might be ſent to *Prom*. That Abbot's Requeſt was granted, and *Ado* ſtaid there till the Jealouſy and reſtleſs Malice of ſuch as had neither his Ver- tue nor Learning obliged him to quit the Place after the Death of his Friend and Protector *Markward*, which happen'd in the Year 853. *Lupus*, then Abbot of *Ferrieres*, had been ſo prejudiced againſt him by hisEnemies that the Saint dared not venture back to that Houſe, but went to *Rome*, where he ſpent

Dec. 16 five Years. From that City he removed to *Ravenna*, where he compoſed his Martyrologe, by the Help of an ancient Piece of the ſame ſort which bore St. *Jerom*'s Name. This Work, much more methodical and full than any Thing of that Nature which had appear'd before his Time, made a conſiderable Addition to *Ado*'s Reputation, and recommended him ſo ſtrongly to St. *Remigius* Biſhop of *Lyons*, that upon our Saint's going to that City ſoon after its Publication, that Prelate took more than ordinary Pains to engage his Stay in his Dioceſe; and, as he was ſtill reckon'd a Monk of *Ferrieres*, wrote to the Abbot of that Houſe for his Permiſſion to employ him in the Service of the Church of *Lyons*. *Remigius*, obtaining his Requeſt, gave *Ado* the Care of a Pariſh near *Vienne*.

The Saint, thus entruſted with the Cure of Souls, behaved himſelf in ſo edifying a Manner that he had not been above a Year there when the united Voices of the Clergy and People of *Vienne* named him to the Eſpiſcopal See of that City vacant by the Death of *Agilmar*; and the Choice was approved of and confirm'd by all the Biſhops of the Province; but, 'though exactly canonical oppoſed by *Gerard*, a Man of Quality in that Country, who had been made to believe that *Ado* had left his Monaſtery in an illegal and rebellious Manner. Upon Application to *Lupus*, that Abbot clear'd up the Matter beyond the Power of farther Cavil, own'd he had been impoſed on to *Ado*'s Prejudice by his malicious Enemies, and declared he was glad of that Opportunity of doing Juſtice to the injured Monk. The Objection againſt his Election being removed in a Manner ſo advantageous to the Saint's Character, he was conſecrated by the Biſhops of the Province in the Year 860; and immediately after his Promotion wrote to *Nicholas* I, then in St. *Peter*'s Chair, ſending him a Profeſſion of his Faith according to the ecellent Cuſtom of thoſe Times. His Holineſs anſwer'd our Prelate's Letter, and approved of his Election; but let him know his Profeſſion of Faith would have been more complete and ſatisfactory, had it mention'd his receiving the fifth and ſixth General Councils; whereas his ſpeaking only of the four firſt left Room to ſuſpect he had not the ſame Regard for the other two. He therefore deſired he would explain himſelf on that Subject; and in the mean Time ſent him the *Pallium* and the Decrees of a Council lately held at *Rome*.

Ado's Promotion made no Change in his Behaviour; he was ſtill the ſame humble, modeſt, mortified Man, as when in a Cloiſter; and endeavour'd to inſpire his Flock with the like Sentiments and Diſpoſitions. He was indefatigable in preſſing the great Truths of Salvation, and labour'd hard for the Reformation

Reformation of Manners, and eſtabliſhing good Diſcipline among the Peo- Dec. 17
ple committed to his Care. He regulated the publick Service of his Church with much Zeal and Wiſdom, and expreſs'd a particular Tenderneſs for the Poor, who had Hoſpitals raiſed for their Reception and Entertainment at his Expence; to ſum up his whole Character in two Words, *Ado* knew all the Obligations of his Poſt, and diſcharged them with the utmoſt Exactneſs and Fidelity. He was preſent at the Council at *Touſy* near *Toul* in *Lorraine*, which was held on the twenty ſecond of *October* 860 againſt vagrant Monks and Clergymen; and aſſiſted at ſeveral other Synods after that Time, always diſtinguiſhing himſelf by a ſuperior Capacity, and an ardent Zeal for Purity of Faith and Manners. *Lothaire*, King of *Lorraine* would have employ'd him in ſoliciting a Divorce from his lawful Wife, and procuring Leave to marry another; but while ſeveral worthy Prelates betray'd too much Complaiſance for their Prince's Paſſions, *Ado*'s Behaviour in this Difficult Affair was ſuch as engaged the Pope to commend his Courage, Vigilance and Zeal, in oppoſing publick Sinners, though ſeemingly ſcreen'd from Cenſure by their exalted Station. 'Though our Saint had his Share in all the publick Tranſactions of the Church, his Mind was as recollected, as if his whole Buſineſs lay within the Compaſs of his own Houſe. The Multiplicity of Affairs never made him leſs conſtant in Prayer, or leſs rigorous in his Mortifications. He had ſpent ſixteen Years in all the Labours of his Station, when it pleaſed God to reward him with a happy Death on the ſixteenth of *December* 875. His Body was buried in St. *Peter*'s Church at *Vienne*; and his Name occurs in the *Roman* Martyrologe on the Day of his Paſſage to Immortality.

The XVII Day.

St, LAZARUS, *Brother of* Martha *and* Mary.

NOT long before our Lord's Paſſion, as he was employ'd in his publick Miniſtry on the other ſide of *Jordan*, he receiv'd the News of *Lazarus*'s Sickneſs; and, knowing the Deſign of divine Providence in that Affair, anſwer'd, "*This Sickneſs is not unto Death, but for the Glory of* Jo. ii. 4.
"*God, that the Son of God may be glorified by it.*" After two Days ſpent in the ſame Place, *Jeſus Chriſt* declared his Reſolution of returning to *Judea*; and, after replying to what his Diſciples had urged to diſſuade him from expoſing his Perſon among his implacable Enemies, he told them their

Dec. 17 Friend *Lazarus* was aſleep, but that he would go and awake him. His Diſciples, not underſtanding their Maſter's Meaning, endeavour'd to wave this Reaſon as inſufficient, by obſerving that if he was aſleep, he was in no Danger, and conſequently that our Lord's Preſence would not be neceſſary at that Time. *Jeſus*, perceiving their Miſapprehenſion of what he had ſaid, told them in plain Terms *Lazarus* was Dead; adding that He was glad he was not there before, that what they ſhould ſee him do might confirm and encreaſe their Faith in him.

Our Bleſſed Saviour coming toward *Bethany*, near two Miles from *Jeruſalem*, the Place of *Lazarus*'s Habitation, he was told the Deceaſed had then been four Days in the Grave, aed found great Numbers of the *Jews* from *Jeruſalem*, who came to comfort his Siſters under their Loſs. *Martha*, being apprized of our Lord's Approach, met him on the Road; but her Behaviour on this melancholy Occaſion has been given at large on the twenty ninth of *July*. *Mary* alſo threw herſelf at his Feet, bath'd in Tears. *Jeſus* ſeeing a deep Sorrow in every Face for the Loſs of *Lazarus*, ſympathiz'd with the Company, mingled his Tears with theirs, and asked where they had laid his Friend; whereupon He was conducted to the Place where *Lazarus* lay, which was a Cave cloſed with a large Stone, which he order'd to be removed. *Martha*, whoſe Faith ſeem'd yet imperfect, obſerved to him that her Brother's Corpſe had lain there four Days, and conſequently ſtunk; but *Jeſus* reprimanded her with this ſtrong Expoſtulation, "*Did I not tell* "*you*, ſaid he, *that you ſhould ſee the Glory of God, if you would but believe?*" The Stone being removed, according to his Direction, our Lord raiſed his Eyes towards Heaven, addreſs'd himſelf, to the firſt Perſon of the Bleſſed Trinity in the following Words; "*Father, I thank you for having heard* "*Me. I know indeed that You always hear Me; but I ſay this for the ſake* "*of the People who ſtand by, that they may believe You have ſent me.*" When he had ended this Speech, he call'd aloud, *Lazarus, come forth.* Our Lord had no ſooner given the Word of Command, but *Lazarus* aroſe, bound Hands and Feet, as uſual then in ſuch Caſes; and the ſame powerful Voice which raiſed him order'd him to be untied and ſet at Liberty. This Miracle gain'd ſeveral of the *Jews* there preſent, engaged their Belief in *Jeſus* and put them upon communicating this wonderful Affair to the *Phariſees*, the moſt obſtinate and incredulous Part of that People.

Our Saint's Reſurrection alarm'd the chief Prieſts and *Phariſees*, who immediately enter'd into a Conſultation againſt our Saviour, being apprehenſive that if he was allow'd to go on in this Way, the whole People would follow.

low and believe in him. *Jeſus*, knowing their Deſign, retired to *Ephrem*, Dec. 17
near the Deſart of *Judea*, where he was accompanied by his Diſciples; but ſix Days before the Feaſt of the Paſſover, he return'd to *Bethany*, where he ſupped in the Houſe of *Simon the Leper*. *Lazarus* being one of Jo. xii.
the Company at that Entertainment the Place was much crouded by the *Jews*, curious of ſeeing a Man who had been raiſed from the Dead; and the chief Prieſts, ſeeing how efficacious this Miracle proved in the Converſion of great Numbers of the People, conſulted about killing the Man, who was an inconteſtable Evidence of the Reſurrection of the Dead, and the Miſſion of *Jeſus Chriſt*. The Evangeliſt has not told us that this vain and criminal Deſign was executed; and it appears from St. *Epiphanius* that the ancient Tradition of the IV Century allow'd him thirty Years after our Lord's Reſurrection.

The Place of our Saint's Death is ſtill leſs certain than the Time. If we may depend on what the *Grecians* ſay on this Article, he ended his Life in *Cyprus*, and was buried at *Cytia* in that Iſland. This Opinion is confirm'd by ſeveral *Latin* Writers, who tell us that in their Time *Cyprus* could ſhew ſeveral Churches dedicated in his Honour. Some make him a Biſhop in that Iſland, and give him the additional Title of a Martyr; others aſſure us he was Biſhop of *Marſeilles*, and died in that City. We leave the Diſcuſſion of this perplex'd Affair to the Criticks, and haſten to tell our Reader that the Memory of St. *Lazarus* has always been held in great Veneration both in the Eaſt and Weſt. The *Grecians* keep three Days in his Honour, that of his Reſurrection, on the Day before *Palm-Sunday*: that of the Removal of his Body to *Conſtantinople* in the IX Century, the ſeventeenth of *October*; and another Commemoration of his Relicks and thoſe of St. *Magdalene* on the fourth of *May*. The *Roman* Martyrologe places his Feſtival on the ſevententh of *December*.

St. OLYMPIAS Widow.

OLYMPIAS, a Lady of illuſtrious Deſcent, and a plentiful Fortune, was left an Orphan in the Hands of *Procopius*, who is ſuppoſed to have been her Uncle. She had ſeveral Qualifications, which recommended her to the World, and made her one of the moſt conſiderable Matches in the whole Empire; for beſides her Birth, and large Eſtate, ſhe was poſſeſs'd of all the Beauties of Body and Mind which can engage Affection, and Reſpect.

Dec. 17 ſpect. She was very young when married to *Nebridius*, who had been Governor of *Conſtantinople*; the Wedding was honour'd with the Preſence of ſeveral holy Biſhops, and a great Appearance of Perſons of the firſt Rank. *Nebridius* dying in twenty Months after his Marriage, *Olympias* was addreſs'd by ſeveral of the moſt conſiderable Men of the Court, but rejected all thoſe advantageous Offers, and declared her Reſolution of remaining ſingle the Reſt of her Days. *Theodoſius* the Great, then Maſter of the Eaſtern Empire, hearing her Character, was very preſſing with her to accept of *Elpidius*, a *Spaniard* and his near Relation; but *Olympias* excuſed herſelf in the moſt reſpectful and modeſt Manner imaginable. Upon the Emperor's going on to urge the Affair, after ſeveral deciſive Anſwers, that Lady replied that had it been the Will of God ſhe ſhould live with a Man, ſhe ſhould not have loſt her Husband ſo ſoon, but that his Death led her to conclude Providence had not deſign'd her for that State. *Theodoſius*, provok'd at the ill Succeſs of his Negotiation in Favour of *Elpidius*, put her whole Fortune into the Hands of the Governor of *Conſtantinople*, with Orders to act as her Guardian 'till ſhe was thirty Years old. At the Inſtigation of the diſappointed Lover, the Governor hinder'd her from ſeeing the Biſhops, or going to Church, hoping thus to tire her into a Compliance with the Emperor's Propoſal, who declared himſelf much offended at her Conduct. That excellent Widow told his Imperial Majeſty, ſhe was obliged to own his Goodneſs in eaſing her of the Trouble of diſpoſing of her own Money, which ſhe had long found a heavy Burthen; and that the Favour would be complete if he would order her whole Fortune to be divided between the Poor and the Church, and thus preſerve her from the Danger of Vanity in the Diſpoſal of it, or a worldly Spirit in keeping it. *Theodoſius*, ſtruck with this unexpected Reply, made a farther Enquiry into that Lady's Way of living, which gave him a more exalted Idea of her Virtue, and procured *Olympias* the free Diſpoſal of her Eſtate.

It is not to be wonder'd that the Particulars of a Life like that of our Saint ſhould prevail with the Emperor to recal his former Order. She eat nothing that had Life; ſeldom allow'd herſelf the Uſe of a Bath, which is thought a neceſſary Refreſhment in hot Countries; and, when her Health obliged her to go into the Water, it was with her Cloaths on. Her Dreſs was mean; her Furniture poor; her Faſts frequent and rigorous; her Prayers full of Fervour; and her Charity without Bounds. She took a ſingular Pleaſure in providing Churches with proper Ornaments, gracing the Altars with rich Plate, increaſing the Revenues of Monaſteries and Hoſpitals, relieving Priſoners and Exiles; and look'd on the Poor at all Diſtances

as

as Children of God's Houſe, committed to her Care. She gave Millions of Slaves their Libery, inſtructed ſeveral of her own Sex in the Faith of *Jeſus Chriſt*; was conſtant in her Viſits to the Sick, the Aged, the Widows, Orphans, and all ſuch as had no Friends or Means of Subſiſtence; in ſhort, ſhe applied with indefatigable Vigour to all good Works in her Power. Dec. 17

Such was her Virtue that the moſt eminent and holy Prelates of that Age were fond of her Acquaintance, and maintain'd a Correſpondence with her which always tended to promote God's Glory, and the Good of her Neighbour. Of that Number were St. *Amphilochius* Biſhop of *Iconium*, St. *Gregory Nyſſen*, St. *Peter* of *Sebeſte*, and St. *Epiphanius*. *Nectarius*, Patriarch of *Conſtantinople* often conſulted her in Things relating to the Government of his Church; but the great S. *Chryſoſtom*, who ſucceeded that Patriarch, was more cloſely united to ourSaint than the Reſt. The honour'd him as a holy and uſeful Friend, and a wiſe Director, undertook the Adminiſtration of his temporal Affairs; and thus left him no Employment but that of his Miniſtry. Her Intimacy with St. *Chryſoſtom*, and the Relief which ſhe gave to the Monks perſecuted by *Theophilus* of *Alexandria* made her particularly odious to the Schiſmaticks who depoſed the holy Patriarch, and procured his Baniſhment. *Olympias*, and ſeveral Ladies of Diſtinction, ſignalized their Zeal on this Occaſion, and adhered inviolably to their lawful Paſtor, 'though diſgraced and abſent. Several Attempts were made to gain our Saint's Approbation of theſe violent Proceedings, and induce her to own the Title of *Arſacius*, the Invader of St. *Chryſoſtom*'s See; but ſhe remain'd inflexibly faithful to the injured Prelate. The Faction, deſirous of revenging her Oppoſition to their Meaſures, accuſed her of ſetting the Church on Fire, when the holy Patriarch was forced from *Conſtantinople*, an Accident that was uſually imputed to his Friends and Adherents. Upon appearing before the Governor of *Conſtantinople*, ſhe was aſk'd what induced her to the Act alledged againſt her; to which ſhe replied, that this Accuſation was deſtitute of all Probability, it having been her known Character to employ large Sums in building and repairing Places conſecrated to holy Uſes. The Governor, finding it impoſſible to ſupport this Charge with any thing like legal Evidence, changed his Stile, affected a Concern for *Olympius*, and the other Ladies in the ſame Way of thinking, and adviſed them to purchaſe their own Eaſe and Security by embracing the Intruder's Communion. Several of her Companions came into the Schiſmatical Party out of Fear; but our Saint, with her uſual Courage, declared it unjuſt to alter the Accuſation, after advancing a Calumny againſt her in ſo publick a Manner; deſired to be allow'd Council on her former Charge; and

aſſured

Dec. 18 assured the Governor, nothing should engage her to hold Communion with *Arsacius*, which she was persuaded was unlawful. She was dismiss'd for that Time; but, brought into Court again some Days after; and without any farther Trial, sentenced to pay a large Fine for her pretended Crime.

Olympias paid the Money; but left *Constantinople* soon after, and retired to *Cyzicum*, where she receiv'd several Letters from St. *Chrysostom*, then at *Cacusus*, the Place of his Exile: It is usually thought our Saint survived that holy Bishop, who died in the Year 407; but neither the Time, Place, nor Circumstances of her Death are known. The *Greeks* honour her Memory on the twenty fifth of *July*, and the *Roman* Martyrologe places her Name on the seventeenth of *December*.

The XVIII Day.

St. PAUL the SIMPLE.

PAUL, before he embraced a solitary Life, had been employ'd in providing for his Family by Husbandry, in a Village of *Thebaïs*, which Business he follow'd 'till he was near sixty. He had several Children, and a Wife much more beautiful than vertuous, who had held criminal Conversation with a Neighbour some Time before *Paul* knew any thing of the Matter. Returning to his Cottage one Day, sooner than he was expected, he caught them in the Fact, and without betraying the least Emotion; "*All this goes well*, said "he, *and gives me no Uneasiness*; *I find*, continued he, addressing himself to "his Wife's Gallant, *that all here belongs to you*; *for which Reason I leave* "*the Woman and her Children in your Hands, and will retire into the Desart*". In eight Days he reached St. *Anthony*, told him his Inclinations to Solitude, and earnestly begg'd for Admittance in his holy Family. That Saint was persuaded; *Paul*'s Age would not bear the Severities of that State of Life, and therefore refused his Request, 'till overcome by his repeated Importunities, and was soon convinced that the Spirit of God had directed him thither. He was particularly pleased with his Simplicity and Patience, and took a singular Pleasure in giving him Instructions suitable to his new State. To try him thoroughly, that great Master frequently order'd him to do Things which nothing but Humility, and Obedience could make tolerable; such as making Baskets, pulling them in Pieces, and making them up again; spending a whole Day in drawing Water, and throwing it on the Ground.

After

After ſome Time ſpent with St. *Anthony*, and giving ſufficient Proofs of Dec. 18
of his Vertue, *Paul* was allow'd a Cell about a League from that of his holy Maſter, where he was directed to practiſe the great Leſſons, which he had learnt of him. Our Saint had not ſpent a Year in that Retreat, before the Almighty confirm'd St. *Anthony*'s Judgment of his Vertue, and rewarded his Docility and unreſerved Obedience with a Power of driving out Devils, and curing the moſt deſperate Diſtempers; ſo that in a little Time his Miracles exceeded thoſe of St. *Anthony* both in Number, and Greatneſs; who frequently ſent ſick and poſſeſs'd Perſons to our holy Solitary for Relief, owning that the Gift which *Paul* had received was more extenſive than that with which he was entruſted. Our Saint was likewiſe favour'd with a Faculty of looking to the Bottom of Men's Hearts, and ſeeing the Diſpoſitions and Motions of their Minds, which appear'd on ſeveral Occaſions, but chiefly in one recorded by *Palladius*, who flouriſh'd in the Beginning of the V Age, and tells us he declared the Converſion of a Sinner, who came to Church, and received that Grace while he was hearing Maſs there. It is probable that *Paul* lived till the Year 318, but the Day of his Death is unknown. The *Grecians* keep the ſeventh of *March* in his Honour, in which they are follow'd by the *Roman* Martyrologe; but the other weſtern Churches place his Name on the eighteenth of *December*. The *Greeks* give our Saint the Surname of *Acacus*, i. e. *Innocent*, and the *Latins* diſtinguiſh him by that of *the Simple*, becauſe his chief Vertue was Simplicity, and an undiſguis'd Sincerity of Heart.

The XVIII Day.

St. WINEBALD, *Abbot.*

WINEBALD was born in the Kingdom of the *Weſt Saxons* about the Year 702, and educated in a Monaſtery of that Country 'till he went for *Rome* with his Father and *Willibald* his Brother, as has been related on the ſeventh of *July Richard*, the Father of our Saint, dying on the Road, was buried at *Lucca* in *Tuſcany*; but *Winebald* and his Brother purſued their Journey and reach'd *Rome* in *November* 721. *Willibald* had received the Monaſtick Habit in *England*; but our Saint was initiated in the Clergy at *Rome*, where he conſecrated the Remainder of his Days to the Service of God. They enter'd into a Cloiſter together ſoon after their Arrival in that City, where the Violent Heats threw them into a Fever in the Year 722. Upon his Recovery *Willi-*

Dec. 18 *bald* made a devout Journey to the holy Land, but our Saint ſtaid at *Rome*, where he ſtudied the holy Scriptures, made great Progreſs in Vertue, and, after ſeven Years ſpent in the faithful Diſcharge of all the Duties of his Profeſſion, return'd to *England*, and engaged ſeveral of his Relations to retire from the World, or at leaſt make their Salvation their firſt Concern, and lead a Life conformable to the Evangelical Precepts.

In the Year 738 he obtain'd the Permiſſion of his Superiors for making a ſecond Journey to *Rome*, in which he was accompanied by a younger Brother. They had not been long in that City before St. *Boniface* Biſhop of *Mentz*, their near Relation, came thither for the third Time; who was ſo well pleaſed with their Behaviour that he propoſed their going to *Germany* and aſſiſting him in the Apoſtolical Work, which he had happily begun in that Country. *Winebald* knew the Reward that attended gaining Souls to God, and therefore complied with the Invitation, and reached *Germany* in the Year 739, where he was ſoon after join'd by his elder Brother. Our Saint was employ'd in preaching the Goſpel in *Thuringe*, then more extenſive than at preſent; and as he practiſed his Monaſtick Rule with great Severity and Exactneſs, his Example was as efficacious as his Diſcourſes in recommending the Doctrine which he deliver'd. *Boniface*, perceiving his Zeal, and the great Regularity of his Life, ordain'd him Prieſt, and put ſeven Churches or Pariſhes under his Direction, which he govern'd till the Country was better provided with Paſtors.

About the Year 741, our Saint went to *Bavaria*, where he ſettled under the Protection of Duke *Odilo*. At his entring the Country he found great Numbers of it's Inhabitants ſtill Slaves to Idolatry, and thoſe who profeſs'd Chriſtianity plunged into groſs Superſtitions, and Slaves to ſeveral deteſtable Vices. Having made the former acquainted with the Terms of Salvation, and reſcued the latter from their inveterate Corruptions, he return'd to *Thuringe*, where he continued the Labours of his Miſſion with his uſual Zeal and Activity. Going to *Mentz* to give the Apoſtle of *Germany* an Account of his Succeſs, and conſult him on ſome Difficulties which occurr'd in the Courſe of his Miniſtry, he was careſs'd by all who had any Regard for the Kingdom of *Jeſus Chriſt*, on the Account of his uncommon Merit and great Services. His Reputation for Sanctity was ſo well eſtabliſhed at *Mentz*, that ſeveral expreſs'd an ardent Deſire of putting themſelves under his Direction. The Saint, full of a charitable Concern for his Neighbours, had once ſome Thoughts of building a Monaſtery in that City; but, conſidering that the great Plenty of Wine there might break in upon that rigorous Abſtinence,

which

which he was reſolved to preſcribe his Diſciples, he had Recourſe to his Bro- Dec. 19.
ther, then Biſhop of *Aichſtat*, with whoſe Aſſiſtance he built a double Mona-
ſtery at *Heidenheim*; took the Direction of the Monks into his own Hands, and committed the Nuns to the Care of his Siſter *Walburga*, of whom we have ſpoken on the twenty fifth of *February*. Our Saint's charitable Labours for the Salvation of his Neighbour ſuffer'd no Interruption from his rigorous Retreat; for he divided his Time and Thoughts between his Monks, and the reſt of the World ſo exactly, that, without neglecting his own devout Family, he exerted himſelf with great Vigour againſt Vice in all Characters, ever ſuiting his Diſcourſe to the Capacity and Neceſſities of the ſeveral Perſons with whom he converſed.

His continual Fatigues reduced him to ſo ill a State of Health that he was obliged to diſcontinue his Apoſtolical Labours for ſome Time, and employ'd that Interval in viſiting ſeveral holy Prelates, and well diſciplined Monaſteries in the Neighbourhood. His profound Veneration for St. *Benedict* made him deſirous of ending his Days on Mount *Caſſino*; and he had engaged the Abbot *Gratian* to receive him there; but *Willibald*, and other Perſons of great Piety and Wiſdom, over-ruled his Inclinations in that Point, and prevail'd with him to ſtay with the devout Community, which, he had form'd at *Heidenheim*. His Indiſpoſition encreaſed daily; and, finding his End near, he deſired his Brother would favour him with his Preſence, and hear the laſt Diſpoſitions of his Heart, in whoſe Arms he died on the eighteenth of *December*, in the Year 761, the Day on which his Name appears in the Martyrologes of our Country, and thoſe of the *Benedictins*.

The XIX Day.

St. MEURIS, *St.* THEA *and others, Martyrs.*

THE City of *Gaza* produced a great Number of illuſtrious Martyrs of both Sexes during the Perſecution raiſed by *Diocleſian* and his Collegue, and continued by *Galerius*, and *Maxamin*. Some died on the Spot, while others were ſent to *Ceſarea*, the Metropolis of *Paleſtine*, the uſual Reſidence of the Governor of the Province. None were more conſpicuous among the former than two holy Women, whom the Church-honours this Day, who bore up bravely againſt all the Cruelty of Man, and Malice of the Devil, and triumphed over both to the laſt Moment,

Dec. 19 one of them named *Meuris* the other *Thea*. All we know in particular of these two Martyrs is that the former died under the Hands of the Perſecutors, and the latter languiſhed ſome Time after ſhe had paſs'd 'through a dreadful Variety of exquiſite Torments. The Author of the Life of S. *Porphyrius* Biſhop of *Gaza*, who lived toward the Cloſe of the IV Century, tells us that their Relicks were depoſited in a Church in that City which bore the Name of St. *Timothy*, who ſuffer'd in the ſame Perſecution. The *Roman* Martyrologe honours them as Martyrs on the nineteenth of *December*.

It is the Opinion of ſome good and creditable Authors that *Timothy*, juſt mention'd, was the ſame whoſe Name occurs this Day in the *Greek* Menologes, and the *Roman* Martyrologe; others have taken the Liberty to ſuppoſe the Saint in Queſtion the ſame of whom we have ſpoken on the nineteenth of *Auguſt*, on which Occaſion they add that *Timothy* whom the *Roman* Church propoſes to our Veneration on the nineteenth of *December*, was a Deacon in *Mauritania*, and ſuffer'd in *Thebaïs* with *Maura* his Wife about the ſame Time that *Meuris* and *Thea*, already mention'd, finiſhed their Courſe at *Gaza*. This holy Couple had not been married three Weeks when *Timothy* was ſeiz'd by the Perſecutors, and carried before *Arrianus*, Governor of *Thebaïs*, who endeavour'd to awe the Saint into an Act of Idolatry by the Fear of Puniſhment; but the Saint replied that the Spirit of *Jeſus Chriſt* reſiding in him forbid him to comply in that Particular. *Arrianus*, knowing that *Timothy* had the keeping of the holy Scriptures, commanded him to give them up in Order to burn them, purſuant to the Imperial Edict. The Saint replied that had he Children, he would ſooner give them into his Hands than the ſacred Word of God. The Judge, incenſed at this Anſwer, order'd his Eyes to be put out with red hot Irons, that thus thoſe Books might at leaſt be uſeleſs to him; and, ſeeing him bear the Execution of this Sentence with the utmoſt Tranquility, he directed his being hung by the Feet, with a Stone tied to his Neck and a Gag in his Mouth.

All, who ſaw the Trial, were ſurprized at his prodigious Patience under ſuch ſevere Tortures; ſome officious Perſons let the Judge know the Saint was newly married, and inſinuated that 'though he ſeem'd an Overmatch for all Attempts on his Conſtancy, he might not probably be proof againſt a tender Regard for his Wife. *Arrianus*, pleaſed with the Propoſal, order'd *Maura* before him, endeavour'd to intimidate her by telling her the only Way to preſerve her Huſband's Life was to perſuade him to ſacrifice to the Gods, and promiſed her a handſome Gratification if ſhe gain'd her Point. *Maura*, who was but weak in the Faith, and lov'd her Huſbband's Life beyond all other

other Conſiderations, attacked him with the moſt tender Expreſſions in her Power, and employ'd her ſtrongeſt Perſuaſives to engage his Conſent to what was repuired. The Gag was taken out of his Mouth that he might ſpeak his Sentiments on that critical Occaſion; but the Saint was no ſooner reſtor'd to the Uſe of his Speech, but he declared his Abhorrence for their miſtaſten Affection, and his Reſolution of preſevering in the Faith of *Chriſt*. *Maura* repeated her Importunities, 'till the Saint reproached her ſo ſtrongly with her Weakneſs and Infidelity that ſhe gave into his Way of thinking, and reſolved to imitate his Courage and Fidelity. *Timothy* adviſed her to repair her Fault by declaring her new Diſpoſition to the Governor, becauſe ſhe had undertaken that ſinful Commiſſion by his Orders. *Maura* had ſome Difficulty to comply with his Advice 'till his Prayers engaged the Almighty to inſpire her with a Reſolution equal to the difficult and dangerous Taſk; then making her way to *Arrianus*, ſhe told him ſhe was united with her Huſband in every Point, and ready to ſuffer any thing in Satisfaction for her late Crime. The Judge attempted her Conſtancy by ſeveral Means, and finding her invincible, order'd her to be tortured. *Timothy* and his Wife, thus happily one, defied the moſt ingenious Malice of their Perſecutors; whereupon they were condemn'd to be crucified within Sight one of another. As they were going to Execution, *Maura*'s Mother met her and endeavour'd to diſſuade her from perſevering in a Profeſſion, which brought her to ſo infamous an End; but the Saint was ſuperior to all ſuch Conſideratations, and met Death with the utmoſt Intrepidity. The Names of *Meuris* and *Thea* occur in the Roman Martyrologe on the nineteenth of *December*.

Dec. 20

The XX Day.

St. PHILOGONUS, Biſhop of ANTIOCH.

PHILONUS, probably a Native of *Antioch*, was brought up to the Law, and made a conſiderable Figure at the Bar for ſome Time; where he on all Occaſions behaved himſelf like a Man of Honour and Conſcience. His Integrity in that Station, and the whole Tenor of his Life were ſuch as recommended him to the Epiſcopal See of *Antioch*, and proved a ſufficient Motive for diſpenſing with the Canons, which require ſome Time ſpent among the Clergy, and removing him from a ſecular Employment to the higheſt Station in the Church. He ſucceeded *Vitalis* in the Year 318; and St. *Chryſoſtom*, from whom we take this Account, mentions the flouriſhing State of the

Dec. 20 the Church, of *Antioch* in his Time, as an authentick Proof of the Saint's excellent Adiminiſtration, eſpecially when it is conſider'd how difficult it was to reduce ſuch Churches to good Order, and regular Diſcipline, which lately felt the Weight of Perſecution.

The Eaſtern Chriſtians did not enjoy a perfect Peace when *Philogonus* was raiſed to the See of *Antioch*; and when he hoped the Storm raiſed by *Maximin* quite blown over, another gather'd under the Direction of *Licinius*, who join'd with *Conſtantine* in the Beginning of his Reign in publiſhing an Edict in Favour of the Profeſſors of our holy Religion, but falling out with that Prince, took his Revenge on the Chriſtians, whom he protected. This Perſecution gave the Saint a glorious Opportunity of ſhewing his Zeal for Religion, and the Honour of his Divine Maſter; his Behaviour on that Occaſion procured him the Title of Confeſſor, which in thoſe early Times was uſually beſtow'd on ſuch as remain'd true to their Profeſſion, though attack'd by Threats and Promiſes.

The Fire kindled by *Licinius* in the Eaſt was not extinguiſhed, when a new Hereſy appear'd which made infinitely more Havock in the Church than the moſt violent Perſecutions ſet on Foot by the Pagans. About the Year 319 *Arius*, a Prieſt and Paſtor in *Alexandria*, broached his impious and blaſphemous Tenets in that City. *Philogonus* was one of the firſt who took the Alarm, and one of the moſt active in oppoſing this Monſter at it's firſt Appearance in the World; ſo that when *Arius*, writing to *Euſebius* Biſhop of *Nicomedia*, bragg'd of the Concurrence of all the Prelates of the Eaſt to his Sentiments, he excepted our Saint and two other Biſhops, whom he ſtiled ignorant Hereticks, becauſe they maintain'd the Eternity of the Son, and his Equality to, and Conſubſtantiality with, the Father. *Alexander*, Biſhop of *Alexandria*, did all in his Power for ſtopping the Progreſs of the Infection; he condemn'd the Hereſiarch, obliged him to leave the Town, and wrote a Synodical Epiſtle in the Name of the Council of *Egypt* to *Philogonus*, and other celebrated Defenders of the Apoſtolical Doctrine, to caution them againſt the Artifices of *Arius* and his Abettors and Followers.

If the holy Biſhop of *Conſtantinople*, who has left us *Philogonus*'s Panegyrick, had been pleaſed to deſcend to the Particulars of his Life, we ſhould have been able to entertain our Readers with a larger Account of our Saint. His Death is commonly placed in the Year 323; and his Memory is honour'd by both the *Greek* and *Latin* Churches on the twentieth of *December*, the Day on which his Feſtival was obſerved at *Antioch* in St. *Chryſoſtom*'s Time, and probably that of his Death.

The

Dec. 21

The XXI Day.

St. THOMAS, Apostle.

THE Apoſtle of this Day had two Names, or rather is call'd by the ſame in two different Languages; for *Thomas* and *Didymus*, the one in *Syriack* the other in *Greek*, ſignify a Twin. He was a Native of Galilee, and call'd to the Apoſtolical College when our Saviour had been employ'd about a Year in his publick Miniſtry. The Goſpel gives us no Account of our Saint from that Time 'till *Lazarus*'s Sickneſs, which brought our Lord into *Judea*, 'though his Life had been in Danger there very lately. The Diſciples endeavour'd to diſſuade him from that Journey; but upon his declaring his Reſolution, *Thomas* exhorted the Company to attend him cheerfully and ſhare his Fate; John 11. 16.
"*Let us go, and die with him,*" were the Words of our Apoſtle on that Occaſion.

The Evening before his Paſſion, *Jeſus Chriſt* undertook to comfort his Diſciples againſt the approaching Scene of Woes, which would ſhock and diſcourage them, by ſeveral Promiſes and Inſtructions. Among other Things c. 14.
he aſſures them there were ſeveral Manſions in his Father's Houſe, and that he was going to prepare a Place for them there; to which he adds that they knew where he went, and were not unacquainted with the Way which he was to take. St. *Thomas* took Occaſion from this Declaration to tell our Lord that he and his Collegues knew not whither he was going, and aſk'd "*How* "*then can we know the Way*? *Jeſus*, without reproaching our Apoſtle with the Slowneſs of his Underſtanding, replied that He was the Way, the Truth and the Life; that no Man goes to the Father but by Him; and that, if they had known Him, they muſt neceſſarily know his Father too.

Our bleſſed Saviour appear'd to the Apoſtles toward the Cloſe of the John 20.
Day on which, he aroſe from the Dead, but *Thomas* was not one of the Company at that Time. Thoſe choſen Diſciples telling him what they had ſeen, He declared he would not believe his Lord's Reſurrection unleſs he ſaw and felt the Marks of the Nails in his Hands and Feet, and the Wound in his ſacred Side. Eight Days after, the Apoſtles being together in the ſame Place and *Thomas* among them, *Jeſus* made a ſecond Appearance and ſaluted them with a Wiſh of Peace, and then, turning to our Saint, invited him to take the deſired Satisfaction, and convince himſelf of the Truth of his Reſurrection in the Manner, on which he inſiſted. *Thomas*, now fully ſatisfied in

that

Dec. 21 that Point, acknowledged him to be his Lord and his God; a Confeſſion ſufficient to confound thoſe Hereticks, who denied God and Man to be one Perſon in *Jeſus Chriſt*. St. *Gregory* the great in his twenty ninth Homily on the Goſpels obſerves very juſtly that our Saint's Infidelity or Doubt was more uſeful to the Church than the ready Belief of the other Apoſtles, as it gave our Lord an Opportunity of aſſuring us of his Reſurrection by ſuch Proofs, as will admit of no Cavil, or Uncertainty.

Jo. 21. Some Days after the Apoſtles left *Jeruſalem*, *Thomas* and ſome of his Collegues were employ'd in fiſhing in what the Goſpel calls the Sea of *Tiberias*, or the Lake of *Geneſareth*, where they paſs'd the whole Night without any Succeſs. The next Morning *Jeſus* appear'd on the Shore; but they did not know him 'till he perform'd a Miracle in their Favour, and directed them to ſuch a Draught of Fiſhes as open'd their Eyes. This, now, is all the Account the ſacred Hiſtorian has left us of our Saint.

Parthia, and the neighbouring Countries are generally thought to have been the Scene of his Apoſtolical Labours after the Deſcent of the holy Spirit, according to the current Tradition of the Church at the Beginning of the III Century. Several of the Fathers are of Opinion that he travell'd into *Ethiopia*, and carried the Light of the Goſpel into the *Indies*. St. *Chryſoſtom* tells us that our Apoſtle viſited almoſt all the known World, and encounter'd all the Dangers and Difficulties which attended his Miniſtry with an Ardour and Intrepidity which made ſufficient Amends for his former Incredulity and Weakneſs. It is uſually thought that St. *Thomas* ſurvived St. *Peter* and St. *Paul*; but Authors are divided about the Manner of his Death. It is highly probable that he glorified God by Martyrdom; and the moſt common Opinion places it at *Calamina*, a Town in *India*, not known to modern Geographers.

The Feſtival of St. *Thomas*, as ſeperate from the reſt of the Apoſtles, was obſerved in the Eaſt with great Solemnity in the IV Century; and the *Grecians* honour his Memory in a particular Manner on the ſixth of *October*. The *Roman* Martyrologe mentions the Removal of his Body to *Edeſſa* in *Meſopotamia* on the third of *July*; but obſerves the twenty firſt of *December*, as the Day of his Death.

The

The XXII Day.

St. ISCHYRION, MARTYR.

DECIUS's Perſecution raged violently in *Alexandria*, and carried off great Numbers of Chriſtians in that City during the Year 251, from which Place it ſoon made it's Way to other Parts of *Egypt*, as we learn from St, *Dionyſius*'s Account of the Matter, ſent to *Fabius*, Biſhop of *Antioch*, a conſiderable Fragment of which valuable Piece is ſtill extant in *Euſebius*. The holy Patriarch of *Alexandria* is there very large in Commendation of ſeveral glorious Martyrs, who were torn in Pieces by the frantick Zeal of the Pagans in ſeveral Towns and Villages; and has recorded the Courage and Sufferings of *Iſchyrion*, as an Example of the Cruelty of the Enemies of the Faith, and the invincible Conſtancy of its Votaries in that ſevere Perſecution.

Iſchyrion, according to that Prelate, was engaged in an honourable Service under a Magiſtrate, or chief Officer in ſome Town of *Egypt*, whoſe Name is not mention'd in the Account. He had no ſooner enter'd the Family, but his Maſter required him to qualify himſelf for his Poſt by ſacrificing to Idols; upon his firſt Refuſal he was ſeverely reproved, and loaded with injurious Terms; which were doubled on his perſiſting in his Reſolution. Provok'd at the Patience, with which the Saint bore all he could ſay, the Officer forced a ſharp Stick into his Bowels, and thus became the Executioner of his Servant. The Church commemorates his Victory on the twenty ſecond of *December*, and places his Martyrdom at *Alexandria*

St. CHEREMON Biſhop and MARTYR.

THE ſame holy Biſhop, from whom we take our Account of St *Iſchyrion*, is the only Perſon, that has ſpoken of *Cheremon*, whom the Church honours this Day as a Martyr. When the Perſecution firſt broke out in *Egypt*, ſeveral of the Faithful, diffident of their own Strength, retired to avoid being expoſed to ſo hazardous a Trial, and in this they did but follow the Example of ſome of their moſt virtuous Paſtors. The Hardſhips which they encounter'd in the Deſarts, and on Mountains; and the violent or lingering Deaths which carried them off, when thus abondon'd to Hunger, Diſtempers, the Rage of wild Beaſts, and the Cruelty of Highway-

Dec. 23 men, have ſecured them a Glory equal with that of ſuch as fell by the Hands of the Perſecutors. St. *Dionyſius* tells us their Number was very conſiderable, and mentions *Cheremon* Biſhop of *Nilopolis*, as one of the moſt illuſtrious Martyrs in that Way. That Prelate, loaded with Age and Infirmities, fled with his Wife to the Mountains of *Arabia*, infeſted by the *Saracens*, and other Barbarians. St. *Dionyſius* adds that they were never ſeen after that Time, nor their Bodies found, 'though ſtrict Search was made for them. The *Roman* Martyrologe honours our Saint together with the reſt of that illuſtrious Number, who were loſt in this Manner, and places their Feſtival on the twenty ſecond of *December*.

The XXIII. Day.

St. THEODULUS, and his nine Companions, *Martyrs* in CRETE.

UPON the Publication of the Edict for perſecuting the Chriſtians under *Decius*, no Man was more active in ſeeng it executed than the Governour of the Iſle of *Crete*, now call'd *Candia*, which ſoon became one large Field of Blood. Among the great Number of Martyrs, who fell a Sacrifice to his Averſion for the Name of *Chriſt*, none were more conſpicuous than *Theodulus*, *Saturninus*, *Euporus*, *Gelaſius*, *Eunicianus*, *Zeticus*, *Cleomenes*, *Agathopus*, *Baſidides*, and *Euariſtus*; who, being brought before the Governor from different Parts of *Crete*, united their Forces againſt the common Enemy in a Way that has made their Memory venerable to Poſterity.

The three firſt were Inhabitants of *Gortyna*, where they had probably been grounded in the Faith by St. *Cyril*, Biſhop of that City whoſe Life may be ſeen on the ninth of *July*; the reſt were brought from four or five different Towns in the Iſland. The twenty third of *December* was the Day appointed for the Trial. Aſſoon as they appear'd in Court, they were order'd to ſacrifice to *Jupiter*, in Obedience to the Will and expreſs Command of his Imperial Majeſty; upon their refuſing to defile their Hearts or Hands with that deteſtable Act, the Judge aſſured them they ſhould be put to the moſt ſevere Tortures, while the reſt of their Country-men gave a looſe to all the Pleaſures and Diverſions of that Day, which was in a particular Manner conſecrated to the God, whoſe Worſhip they declined. Reſolved

to

to let no Conſideration deter them from their Duty to the only true God, they anſwer'd they ſhould look on all they could ſuffer for that excellent Being as the moſt ſubſtantial Pleaſure they could enjoy in this World. The deluded Governour attempted to engage their veneration for *Jupiter*, his Mother *Rhea*, and his Wife *Juno* by enlarging in Commendation of thoſe pretended Deities; but as the Story of thoſe boaſted Divinities, when told to the beſt Advantage by their blind Votaries is extreamly abſurd and extravagant, this Account gave our Saints an opportunity of making ſeveral Remarks on their Genealogy, and Actions that could not be agreeable to the Governour, who therefore ſtopp'd their Mouths with ordering them to be rack'd, and tortur'd for their impious Contempt of the Gods of the firſt Rank. The Saints remaining the ſame unalterable Aſſerters of the Vanity of Idols, and the Dignity of the one true God, 'though their Bodies were bruiſed and torn in a moſt barbarous Manner, the Governour paſs'd Sentence of Death on them, and they were beheaded the ſame Day near *Gortyna*, then the Metropolis of the Iſland, and ordinary Reſidence of the Governour. Their laſt Breath was employ'd in an ardent Prayer that the Almighty would preſerve the Faith of *Chriſt* in that Country. The Fathers of the Council of *Crete* in 558, were perſwaded of the ſucceſs of their Application to Heaven on that Subject, when writing to the Emperor *Leo*, they obſerved that their Iſland had 'till then been guarded againſt the Infection of Hereſy at the Interceſſion of the ten Martyrs. Both the *Greeks* and *Latins* honour their Memory on the Day of their Death. Dec. 23

St. SERVULUS.

IN the Time of St. *Gregory* the great, as he tells us in his Dialogues, *Servulus*, who had been afflicted with the Palſy from his Infancy, and had the additional Affliction of extreme Poverty, lay in the Porch of St. *Clement's* Church at *Rome*, and depended on the Contributions of thoſe who paſs'd by for his Subſiſtance. God, who is the beſt Judge of what is proper for his Creatures, had placed him in this humble Station with a View of ſanctifying him by Patience under his Sufferings, and the Practice of Submiſſion to the divine Will, and more than made him amends for the Abſence of what the World calls Riches by giving him a plentiful Supply of Grace, which made him ſubſtantially rich. His Condition moved the Compaſſion of all who ſaw him, and engaged them to relieve him 'till it

Dec. 23 was in his Power to ſupport his Mother and Brother, who aſſiſted him, and gave Alms to other miſerable Objects, which he did with an edifying Cheerfulneſs.

Servulus had not the Advantage of Education; but, full of Veneration for the ſacred Word of God, he bought the holy Scriptures, and begg'd the Religious who viſited him, and receiv'd Part of their Subſiſtance from his Hands, to read thoſe ſacred Books to him, that he might get them by Heart. His continual Pains were ſo far from dejecting him, or diſtracting his Devotions, that they proved a conſtant Motive for raiſing his Mind to God, and his whole Time was ſpent in ſinging Pſalms and Hymns in Honour of the ſupreme Being, whoſe Wiſdom and Goodneſs he acknowledged with Love and Gratitude.

After ſeveral Years ſpent thus, he found his Diſtemper, which 'till then had render'd all his Limbs uſeleſs, ſeize his Vitals, from which he eaſily concluded that his End was near. Full of this Perſuaſion, he deſired the Poor who lived on what he could ſpare, and the Pilgrims who depended on his Hoſpitality, to repeat ſome Pſalms, 'till his Soul returned to his his Creator. He join'd his Voice with theirs, and expired in this holy Exerciſe, which, as he declared, was attended by the Choir of Angels, whoſe Melody he heard. We owe this Account to St. *Gregory* the Great, who adds this Obſervation; "ſuch was the Life and Death of a Man whom "God ſanctified in Poverty and continual Miſery; who kept the Law of "God, and filled all the Duties of a Chriſtian, according to his State, 'though "deprived of the Uſe of his Limbs, whoſe whole Behaviour loudly condemns "thoſe, who when bleſs'd with good Health and a plentiful Fortune, nei-"ther do good Works nor ſuffer the leaſt Croſs with tolerable Patience." The Body of our Saint was buried in St *Clement*'s Church, and honour'd with many Miracles, according to the *Roman* Martyrologe, in which his Name occurs on the twenty third of *December*.

The XXIV Day.

St DELPHINUS *Biſhop of* BOURDEAUX.

ST. *Delphinus*, whom the *Galican* Church deſervedly eſteems as one of the chief Ornaments of that Country, was raiſed to the Epiſcopal See of *Bourdeaux* before the Year 360, and probably ſoon after the Council of *Rimini*.

Rimini held in 359; for we find him employ'd in clearing *Aquitain* of the Remains of *Arianiſm*, which got footing there by the Biſhops of that Council being ſurprized by the Hereticks, as has been related in the Life of S. *Phebaddius* Biſhop of *Agen* in the ſame Province, on the twenty fifth of *April*. *Delphinus* acted in Concert with that holy Biſhop in this great Work; St. *Ambroſe*, Biſhop of *Milan*, writing to them, commends their Union form'd by chriſtian Charity which animated all their Actions, and obſerves that the whole Church reap'd the Advantage of their holy Friendſhip. Dec. 24

Our Saint aſſiſted in the Council of *Saragoſſa*, held againſt the *Priciliianiſts* in 380. Thoſe Hereticks not appearing, 'though invited, were condemn'd by that venerable Aſſembly; after which *Gratian*, Emperor in the *Weſt*, publiſhed an Order for driving all Hereticks out of his Dominions. Thoſe who had been lately cenſur'd in the Council of *Saragoſſa*, divided and travel'd into different Countries, to avoid falling under the Laſh of the Law, to which they would have been expoſed if they had remain'd in a Body under the Pretence of Worſhip. *Inſtantius*, and *Salvian* two Biſhops of *Priſcilian*'s Party, and that Hereſiarch, who receiv'd the Epiſcopal Character from their ſacrilegious Hands, went for *Rome*, with a Reſolution of making their Innocence appear before *Damaſus*, then in St. *Peter*'s Chair. They took *Aquitain* in their Way, where they impoſed on the ignorant well meaning People ſo ſucceſsfully, that they were receiv'd like true Servants of God, and aſſiſted in propagating their Errors. *Delphinus* perceiving their Art of inſinuating themſelves with the People, watched their Motions, and prevented the Infection from ſpreading in his Flock, by hindering them from making any Stay at *Bourdeaux*.

When we mention the Services, which our Saint did the Catholick Church, we muſt not forget, that under God, we owe the great *Paulinus*, Biſhop of *Nola*, to his Care. That holy Prelate receiv'd his firſt Inſtructions in Religion, and the Sacrament of Regeneration from the Hands of *Delphinus*. *Paulinus* retain'd a grateful Senſe of the Favour his whole Life, and has left us eight Epiſtles directed to his great Benefactor, full of large Commendations of his Virtue and Expreſſions of a filial Reſpect for our Saint.

Delphinus lived to a good old Age; ſome place his Death in the Cloſe of 403, others at the Beginning of the following Year. His Name appears on the twenty fourth of *December* in the *Roman* Martyrologe.

St.

Dec. 24 St. THRASILLA, and St. EMILIANA, Virgins.

GORDIAN, a *Roman* Senator, Father to St. *Gregory* the Great, had three Siſters who conſecrated their Virginity to God, and devoted themſelves to his Service in a particular Manner. *Thraſilla*, whom the Church honours this Day among her Saints was the eldeſt; and *Emiliana*, whoſe Name occurs on the fifth of *January* in the *Roman* Martyrologe, the youngeſt; as their holy Brother has given the Characters of his two worthy Aunts together, we thought it would not be amiſs to follow his Example. *Thraſilla* and *Emiliana*, renouncing the Vanities of the World about the ſame Time, and receiving the ſacred Veil on the ſame Day, ſtarted together in the glorious Courſe to Perfection, and were as much united by the Fervour of their Hearts as by Blood. They lived in their Father's Houſe at *Rome* as retired as if in a Monaſtery; far removed from the Converſation of Mankind; and, exciting one another to Virtue by Diſcourſe and Example, ſoon made a conſiderable Progreſs in a ſpiritual Life. They were ſo diſengag'd from the World, mortified all their Senſes ſo ſeverely, and maintain'd ſo ſtrict an Union with God, that they ſeem'd to have forgot their Bodies, and aroſe above all Conſiderations of human Nature. *Gordiana*, their Siſter ſet out with the ſame Vigour, but flagg'd by the Way, and by Degrees admitted the World into her Heart to the Prejudice of the Almighty, to whom it had been offer'd. *Thraſilla* could not ſee this unhappy Change without Concern, and frequently bewail'd *Gordiana*'s Negligence and Relaxation to *Emiliana*; who joyn'd her in endeavouring their Siſter's Reformation. As their Remonſtrances on that Occaſion were temper'd with all the Sweetneſs that natural Affection, and Charity could inſpire, *Gordiana* ſeem'd much affected at them, and, full of Confuſion, promiſed to be more faithful in the Diſcharge of the Duties of a State, which was her own free Choice; but theſe Impreſſions were ſoon worn out; *Gordiana* grew impatient of Silence, and Retirement, and ſhew'd but too plainly that ſhe had no Reliſh for the Converſation of Perſons whoſe Diſcourſe turn'd on God, and ſpiritual Subjects.

St *Gregory* tells us that *Thraſilla* was favour'd with a comfortable Viſion toward the Cloſe of her Days, in which St. *Felix* Pope appeared to her and invited her to a glorious Habitation. The ſame Author adds that ſhe ſicken'd the next Day; and, when in her Agony, call'd out to the Company, deſiring them to make Room for *Jeſus Chriſt*, whom ſhe ſaw coming toward her, and then breath'd out her pious Soul into the Hands of God.

Thraſilla

Thraſilla died on the twenty fourth of *December*, and was follow'd by *Emiliana* on the eighth of *January* following; but we have no Account of the Year. Dec. 25

The XXV Day.

The NATIVITY of JESUS CHRIST, commonly called CHRISTMAS Day.

AUGUSTUS CÆSAR having been ſeveral Years Maſter of the *Roman* Commonwealth, and given the whole Empire Peace a third Time, iſſued out an Order for taking an exact and particular Account of all his Subjects, that he might know their Number, and levying a Poll Tax on each of them according to their reſpective Circumſtances. Twenty four Perſons of known Probity and Experience were named for this Work; *Quirinus* whom the *Grecians* call *Cyrinus* was ſent into *Syria*, with all neceſſary Powers for carrying it on; and, as *Paleſtine* was under the ſame Governour, *Judea* was of Courſe comprehended in that Commiſſion. Upon the Publication of this imperial Edict, every one went to the Place, from which their Family firſt came; for which Reaſon *Joſeph* left *Nazareth*, a ſmall Town in *Galilee*, the Place of his Reſidence, and travel'd to *Bethlehem* in *Judea*, to give in his Name there with the bleſſed Virgin, who, as the Evangeliſt obſerves, was then pregnant. *Bethlehem* was at that Time a ſmall Village about ſix Miles ſouth of *Jeruſalem*, ſituated on a craggy Mountain, and conſiſting only of a few poor Houſes and Stables for the Uſe of the Inhabitants. While the holy Couple were there, the Time of our Lord's Appearance in the Fleſh was accompliſhed, and his pure Mother was deliver'd of the Saviour of the World in a Stable; for, as the ſacred Hiſtorian obſerves, there was no Room for them in the Inn; ſo great was the Concourſe on that Occaſion. Luke 2.

The Birth of *Jeſus Chriſt*, from which all who own his Name reckon their Time, happen'd according to the antient Tradition of the Church of *Rome*, which had better Opportunities than others of conſulting the publick Regiſters of the Empire, on the twenty fifth of *December*; and that this was the current Tradition of the Weſt in St. *Auguſtin*'s Time, appears from more than one Paſſage in that Father; who calls it an ancient and immemorial Cuſtom.

The

Dec. 25 The Bleſſed Virgin deliver'd of the divine Infant without Pain, becauſe he was conceived without Concupiſence, ſwathed his tender Limbs, and laid him in a Manger. Some Shepherds, who were keeping their Flocks in the neighbouring Fields, were the firſt who received the comfortable Meſſage of the Birth of the long expected *Meſſiah*. An Angel, appearing to them and ſpreading a Blaze of celeſtial Light about them, ſtruck them with Surprize and Amazement. The heavenly Meſſenger bid them give over their Fears, aſſuring them that Night had produced a Subject of great Joy for them and the whole World; and then directed them to the Saviour of the World, by giving them thoſe Marks of Humility, which were the diſtinguiſhing Characteriſticks of him who took Fleſh to make Satisfaction for our Pride, and teach us Humility both by Word and Example. *You ſhall find him* ſaid the Angel, *ſwathed and lying in a Manger.*" He had ſcarce ended his Deſcription of our Lord's Situation at *Bethlehem*, when he was joyned by a numerous Choir of glorious Spirits, who proclaim'd the Benefit which reſulted to Mankind by the Birth of *Jeſus Chriſt*, and the Glory due to God for the ineſtimable Favour, in the Words uſed by the Church at this Day before her ſolemn Sacrifice. *Glory be to God on High, and on Earth Peace to Men of good Will.* Aſſoon as the Angels left the Field, the Shepherds found their Hearts warm'd with a Deſire of ſeeing the Bleſſed *Jeſus*, whom they found according to the Angel's Direction, and communicated the happy News to all they met.

The Birth of a God, who thereby becomes Man for our Uſe, is an Object ſo truly great, ſo ſuperlatively holy, ſo full of Wonders, and ſo inſtructive, that every Circumſtance of that Myſtery preaches moſt powerfully engages our Adoration, and challenges the moſt profound Gratitude. If we can comprehend what Man was after the Fall, we may conceive what we owe the Almighty for the Mercy of this Day, on which we commemorate the Salvation of Sinners, the Redemption of the moſt miſerable of Slaves, the Collection of ſtray'd Sheep under the true Paſtor, Strength given to the Weak, Light to the Blind, a Maſter and Model to the Ignorant; in ſhort Salvation and Life beſtow'd on the Dead.

In this Day's Myſtery, as recorded by the Evangeliſt, we have in the Perſon of *Jeſus Chriſt* an admirable Example of all the Virtues, which ſhould compoſe the Character of a Chriſtian. His Obedience to the Laws of a Pagan Emperor, his Humility in the Choice of the Place of his Nativity, his Love of Poverty, his Affection for Sufferings, his Contempt of the World and its Grandeurs, which appear'd in the ſeveral Circumſtances of his

his Birth, are ſo many admirable Leſſons of Self-denial, Mortification, and holy Simplicity, which we receive this Day from our Infant Saviour. Dec. 25

St. ANASTASIA, *Martyr.*

ANASTASIA according to the Account of her Martyrdom, deſcended of an illuſtrious Family at *Rome*, was educated in the Chriſtian Religion by *Flavia* her Mother, a Woman of great Virtue and ſtrict Piety. That excellent Lady dying, while our Saint was very young, *Anaſtaſia* was put into the Hands of *Chryſogonus* a holy Prieſt, who finiſhed what her Mother had began, and confirmed the Foundation which ſhe laid. *Pretextatus* our Saint's Father, who was a Stranger to the Name of *Chriſt*, obliged her to marry *Publius*, who had nothing but his Birth to recommend him; for he was a Pagan, and guilty of the moſt criminal Extravagancies. That unhappy Debauchee waſted moſt of her Fortune by riotous Living; and, in Order to ſecure to himſelf that Part of it which ſhe deſtin'd for the Relief of the Poor, put her under a Guard, and confined her as an impious Magician, and Enemy of Religion; the uſual Ephithets beſtow'd by the Idolaters on the Practices of our holy Profeſſion. He deprived her of all the Satisfactions of Life, and gave ſtrict Orders that ſhe ſhould receive no Viſits, eſpecially from ſuch as he apprehended would ſtrengthen her in her Reſolution of ſuffering all he could inflict rather than renounce her Faith or do any Thing unworthy of her great Maſter.

Chryſogonus, our Saint's Tutor and Director, was then in Priſon for Religion, ſo that beſide the Mortification of being ſeparated from that excellent Guide, ſhe had that of hearing he groan'd under ſeveral Hardſhips. She found Means to convey a Letter to him, in which ſhe gave him an Account of her Situation, and begg'd the Aſſiſtance of his Prayers for her Deliverance either by Death or her Husband's Converſion. *Chryſogonus* addreſſed Heaven in her Favour, and then ſent her an Anſwer, in which ſhe was exhorted to Patience, and conſoled with the Aſſurance of a Calm that would ſoon ſucceed the Storm. *Anaſtaſia*'s hard Uſage being conſiderably increas'd ſince the Receit of her holy Director's Letter, ſhe wrote to him a ſecond Time, let him know ſhe could expect no other Relief than what Death would bring, and recommended herſelf once more to his Prayers in a very preſſing Manner. *Chryſogonus*, inform'd of the Particulars of her Sufferings from the Woman who brought her Letter, employ'd the ſame

Dec. 25 Perſon to exhort her to Perſeverance, and tell her from him that ſhe was in the Way to the Glory which attends Martyrdom.

Publius, our Saint's Husband, travelling into the Eaſt, died ſoon after, which gave her her Liberty and the free Diſpoſal of the remaining Part of her Fortune, which ſhe cheerfully employ'd in relieving the Indigent, aſſiſting the Sick, and comforting or releaſing the Priſoners We are told that when *Chryſogonus* went to *Aquileia* by *Diocleſian*'s Order to take his Trial there, *Anaſtaſia* follow'd him to that City. After his Death ſhe ſpent her whole Time in viſiting the Confeſſors under Confinement; which charitable Actions provok'd the Emperor ſo, that he put her into the Hands of *Florus* Governor of *Illyricum*, who attempted her Conſtancy by a barbarous Variety of Torments, and finding her invincible, order'd her to be burnt alive; which Sentence was immediatly executed.

The Author of our Saint's Acts tells us her Body was buried near *Zara* in *Dalmatia* by the Care of a Chriſtian Lady. It was afterwards removed to *Sirmium*, the Capital City of *Pannonia*, and from thence to *Conſtantinople* by the Direction of the Emperor *Leo*, about the Year 460, where it remain'd the Object of univerſal Veneration, 'till that City was taken in the Year 1453. The *Grecians* celebrate the Memory of S. *Anaſtaſia* on the twenty ſecond of *December*, and place her in the firſt Claſs of Martyrs. The *Latin* Church commemorates her Victory on the twenty fifth of *December*, which is ſuppoſed to be the Day of her Death, and her Name is repeated every Day by all who uſe the *Roman* Miſſal.

The XXVI Day.

St. STEPHEN, the *Proto-Martyr*.

AFTER the Deſcent of the holy Spirit, the Church of *Jeſus Chriſt* encreaſed daily, and the Members of that new form'd Body made a common Practice, on their embracing the Faith, of throwing their Fortunes at the Feet of the Apoſtles, who were empowered to make a common Stock of them for the Relief of ſuch as wanted, and diſburſe what was barely neceſſary for the Maintainance of their former Owners. The Church of *Jeruſalem* growing very numerous, the Apoſtles found themſelves ſufficiently employ'd in preaching, and were therefore obliged to commit the Adminiſtration of temporal Affairs to others. The *Greeks*, *i. e.* the Chriſtians of other

Act. 6.

other Countries, who ſpoke *Greek*, grumbled at the *Hebrews* or Natives of *Paleſtine* about the unequal Diſtribution of the common Stock, which they urged was not employ'd as it ought to be for the Relief of their Widows. This Complaint, being urged with ſome Warmth, might have been attended with dangerous Conſequences, had not the Apoſtles provided a ſpeedy Remedy for the Abuſe. In Order to proceed regularly in an Affair which ſo nearly concern'd the whole Church, they aſſembled the Faithful; obſerved to them that it was not proper for Them to relinquiſh the moſt important Duties of their Miniſtry for the Care of Tables; and recommended to them the Choice of ſeven Men of an unblemiſhed Character, full of the holy Ghoſt and Wiſdom, who might for the future be employ'd in that Way. Dec. 26.

This Propoſal was perfectly agreeable to the whole Aſſembly, who immediately pitched on *Stephen*, *a Man*, *full of Faith and the holy Spirit*, and ſix others, whom they preſented to the Apoſtles. Thoſe Governors of the Church begg'd the Bleſſing of Heaven on what they were doing, and then ordain'd them to the Office of Deacons by Impoſition of Hands. Our Saint ſtands firſt in the Liſt, which was what prevail'd with St. *Ireneus*, and others among the Ancients to ſtile him *Arch-deacon*, or Chief of the Deacons. We have no Account of the Place, or Time of his Birth; nor can we tell when or on what Occaſion he engaged in the School of *Jeſus Chriſt*. *Baronius* is of Opinion that he was a Student under *Gamaliel*, at the ſame Time with St. *Paul*; according to *Epiphanius* he was one of the LXXII Diſciples; others date his Converſion on the Feaſt of Pentecoſt, and attribute it to St. *Peter*'s firſt Sermon. The Fathers give him the Character of great Erudition, and ſpeak of his Diſcourſe to the Jews at his Trial as a finiſhed Piece of Eloquence.

The Apoſtolical Ordination conferr'd a freſh Supply of Grace on our holy Deacon, and the additional Gift of Miracles, which were ſo numerous and extraordinary, that the Enemies of the Goſpel bent their whole Force and directed all their Malice againſt him; and the Zeal with which he preached made him the Object of the Averſion of the Jews. The Conſpiracy was form'd againſt him by the *Libertines* (i. e. ſuch as had been carried Captives to *Rome* by *Pompey*, and had ſince obtain'd their Freedom) thoſe of *Cyrene* in *Libya*, *Alexandria*, *Cilicia* and *Aſia*, who had each a diſtinct Synagogue at *Jeruſalem*. At firſt they undertook to diſpute with St. *Stephen*; but, finding themſelves unequal to the Task, while their Adverſary was powerfully aſſiſted by the holy Ghoſt, they ſuborned a ſufficient Number of falſe Witneſſes, who depoſed that the holy Deacon had ſpoken diſreſpectfully and

Dec. 26. even blaſphemouſly of the Law and the Temple: *for*, continued they, *We heard him declare that this* Jesus *of* Nazareth *will deſtroy this Place, and change the Traditions which* Moſes *has left us.* This Charge being brought againſt him in the *Sanhedrim*, or great Council of the *Jewiſh* Church, *Caiphas*, the high Prieſt gave him Leave to make his Defence by asking him whether the Allegation already mention'd was true; and it pleas'd God to manifeſt his Innocence, and engage the Audience to a favourable Attention by diffuſing a Beauty and Luſtre in the Saint's Face, which appear'd more
Acts, 8. than human. *Stephen* began his Anſwer to that Queſtion in a Manner which ſpoke his Deference for the Company, whom he called *Brethren* and *Fathers.*

He then expreſſes a profound Regard for the antient Patriarchs, is particular in Commendation of *Abraham*'s Faith and ready Obedience; gives a brief Account of *Joſeph*'s Sufferings from the Hands of his Brethren, his Promotion in *Pharaoh*'s Court, and the Eſtabliſhment of his whole Family in *Egypt* by his Intereſt: he takes Occaſion from the Hiſtory of *Moſes* to mention the *Jews* perverſe Diſpoſitions, in rejecting that Prophet at his firſt appearing in
Deut. 18. 17. that Character; and quotes his memorable Propheſy of our Saviour. The Saint proceeded in the next Place to give ſome Inſtances of the *Jews* Proneneſs to Idolatry; after which he endeavours to invalidate the Accuſation urged againſt him by owning that the Tabernacle was made by God's Order and Direction, that the Words of the Law were the living Oracles of the Lord, *&c.* But then he takes Care to raiſe their Views to more ſublime and ſpiritual Objects by obſerving to them, according to the Prophets, that God does not reſide in Buildings raiſed by the Hands of Men. Perceiving by the extraordinary Light with which he was favour'd at that Time that his Diſcourſe made little or no Impreſſion on the Hearts of his Hearers, he addreſs'd them in the following Words; "*Men with ſtiff Necks, and uncircumciſed Hearts* "*and Ears, who always reſiſt the holy Spirit, and in this imitate your Fathers.* "*Who among the Prophets have not your Fathers perſecuted? They have like-* "*wiſe put thoſe to Death, who foretold the coming of the Juſt Perſon, whom you* "*have betray'd and murther'd; You who receiv'd the Faith by the Miniſtry of* "*Angels, but have not obſerved it.*

This ſtinging Reproach touched them to the quick, and kindled them into a Rage, which was not to be extinguiſhed but with the holy Deacon's Blood; but he, full of the holy Ghoſt raiſed his Eyes to Heaven, was favour'd with a Sight of the Glory which was to reward his Courage, and beheld his divine Saviour at the Right Hand of his Father, in a Poſture which

ſpoke

ſpoke his Readineſs to aſſiſt the Champion, and crown him as ſoon as he ſhould gain the Victory. Tranſported with the Viſion, he cried out, "*I ſee the Heavens open'd and the Son of Man ſtanding at the right Hand of* "*God.*" The *Jews*, hearing this Declaration, ſtopp'd their Ears, clamour'd loudly againſt the Saint, fell on him with unbridled Fury, dragg'd him out of Town, and ſtoned him, under Pretence of puniſhing him as a Blaſphemer. The Witneſſes, who according to the Levitical Law were to begin the Execution in all capital Caſes, threw their Cloaths at the Feet of *Saul*, who, according to his own Way of reaſoning on that Occaſion, partook of the Crime of thoſe who ſtoned the holy Martyr. While the enraged *Jews* were diſcharging a Shower of Stones on St. *Stephen*, he, full of the Spirit of his divine Maſter, begg'd the Sin of which they were guilty in ſhedding innocent Blood might not be imputed to them, and recommended his Soul to *Jeſus*, for whom he ſuffer'd that violent Death. The Church this Day in a particular Manner recommends the Pardon of Injuries in her Collect, and leaves her Children without Excuſe, while ſhe propoſes the Example of a mere Man to enforce this truly Chriſtian Virtue.

Dec. 27

Deut. 17. 7.

Act. 22. 20.

The ſacred Hiſtorian telling us that St. *Stephen fell a ſleep in the Lord*, has left us a comfortable Idea of the peaceable and happy State of ſuch as lay down their Lives for the Faith, or finiſh their Courſe in a Manner acceptable to the Almighty. St. *Luke* tells us that the venerable Body was buried by the Care of ſome devout Perſons, who paid the Tribute of their Tears to his Relicks. According to the Account given us by *Lucian*, from whom we have received the Hiſtory of that Diſcovery in the V Century, they were depoſited about twenty Miles from *Jeruſalem*, by the Direction of *Gamaliel*, and at his Expence. Our Readers are referr'd to the third of *Auguſt* for a full Account of the Diſcovery of our Saint's Body, and the Miracles perform'd wherever they were carried. His Feſtival has been generally obſerved on the Day after *Chriſtmas-Day*, 'though the Church was not always unanimous in fixing that great Feſtival.

Act. 8. 2.

The XXVII Day.

St. JOHN, Apoſtle and EVANGELIST.

ST. *JHON*, whom the Goſpel diſtinguiſhes by the Character of the Beloved Diſciple, and the *Grecians* by the Name of *the Divine*, was Son of

Dec. 27 of *Zebedee* and *Salome*, and younger Brother to St. *James* the Greater. *Zebedee* got his Living by the mean and Laborious Employment of Fiſhing, and
Matt. 4. 21. his Sons had been engaged in the ſame humble Profeſſion for ſome Time, when they were call'd by our Bleſſed Saviour. The Evangelical Hiſtory aſſures us that on the firſt Invitation our Saint and his Brother quitted their Father, and their Nets, that is, all they had or hoped for in this World, and follow'd *Chriſt*. They were preſent together at the Cure of St. *Peter*'s Mother-in-Law, and the Reſurrection of *Jairus*'s Daughter. They were afterwards
Mark 3. 17. receiv'd among the Apoſtles, and by our Lord called *Sons of Thunder*.

It is the general Opinion that St. *John* was the youngeſt of the Twelve, when he firſt engaged in the Service of his divine Maſter; but almoſt all that the Evangeliſts have recorded of our Saint being inſeperable from their Account of his Brother, our Readers are referr'd to the twenty fifth of *July* for what concerns them both.

Our Apoſtle was ſent in Company with St. *Peter* to *Jeruſalem* the Night before our Saviour died to prepare all Neceſſaries for his laſt Supper; upon which Occaſion St. *John* lay on his Lord's Boſom, according to his uſual Privilege. *Jeſus Chriſt* having eat the Paſchal Lamb, with the Ceremonies
Jo. 13. 21. preſcribed by the Law, waſhed his Diſciples Feet, and among other Predictions, aſſured them that one of their Number ſhould betary him into the Hands of his Enemies. The Apoſtles, ſtruck with Surprize, look'd one at another, and were onxious to know who among them could be ſo baſe and impious. Upon this Occaſion St. *Peter* made a Sign to our Saint to aſk our Lord whom he pointed at in the Declaration. St. *John* underſtood him, and made the deſired Enquiry; to which *Jeſus* anſwer'd he was the Man, who ſhould receive a Sop from his Hands; ſo that according to the Signal, it appear'd to be *Judas Iſcariot*.

Supper being over, the Euchariſt inſtituted, and ſeveral important Inſtructions deliver'd to his Diſciples, *Jeſus*, attended by the Twelve, went to the Garden of *Gethſemani*, where our Saint, with his Brother and St. *Peter* were
Mat. 26. 56. allow'd to ſee his Agony. The Goſpel tells us that all the Diſciples fled when they ſaw their Maſter in the Hands of his Enemies; but St. *Chryſoſtom* is inclined to except St. *John* on this Occaſion, being of Opinion that He was
Jo. 18. 15. the Diſciple, who follow'd *Jeſus Chriſt* to the high Prieſt's Houſe, and afterwards introduced St. *Peter*; but this may be true, 'though we ſuppoſe he fled with the Reſt at firſt. It is certain, however, that our Apoſtle was the only one who attended his dying Saviour in his laſt Moments; and his Courage and Affection which appear'd in that Action met with a glorious Reward.

Reward. *Jeſus*, now ready to expire, ſubſtituted his beloved Diſciple in his Place, and bequeath'd his holy Mother to him ; ſeeing the Bleſſed Virgin and the Apoſtle at the Foot of his Croſs, he ſaid to the former, " *Woman,* " *behold your Son.*" to the latter " *behold your Mother,*" From that Moment St. *John* look'd on the Bleſſed Virgin as his own particular Charge, took her home, and provided her with all Neceſſaries as long as ſhe lived. Dec. 27 Jo. 19. 26. 27. Jo. 20. 6.

He did not leave Mount *Calvary*, 'till the whole Tragedy of the Day was over ; and it is from him that we learn the ſacred Body of our Redeemer, being pierced with a Spear by one of the Soldiers, yielded a Mixture of Water and Blood. As the Actions and Sufferings of St. *John* after our Lord's Crucifixion were the ſame with thoſe of the Prince of the Apoſtles 'till they both left that Country, our Readers are referr'd to St. *Peter*'s Life for thoſe Particulars. St. *John* was preſent at the famous Council of *Jeruſalem*, where St. *Paul* tells us he appear'd as one of the Pillars of the Church ; and was one of the laſt that left *Judea*. It is ſaid that *Parthia*, was the Scene of his Apoſtolical Labours ; and his firſt Epiſtle has been quoted by St. *Auguſtin*, and others under the Title of an Epiſtle to the *Parthians* ; which is probably to be underſtood of the Jews diſperſed through the Provinces of the *Parthian* Empire. Some are of Opinion that he had viſited the Coaſts of the *Leſſer Aſia* before he carried the Light of the Goſpel into that Country. It is generally believed that he ſettled at *Epheſus* about the Year ſixty ſix ; and made that City the Place of his common Reſidence, according to St. *Ireneus*, who had good Opportunities of informing himſelf of that Particular. The Church of *Epheſus* was than govern'd by S. *Timothy*, whom the *Aſiatick* Prelates in the Council of *Chalcedon* mention as it's firſt Biſhop. But St. *John*, according to the Extent of his Apoſtolical Authority, had a general Inſpection of that and the other Churches in *Aſia* ; for which Reaſon St. *Jerom* ſpeaks of our Appoſtle as the Founder, and Governor of all the *Aſiatick* Churches. His Preaching was attended by Miracles, moſt of which are unknown at preſent. St. *Epiphanius* tells us that the whole Tenor of his Conduct was ſuch as became the exalted Character which he bore ; and that his Way of Living was not unlike that of St. *James* Biſhop of *Jeruſalem*, who was remarkable for Auſterity and Mortification. v. 34. Gal. 2. 9.

Sweetneſs of Temper was the diſtinguiſhing Character of our great Apoſtle, which, however was never allow'd to break in upon, and prejudice the Vigour which was neceſſary for maintaining the Sanctity and Purity of the Goſpel againſt all Sorts of Corruptions ; as appears from his depoſing a Prieſt, who wrote a ſort of Romance containing the pretended Acts of St.

Paul

Dec. 27 *Paul* and St. *Thecla*, imagining thoſe holy Perſons honour'd by the Impoſture. The *Cerinthians*, and *Ebionites*, who appear'd in his Time, and aſſerted Chriſt was mere Man, that found Employment for our Saint's Pen, and Tongue. His Averſion to thoſe blaſphemous Hereticks appear'd as much in his Actions as Words, and St. *Ireneus* gives us a remarkable Inſtance of his Horror for *Cerinthus*, which he ſays he learnt from St. *Polycarp*, S. *John*'s Diſciple. Being one Day in a Bath, and underſtanding that Arch-heretick was in the ſame Place, he left it immediately, and declared he was apprehenſive that the Building would fall on his Head, if he ſtaid with that Enemy of God and Truth. This Action of our Saint, which is dated at *Epheſus*, agrees exactly with the Advice he gives the Faithful, to avoid all Communication with Hereticks even in the Duties civil Life; a Caution al-
Ep. 10. ways uſed by the Church, in Regard of ſuch as wilfully, deliberately, and maliciouſly reform'd the Faith; uſing greater Tenderneſs, for ſuch as had unfortunately imbibed Errors in their Infancy.

St. *John* had labour'd in *Aſia* many Years with a Succeſs anſwerable to his Zeal for the Faith, when *Domitian* raiſed a Perſecution againſt the Chriſtian Church. We have already told our Readers what Share the Apoſtle had in the Severities inflicted by that Prince's Direction, as may be ſeen on the fourth of *May*. The Miracle of his Preſervation did not work the deſired Effect on the Emperor, who immediately order'd him into Baniſhment; and the Iſle of *Patmos* in the *Archipelago* was the Place of his Exile, where he wrote the Book of Revelations. Several of the Antients, finding this Book full of inſuperable Difficulties, and conſequently, as they thought, uſeleſs if not dangerous, made ſome Difficulty of receiving it into the Canon of the Scripture; but all Objections againſt it were over-ruled when the World was convinced it was pen'd by our Apoſtle.

Domitian being kill'd toward the Cloſe of the Year 96 the Senate repeal'd all his Acts, and *Nerva*, who ſucceeded that Prince, recall'd all the Exiles; which favourable Order gave S. *John* an Opportunity of returning to *Epheſus* after about a Year and half's Baniſhment. His great Age did not hinder him from making ſeveral Apoſtolical Viſits to the Neighbouring Churches, where he made ſuch Regulations as he found Neceſſary for eſtabliſhing or preſerving the Flock of *Jeſus Chriſt*; and it was in the laſt Years of his Life that he recover'd a profligate Perſon, whoſe Converſion ſeem'd impoſſible. Our Saint undertook to inſtruct him in the Principles of Religion, when young, and finding him endow'd with a good Capacity and ſeveral promiſing

miſing Qualifications, recommended him to the Biſhop of the Place, telling him he left the young Man in his Hands in the Preſence of God and the Church, as a Truſt which he expected ſhould be kept with the utmoſt Care, and Vigilance. The Biſhop undertook the Charge, and gave him the moſt ſolemn Aſſurances of performing all he could deſire or wiſh in Favour of the Perſon in Queſtion. The young Man was grounded in the Faith, inſtructed in the Duties of Religion, and then baptized; after which the good Biſhop, thinking his Pupil out of Danger, allow'd him the Liberty which was attended by moſt pernicious Conſequences. Falling into bad Company he ſoon forgot the Precepts of the Goſpel; and, paſſing from one Degree of Wickedneſs to another till he had ſtifled all Remorſe, put himſelf at the Head of his debauched Aſſociates, and took to the high Way. He had ſpent ſome Time in this unhappy State before St. *John*'s Affairs allow'd him to make a ſecond Viſit to the Town where he had left him. He then aſked the Biſhop what was become of what he had committed to his Care; as ſoon as that Prelate underſtood the Saint ſpoke of the young Man, full of Grief and Confuſion he fixt his Eyes on the Ground, and told him, with a Sigh, the young Man was dead. The Apoſtle, deſiring to know the Manner of his Death, was told it was of a ſpiritual Nature, that the young Man was dead to God, and plunged into all Manner of Crimes and Debauchery. St. *John*, ſurprized and afflicted at the News, expreſs'd his Concern by a deep Sigh and other Marks of a thorough Grief, reproached the Biſhop with Negligence, and immediately mounted on Horſeback in Queſt of the loſt Sheep, making his Way to the Mountain where he was inform'd the Captain and his Gang kept their Rendevous, he was ſtopp'd by one of their Number; but, inſtead of begging his Life, or offering any Compoſition for ſaving it, he declared he only deſired to be conducted to the Commander of that deſperate Company, and fall by his Hands, if his Death was inevitable. Dec. 27.

The Captain expected his Arrival, completely arm'd; but as ſoon as he ſaw the Apoſtle he was ſeiz'd with a Mixture of Shame and Fear, threw down his Arms, and made off with the utmoſt Precipitation. The Saint, forgetting his Age, purſued him full Speed, and call'd to him in the following Words; "*Child*, ſaid he, *why do you thus fly from your Father, a helpleſs,* "*and unarm'd old Man? Have Compaſſion of me; fear not; there is ſtill* "*Room for Repentance and Hopes of Salvation: I will anſwer for you to* JESUS "CHRIST; *I am ready to lay down my Life for you, as* JESUS CHRIST *laid down* "*his for all Men; ſtay, and be aſſured that I am ſent on this Errand by the* "*ſame divine Saviour.*" Deeply affected at this Expoſtulation and Aſſurance,

Dec. 27 the Criminal ſtood ſtill, fixt his Eyes on the Ground, and bath'd in Tears embraced this tender Father, but hid his right Hand, which had been guilty of the Exceſſes of his illegal Profeſſion. The holy Apoſtle, ſeeing his Confuſion, gave him freſh Aſſurances of Pardon, promiſed to engage the divine Mercy in his Favour, knelt down, pray'd for him, kiſs'd his guilty Hand, now cleanſed by his Penitential Tears; and receiv'd him once more into the Church, which he had deſerted. To ſecure his Conqueſt, the great Apoſtle applied to Heaven for the Gift of Perſeverance, and comforted him with ſuch Paſſages of Scripture as were deſign'd for the Uſe of returning Prodigals.

The Faithful, conſidering St. *John* was the only ſurviving Apoſtle, and apprehending that his Death, which could not be far off, would prove an Advantage to the Hereticks, begg'd he would furniſh them with Weapons againſt thoſe early Reformers of the Faith; the united Petitions of the *Aſiatick* Biſhops, and Perſons deputed from ſeveral illuſtrious Churches engaged him to compoſe his Goſpel. St. *Jerom* tells us that Work was preceeded by a rigorous Faſt, and publick Prayers. As the other Evangeliſts had been clear and large enough on what regarded the Humanity of *Jeſus Chriſt*, St. *John* choſe to inſiſt particularly on the Proof of his Divinity in Oppoſition to the Errors of *Cerinthus*, *Ebion*, and the *Nicholaïtes*; and it appears from the Performance itſelf that he had another View in compoſing it, viz. to ſupply what had been omitted by the other Evangeliſts, eſpecially the Hiſtory of the firſt Year of our Saviour's publick Miniſtry, which had been touched but ſlightly by thoſe inſpired Writers. His three Epiſtles were written about the ſame Time; the firſt of which is full of Exhortations to Charity, and breaths the truly Chriſtian Spirit of it's Author; the ſecond is addreſs'd to a Lady diſtinguiſhed by her Virtue and Station, and her Children, whom he congratulates on their ſteady Adherance to the Truth, in Spight of all the Arts of Seducers, then abroad in the World: the third is directed to *Caïus*, whom he there commends for his Perſeverance in the Faith, and his tender Regard for the Brethren of other Countries.

St. *John*, loaded with Years and the Infirmities inſeperable from old Age, was now reduced to a very low Condition, and carried to Church by his ſpiritual Children. As he was not capable of making long Diſcourſes in the Aſſemblies of the Faithful at *Epheſus*, their whole Entertainment, conſiſted in frequent Repetitions of that divine Command, "*Children, love one* "*another.*" His Diſciples, weary with hearing the ſame Thing ſo often, aſked him why he would not ſay ſomewhat new to them; to which he replied, "*This is our Lord's Command; perform but this, and you do enough.*"

An

An Anſwer truly worthy of the favourite Diſciple of *Jeſus Chriſt*, who had learnt this eſſential Duty on his Maſter's Breaſt. The ninety ninth Year after our Saviour's Nativity is ſuppoſed to be that of our Saint's Death. Dec. 28

His Body was interr'd near *Epheſus*; where it repoſed in the Year 431, when a general Council was held in that City. The 26th of *September* is kept in his Memory by the modern *Greeks*, which in their Menologe they call his *Tranſlation*, or Death; but the *Roman* Martyrologe places his Feſtival on the twenty ſeventh of *December*.

The XXVIII Day.

The HOLY INNOCENTS.

HEROD, who had reign'd in *Judea* thirty ſix Years, and knew no Superior in that Country, was extremely ſurpriſed at the Arrival of the *Magi* from the Eaſt, and their Enquiry after the new born King of the *Jews*. That Prince, underſtanding the Perſon in Queſtion was the expected *Meſſiah*, and that according to the Propheſies of the old Teſtament he Mat. 2 muſt be born in *Bethlehem*, diſmiſs'd the Strangers with a ſtrict Injunction to take *Jeruſalem* in their Way home, and inform him of their Diſcoveries, that He, as he pretended, might go and adore the wonderful Infant; but his real Deſign was to eſtabliſh his Authority and Title by the Death of his ſuppoſed Rival. His ſanguinary Views were providentially defeated; and the *Magi* receiv'd an Order from Heaven to take another Road to their own Country. About the ſame Time an Angel appear'd to *Joſeph*, and directed him to conduct the divine Child and his holy Mother into *Egypt*, to avoid the Rage of the incenſed King, which was immediately done.

It was not long before *Herod* found the *Magi* had deceived him; whereupon he ſent Orders for murthering all the Male Children of two Years old and under that Age in *Bethlehem*, and the adjacent Country; and St. *Matthew* obſerves that the Propheſy of *Jeremy* was then fulfill'd which ſays; *A Voice, and great Mourning and Lamentation were heard in Rama, Rachel weeping for her Children; and would not be comforted, becauſe they are not.* To underſtand this Prediction, we are to remember that *Rachel*, the Mother of *Benjamin*, was buried between *Bethlehem* and *Rama*, and that in this Place, by an eaſy and common Figure, the Mothers of *Benjamin*'s Poſterity are repreſented by *Rachel*. This Propheſy was fulfill'd in ſome Manner when *Nabuchodonoſor* Jer. 31. 15. Gen. 35. 19.

Dec. 27 carried off the two Tribes of *Benjamin* and *Juda*, but receiv'd its laſt Completion in the Maſſacre of the *Innocents*, whom the Church in all Ages reverenced as real Martyrs of *Jeſus Chriſt*, who had the peculiar Advantage of dying inſtead of their Saviour.

It is not our Buſineſs to enquire into the preciſe Time of this Tragedy, a Point on which the Learned are much divided; it is enough to obſerve in this Place that it happen'd ſoon after our Saviour was carried into *Egypt*, according to the Evangelical Hiſtory, and conſequently after the Adoration of the *Magi*, and the Purification of the *Bleſſed Virgin*. As we therefore ſuppoſe, with the whole Church, that the Son of God was born, according to the Fleſh, on the twenty fifth of *December*, and preſented in the Temple on the ſecond of *February*, the Maſſacre of the *Innocents* muſt be placed in that Month or at the Beginning of the next, becauſe *Herod* died before the following *Paſſover*. The Weſtern Church celebrates their Memory on the twenty eighth of *December*; thoſe of *Greece* and *Aſia* on the twenty ninth; the *Syrians* and other Eaſtern Nations on the twenty ſeventh of the ſame Month.

St. THEODORE, Abbot.

THEODORE, whom the *Grecians* call the *Sanctified*, to diſtinguiſh him from other holy Men of the ſame Name, deſcended from one of the moſt conſiderable Families in the upper *Thebaïs*, was born about the Year 314, of Chriſtian Parents, who educated him in Piety and Literature. It was at that Time uſual in his Country to celebrate the Feaſt of the *Epiphany* with great Pomp and Solemnity, but ſuch as had more the Air of Diverſions and worldly Rejoicings, than Acts of Devotion; for Feaſting and Viſiting made up much the greateſt Part of the Ceremonies on that Occaſion, not unlike the prepoſterous and indecent Manner in which but too many Chriſtians at this Day keep the moſt ſolemn Feſtivals appointed by the Church for the grateful Commemoration of the Benefits we have receiv'd from God, or the Myſteries of our holy Religion. The Reflections, which our Saint made on this Subject may ſerve therefore as a ſeaſonable Admonition to ſuch as continue the ſame Abuſe among us to this Day. *Theodore*, conſidering ſeriouſly the Nature of Religious Joy, and the Deſign of what we juſtly call Holydays, 'though then but twelve Years old, ſaid thus to himſelf, "*Alas, poor* Theodore, *what good will it do you to be great and happy in this World,*

" *World, if you are neither in the next? 'Tis in vain to think of ſecuring thoſe* Dec. 28.
" *Advantages both here and hereafter; if you expect the one, you muſt re-*
" *nounce the other. The Way to eternal Happineſs does not lie in the Pleaſures*
" *and Delights of this World; which muſt therefore be quitted, if you hope*
" *for the Joys of Heaven.*" Theſe Reflections made ſo ſtrong an Impreſſion on his Mind, that he left the Company, and retired to a remote Part of the Houſe, indulged his Tears, and begg'd the Almighty would enlighten him, and direct him to the right Path. He was thus employ'd when his Mother found him alone, thoughtful and a Stranger to the Mirth that reign'd in the Family at that Time; ſhe deſired to know the Cauſe of what ſhe ſaw, and preſs'd him to put on a more cheerful Countenance, and go with her to Dinner. *Theodore*'s Thoughts were turn'd a different Way, and all ſhe could ſay would not prevail with him to diſcover them, or ſhare in the Joys of the Day; from that Time, he purſued his Studies with great Application, lead a retired and mortified Life, never appearing but when his Duty to his Parents required it, and abſtaining from every thing that could flatter or gratify the Senſes.

The Saint had ſpent two Years thus in his Father's Houſe, when he came to a Reſolution of retiring to the Deſart where he deſign'd to follow a ſet of Rules, by which he might form himſelf to a ſpiritual Life. As his unexperienced Age muſt then want ſome Hints in that Way, he entered among ſome holy Solitaries in the Neighbourhood, who met every Evening, and held Conferences on the written Word of God. He had been engaged in that edifying Converſation ſome Time, when the Character of St. *Pachomius*, who had lately built a Monaſtery in the Deſart of *Tabenna*, inſpired him with a Deſire of making his Way to that excellent Man, and petition him to be admitted into his religious Community. Providence ſoon gave our Saint a favourable Opportunity of purſuing his devout Inclinations; for one of the Monks of *Tabenna*, making a Viſit to the Hermitage, where *Theodore* then reſided, and underſtanding his Inclination, conducted him to *Pachomius*, who receiv'd him without Difficulty, upon hearing his Character, as deliver'd by the Solitaries, who had been Eye Witneſſes of his Fervour and Attention to the ſacred Oracles, and Love of Mortification.

Theodore had not been long in the Monaſtery, before he appear'd to Advantage in that numerous Family of Saints, and was look'd on as a Model of Perfection, which God had directed thither for the Uſe of the whole Community. His Mother, who had probably loſt her Huſband ſince our Saint left her, was deſirous of ſeeing her Son, whoſe Virtue made him

doubly

Dec. 28 doubly dear to her; and prevail'd with ſeveral worthy Prelates to give her Letters which might facilitate the deſired Interview, and preſs *Pachomius* to diſmiſs him. Thus provided ſhe went to a Convent of Women not far from that of *Pachomius*, and govern'd by that Saint's Siſter, where ſhe met with a kind Reception, and was allow'd to wait the holy Abbot's Anſwer to her Requeſt, as urged by the Biſhops already mention'd. *Pachomius*, having peruſed his Packet, called for *Theodore*, told him his Mother deſired to ſee him, and added that he was of Opinion that ſo reaſonable a Requeſt was not to be denied a Parent. *Theodore*, apprehending the Conſequences of what at firſt Sight ſeem'd no more than his Duty, replied that he was alwas ready to act according to the Direction of his holy Superiour, but deſired to be aſſured that *Jeſus Chriſt* would at the laſt Day approve of his viſiting his Mother, after having left her and the whole World for the Practice of Evangelical Councils; and that his Complaiſance in this Point would not ſcandalize the religious Family, of which he had the Happineſs to be a Member. *Pachomius* replied that what he had ſaid on that Subject was rather a Propoſal than a Command, ſo that he was at Liberty to act as he ſhould judge moſt agreeable to that Perfection which his preſent State required, and recommended. *Theodore* thanked the Abbot for this favourable Anſwer, and immediatly reſolved not to hazard his Peace by ſeeing his Mother. That Lady was at firſt much diſturbed at the Diſapointment; but the holy Community, who entertain'd her, endeavouring to conſole her under that Mortification, work'd ſo powerfully on her that ſhe reſolved to ſpend the Remainder of her Days among them.

Pachomius had made a ſufficient Tryal of our Saint's Genius and Capacity, and the more learned he found him, the more Pains he thought himſelf obliged to take to render him humble and obedient; and had the Satisfaction of finding his Knowledge ſtill inferior to his Virtue. The Community being one Day aſſembled to receive Inſtruction on Points of Spirituality, the Abbot order'd *Theodore* to deliver his Opinion on the Subject in Hand, who acquitted himſelf of that Commiſſion in a Manner that ſurprized the whole Company. *Theodore* was then but twenty Years old, and as it was not uſual for the young Monks to ſpeak in the Conferences, ſome of the more advanced were ſo offended at his appearing on that Occaſion, that they left the Place abruptly, before he had finiſhed his Diſcourſe. *Theodore* was allowed to proceed; and his holy Superior was ſo well ſatisfied with the Performance, that he gave the old Monks a ſevere Reprimand, and preſcribed a ſuitable Penance for their Pride and Envy; Vices which inſinuate themſelves inſenſibly

inſenſibly into the moſt religious Characters. *Pachomius*, making a Jour- Dec. 28
ney to an Epiſcopal City in *Thebais*, where he had founded a Monaſtery, was attended by our Saint and another of his Diſciples, whom he commiſſion'd to engage with a famous Philoſopher of that Place, who had deſired to diſcourſe with the Abbot or ſome of the moſt ingenious of his Monks. The captious Philoſopher open'd the Conference with aſking them who was he that died, and was never born? who was he that was born and never died? and who it was that died without leaving a Carcaſe on the Earth, ſubject to Corruption? *Theodore*, without the leaſt Heſitaton, replied that the Perſons enquired after were *Adam*, *Enoch*, and *Lot*'s Wife; ſhew'd the ſame quickneſs of Apprehenſion in the Solution of all the Difficulties propoſed; and concluded with a preſſing Exhortation to the Philoſopher to renounce all vain and Airy Speculations, and make his Salvation his only Care.

Theodore had not paſs'd his twenty fifth Year, when *Pachomius* employ'd him in viſiting ſeveral of his Monaſteries, and about ſix Years after, retired to another Houſe and put that of *Tabenna* under his Direction. That holy Abbot, deſirous of making the Saint's Preſence more ſerviceable to the Community, obliged him to take the Order of Prieſthood; and we may judge of that great Man's Opinion of our Saint's Humility and other ſacerdotal Virtues, when we conſider this Step was an Exception from his common Practiſe, as has been obſerved on the fourteenth of *May*. *Theodore*, ſucceeded to the Care and Inſpection of all the Houſes founded by his excellent Maſter about three Years after his Death, trod faithfully in his Steps brought Monaſtick Diſcipline to great Perfection, and breathed out his pious Soul into the Hands of his Creator on the twenty ſeventh of *April* 368, being the fifty fourth Year of his Age. The *Grecians* honour his Memory on the ſixteenth of *May*; and his Name appears on the twenty eighth of *December* in the Martyrologe; but the Reaſon of neither is known at preſent.

The XXIX Day.

St. THOMAS *Arch-Biſhop* of CANTERBURY, *Martyr*.

THOMAS, the Son of *Gilbert Becket*, was born at *London* on the twenty firſt of *December* 1117; and the excellent Qualities, with which he was endow'd, were carefully cultivated by a good Education. The Death of his Father

Dec. 28 Father, which happen'd in 1138, left our Saint expoſed to all the Temptations of the World, at an Age when the moſt dangerous Miſtakes are uſually committed. He was then in the Warmth of Youth, and every Way qualified to make a Figure in the World, and indulge himſelf in all its Pleaſures; but the divine Grace preſerved him from Corruption. *Thomas* had been his own Maſter about a Year, when he conſider'd the Dangers that ſurrounded him while unemploy'd, and reſolved to guard againſt them by reaſſuming his Studies, which had been diſcontinu'd for ſome Time. In this View he went to *Paris*, where he learnt the Canon Law, and improv'd himſelf in other Branches of Literature which were neceſſary or uſeful for a Man, who at that Time had no Thoughts but thoſe of living in a ſecular Station. As his Parents had ſuſtain'd conſiderable Loſſes, our Saint's Fortune was but ſmall, which obliged him at his Return to accept of a handſome Poſt under a Merchant of *London*. His next Situation was in the Family of a Gentleman, of a plentiful Eſtate in the Country, where Variety of Diverſions were his only Employment, and his Virtue ſeem'd to be in great Danger from an idle and unprofitable Life; but it pleaſed God to open his Eyes by a Miracle. Being one Day in Purſuit of Game his Hawk made a Stoop at a Duck and dived after it into a River; *Thomas*, apprehenſive of loſing his Hawk, jumpt into the Water, without conſidering the Conſequence of that precipitate Action; the Stream which was very rapid, hurried him to a Mill; but the Wheel ſtopt immediatly, and allowed Time for taking him out.

This viſible Protection, and ſurprizing Eſcape put him on ſerious Thoughts, and proved a Motive for his applying to ſomewhat more ſolid and worthy of a Chriſtian. Thus recover'd, he turn'd his Mind to Buſineſs, in which he gave ſubſtantial Proofs of ſolid Judgment, uncommon Penetration, and inviolable Integrity. He ſpent about two Years in the Service of a Man of Quailty, to whom he was to be related; and was then employ'd in ſome publick Affairs of the City of *London*; but ſaw ſo much Fraud and Injuſtice practiſed by thoſe with whom he was concern'd, that he reſolved to conſecrate himſelf to God in the Service of the Church. In this View he applied to *Theobald*, then Archbiſhop of *Canterbury*, who received him into his Family. That Prelate ſoon found what a Treaſure he poſſeſs'd in our Saint, and employ'd him in Affairs of the greateſt Conſequence. He had not been a Year in the Archbiſhop's Service when he found Means to relieve the Church of this Iſland, which groaned under the Oppreſſions of *Henry* Biſhop of *Wincheſter*, Brother to *Stephen* then on the

Engliſh

Engliſh Throne, and Legate to the Pope, who abuſed his Authority to the manifeſt Prejudice of the Epiſcopal Dignity. As *Thomas* had ſuggeſted the Meaſures proper to be taken in that difficult Affair, *Theobald* engaged him to undertake an Embaſſy to *Rome*; where he ſucceeded ſo well, that his Holineſs *Celeſtine* II, diveſted the Biſhop of *Wincheſter* of the Legatine Power and conferr'd it on the Archbiſhop of *Canterbury*. This ſignal Service was ſoon after rewarded by the Archdeaconry of *Canterbury*, vacant by the Promotion of *Roger*, the laſt Incumbent, to the See of *York*, and the Provoſtſhip of *Beverly*. Dec. 29

Upon the Death of King *Stephen*, which happen'd in the Year 1154, *Henry* II ſucceeded to the Throne. That Prince had ſome good Qualities but a much larger Catalogue of Vices; he was politick and courageous; but his Paſſions were violent, his Deſires perverſe and irregular, and his Will his only Law. *Theobald*, well acquainted with the King's haughty and impetuous Temper, and ſeeing him ſurrounded by evil Counſellors, who had put his Predeceſſor on ſeveral Enterprizes prejudicial to the Rights of the Church, thought *Thomas* a proper Perſon to ſtem the Tide, and therefore took all Opportunities of recommending him to the King, who conceived ſo exalted an Opinion of him that he made him Chancellor of *England*, about the Year 1157.

Thomas raiſed, to this Dignity, fill'd all the Duties of his high Station in a Manner ſuitable to the Importance of the Truſt, and the original Deſign of that Office. His Houſe was open for all; there Innocence found a ſure Protection; the Poor were furniſhed with Neceſſaries, and the Weak aſſiſted againſt the oppreſſive Power of the Great. The King, finding the Archbiſhop had not impoſed on him in the Character of our Saint, entruſted him with the Education of Prince *Henry* his Son, who would have been a great and good Prince, had he follow'd the Inſtructions of his excellent Governour. The Grandeur, in which he appear'd, the Favour of his Sovereign and the dazzling Luſtre of a Court made no Alteration in his Humility, and Modeſty; 'though the latter Virtue had been put to ſeveral Trials by the King's Direction: His Complaiſance for his Prince, and the Nobility made him give cheerfully into all innocent Diverſions; but at the ſame Time he practiſed a great Variety of ſecret Auſterities on himſelf.

Beſide the voluntary Mortifications, which the Chancellor uſed as ſo many Preſervatives againſt the infected Air of the Court, it pleaſed God to raiſe him ſome that appear'd more ſhocking becauſe inflicted by other Hands. Thoſe whoſe ambitious Schemes were diſconcerted by his Authority, and

Dec. 29 Vigilance, made it their Buſineſs to ruin his Credit with the King; to which End they gave a malicious Turn to his moſt innocent Actions, and inſinuated that his Loyalty was not ſuch as might juſtly be expected from a Man, who ow'd ſo much to the Royal Bounty. Theſe Calumnies would not paſs on his Majeſty, who was but the more confirm'd in his Opinion of our Saint by the calm and Chriſtian Manner in which he bore them. In the Year 1158 *Henry* gave him a freſh Proof in his Confidence in his Wiſdom and Fidelity, by ſending him to *France* to negotiate a Match between his Son *Henry*, and *Margaret*, Daughter to *Lewis the Young*. *Thomas* ſucceeded in this Embaſſy to his Maſter's Wiſh; the Marriage was concluded, with a Proviſo only of deferring it's Solemnization 'till the Parties come to a proper Age. The Princeſs was deliver'd to the Chancellor, who brought her over, and put her into the Hands of *Robert of Newbury* for Education.

The See of *Canterbury* becoming vacant in the Year 1161 by the Death of *Theobald*, all Eyes were fix'd on the Chancellor to ſucceed in that important Poſt, and the common Opinion of the Nation placed him at the Head of the *Engliſh* Church. The King, who was then at *Falaiſe* in *Normandy*, deſign'd him for the Metropolitan See, and order'd our Saint, who attended the Court to prepare for his Return to *England*, where his Preſence would be neceſſary. When *Thomas* went to take his Leave of his Majeſty he was told that his Buſineſs in *England* was to take Poſſeſſion of the Archbiſhoprick of *Canterbury*. The Chancellor, ſurprized at the Propoſal, told the King, with a Smile, he had made a very odd Choice, and could not believe he really meant to confer that Dignity on him; but, finding him ſerious and reſolved on the Affair, obſerv'd to him that the Promotion in Queſtion would be the moſt effectual Means for ſatisfying the moſt malicious of his Enemies. "*For*, ſaid the Saint, *your Majeſty will in all Probability inſiſt on ſuch Things* "*as a Guardian of the Liberties of the Church cannot grant, and which my Con-* "*ſcience will oblige me to refuſe.*

The King was ſtartled at this Freedom in one, who had 'till that Moment appear'd the moſt obſequious and complaiſant, but perſiſted in his Reſolution, and depended on making what Uſe he pleas'd of him, when raiſed to the Archiepiſcopal See. *Henry* then commiſſion'd ſome of the Nobility to attend the Chancellor into *England*, and promote his Election. *Thomas*, reflecting on the Dangers and Difficulties of the Poſt which was preſs'd on him with ſo much Warmth, and conſidering the King's unhappy Temper, and the reſtleſs Malice of thoſe about him, made a long and vigorous Reſiſtance; but the Cardinal of *Piſa*, Legate from the holy See, in *England* over-ruled

over-ruled all his Scruples, and perſuaded him that God call'd him to that Poſt, as a Man of invincible Courage, who would generouſly oppoſe every Attempt on the Rights and Liberties of the Church. The Clergy and Nobility met on this Subject in *Weſtminſter* Abbey, where his Election was oppoſed by the Biſhop of *London* and ſome others, who were apprehenſive that the King's Officers would plunder the Church with more Eaſe and leſs Interruption under a Prelate taken from the Court, and unuſed to oppoſe his Sovereign's Will; to which they added that it would be highly abſurd, and contrary to both divine and Eccleſiaſtical Laws to place a Man of his Way of Living at the Head of the *Engliſh* Church before he had given any Proofs of an Eccleſiaſtical Spirit. Theſe Objections, though very conſiderable in themſelves, were allow'd no Weight with ſuch as knew the Integrity andCourage of our Saint; for, after a long Debate, *Thomas* was declared duely elected on Whitſon-Eve 1162. He was then conducted to *Canterbury*, where he was ordain'd Prieſt, and the next Day conſecrated by the Biſhop of *Wincheſter*, aſſiſted by fourteen Prelates; when he was on the Road he expreſs'd a true Senſe of the Weight and Difficulty of what he undertook by deſiring one of the Clergy of his Church, a Man of ſingular Merit, to tell him what the World ſaid of him, being apprehenſive, as he ſaid, that ſome Freedoms would be taken with his Character, which he ſhould never know without the Aſſiſtance of a faithful Friend; and enjoyn'd him to apprize him of every falſe Step in his Conduct for his greater Security. Dec. 29

His Conſecration made a viſible Change in his Conduct; for, 'though he was always upright and full of excellent Sentiments of Religion, he now conſider'd himſelf as a living Sacrifice, and reſolved to devote all his Time and Thoughts to the Intereſts of the Church. As ſoon as he had receiv'd the *Pallium* from Pope *Alexander* III, he engaged in rhe Monaſtick State, which was eſtabliſhed in the Chapter of *Canterbury*, and 'though he appear'd in a Dreſs ſuitable to his Epiſcopal Dignity, he wore St. *Benedict*'s Habit, and a Hair Shirt under the Marks of that exalted Character. His uſual Practice was to riſe at two in the Morning, repeat *Matins*, and then waſh the Feet of thirteen poor Perſons, begging the Aſſiſtance of their Prayers for the Diſcharge of his Duty. This Act of Humility was done in the Night to expiate the Faults which he might have committed by Vanity while employ'd in the Affairs of the World. Thoſe miſerable Objects were diſmiſs'd with a handſome Alms; and, after a ſhort Repoſe, the holy Prelate aroſe and converſed with God in his written Word. At Break of Day twelve indigent Perſons were relieved at his Door, and at nine in the Morning a

Dec. 29 third Company, amounting to an hundred, were aſſiſted in a Manner ſuitable to their Neceſſities. The Sacrifice of the Maſs was his next Employment, which he offer'd with a Mixture of Fear and Devotion, that warm'd his devout Heart and drew Tears from his Eyes. That Act of Religion was ſucceeded by a charitable Viſit to the Hoſpitals, where he furniſhed the Patients with proper Remedies for the Diſtempers both of their Souls and Bodies; and continued in the Practice of ſuch Works as became his Character 'till three in the Afternoon, the Time of his Dinner. His Meal was handſome, but frugal, and always attended by the Reading of ſome pious Book. After Dinner he held a Conference with learned and pious Perſons on the holy Scripture, or the Affairs of his Dioceſe.

Having made his own Family an excellent Model for his whole Dioceſe, he enter'd on the Reformation of his Flock. Being ſenſible that the People were apt to take Example by the Clergy, he was particularly careful in the Choice of ſuch as were deſign'd for the Care of Souls; and knowing that the Sanctification of the Flock uſually depends on the Sanctity of the Paſtors, he was very difficult and exact in his Examination of Perſons, who offer'd themſelves for holy Orders. As his Alms were beſtowed out of the Revenues of his Biſhoprick, he took Care to act the Part of a faithful Steward in perſerving what Temporalities he found annex'd to the See of *Canterbury*, and recovering ſuch as had been alienated by the Weakneſs or Negligence of his Predeceſſors. The Uſurpers of the Epiſcopal Lands carried their Complaint to the King, who at that Time rejected them, and obliged them to acquieſce in the Archbiſhop's Conduct.

The Saint had not been above a Year in Poſſeſſion of the Metropolitan See, before he was obliged to go to the Council of *Tours*, conven'd by Pope *Alexander* III, to remedy the Schiſm made by the Antipope, who took the Title of *Victor* III. His Reception on the Road to that City was little inferior to that of a crown'd Head for Magnificence and Reſpect. When he was near *Tours*, he was met by the People, the Magiſtrates, and a great Number of Prelates and Abbots. The Council was compoſed of ſeventeen Cardinals, a hundred and twenty four Biſhops, four hundred and fourteen Abbots, and a great Number of inferior Eccleſiaſticks, with his Holineſs at their Head; but none of that venerable Company appear'd to greater Advantage than the Archbiſhop of *Canterbury*, from whom the reſt were glad to learn how to guard againſt the Ambition and Avarice of the Laity, who made themſelves Maſters of the Church Lands, and infringed the Liberties of the Clergy; for the *Anathema* pronouced by the Fathers of that Coun-

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cil againſt ſuch Uſurpers, fell on thoſe Eccleſiaſticks who conſented or gave Occaſion to ſuch Incroachments. Dec. 29

At his Return, St. *Thomas* was receiv'd by the King with all imaginable Marks of Reſpect, and his Majeſty ſeem'd particularly proud of having placed a Man of ſo much Merit in the two moſt conſpicuous Stations in his Kingdom. The Biſhopricks of *Worceſter*, and *Hereford* had then been vacant for ſome Time, and the Revenues converted to the Uſe of the Crown; our holy Prelate took this Abuſe ſo ſeriouſly to Heart that he allow'd the King no Eaſe 'till he gave his Conſent for filling thoſe Sees. The Conduct of the Saint in this Particular, his Reſigning the Dignity of Chancellor, and putting the Decree of the Council of *Tours* in Execution alarm'd the King, and made the firſt Alteration in his Affections for our Prelate. But the Diſpute about the Juriſdiction of the Civil Power over Eccleſiaſticks was the fruitful Source of all the Evils which befell our Saint in the Sequel of his Life. St. *Thomas*, according to the Privileges the Clergy in thoſe Days, aſſerted that though guilty of the moſt enormous Crimes they were to be judged ultimately by their Dioceſan, and puniſh'd as the Canons of the Church direct, and that the ſecular Tribunal ought not to try them 'till being degraded, and thus reduced to the State of Laymen, they ſhould incur the Penalty of the Laws by a freſh Tranſgreſſion. The Archbiſhop ſhew'd himſelf reſolved to act up to his Principles on the firſt Occaſion that offer'd. A Prieſt, accuſed of Murther, was carried before the Biſhop of *Salisbury*, purſuant to the Privilege already mention'd, and that Prelate was ſo warmly attack'd by the King's Officers to give the Eccleſiaſtick up to the Courſe of ſecular Juſtice that in all Appearance he would have complied, had not our Saint interfered, and exerted his Metropolitan Authority in Favour of what was then then the Right of the Clergy. Conformably to the Archbiſhop's Advice and Direction, the Prieſt in Queſtion, proving guilty, was degraded, for ever render'd incapable of his Functions, and committed to a Monaſtery for the Remainder of his Life. In this and other Proceedings of the ſame Nature our Saint pleaded not only the ſtanding Privileges of the Chriſtian Church, as granted and ſecured by Princes of the greateſt Wiſdom and Piety, but alſo a Regulation made by the late King in the firſt Year of his Reign in an Aſſembly of the Clergy and Nobility, which conſtituted the Biſhops of this Iſland ſole Judges, wherever the Perſons or Goods of Eccleſiaſticks were concern'd.

Henry look'd on this Exemption as an Incroachment on the Royal Prerogative, and iſſued out his Orders for convening the Biſhops of his Kingdom in *Weſtminſter* Abbey. Having premiſed ſome Complaints which regarded

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Dec. 29 the Primate in particular, his Majeſty declared his Deſign of calling them together was to gain their free Conſent for trying the Clergy in ſecular Courts, which he conceived to be the Right of the Crown, and the only effectual Means for ſtopping the Progreſs of ſuch Crimes as could not be ſufficienlty puniſhed by the Canons of the Church. The Saint, upon hearing this Propoſal, conſulted with the Biſhops, and then anſwer'd in the Name of his Collegues and the whole Clergy of this Nation, that the *Engliſh* Church was in legal Poſſeſſion of the diſputed Privilege; and that the Biſhops were ſtrictly obliged to inſiſt on it; and begg'd his Majeſty would be pleas'd to remember the Aſſurance which he gave in Writing on his Coronation Day of maintaining and defending the Rights of the Church, as he found them. *Henry*, incenſed at this Reply, and finding the whole Aſſembly of Biſhops united to that Primate, aſked them whether they would obſerve the Laws and Cuſtoms of *England*, as they ſtood and had been obſerved by the Prelates under his Predeceſſors. Our Saint and his Collegues, perceiving the Queſtion was captious and form'd to betray them into ſomewhat unworthy of their Stations, and Character, replied they were ready to comply with ſuch Cuſtoms, as far as they did not claſh with their Duty to God and his Church; a uſual Reſtriction in all Oaths taken at that Time by the Biſhops of this Iſland. The King, not being able to bring them to his Terms, told them, with ſome Warmth, he perceived they were united againſt him, and left the Place abruptly.

The next Day, the King diſpatch'd a Meſſage to the Archbiſhop, requiring him to ſurrender ſeveral Rents, and Revenues, which he had receiv'd with the Seals, and retain'd 'till that Time, and left the Town, without giving the Biſhops Notice of his Departure, as uſual, which they look'd on as a Mark of his higheſt Diſpleaſure. Apprehending the Conſequences of their Sovereign's Anger, they conjured our Saint to accomodate the Matter with the King, and conſult the Peace of the *Engliſh* Church, which could not but ſuffer from that Prince, if exaſperated. *Thomas* oppoſed their Reaſons on this Subject with the ſame Force which he had uſed when anſwering the King; but their Prayers and Tears prevail'd with him to follow the King to *Oxford*, and aſſure him that upon underſtanding his Majeſty's real Intentions, he was willing to change the Terms which had given him ſo much Offence. *Henry*, ſoften'd by this Condeſcenſion, call'd a Parliament at *Clarendon*, in *January* 1164, in which he required the Biſhops to ſwear to obſerve the Cuſtoms of *England*, which made the Subject of the Diſpute at *Weſtminſter* the preceeding Year. The Archbiſhop had given the Matter a ſecond Thought, and from what

what he knew of the King's Temper, apprehended he would make a bad Use of the Conceſſion, and therefore choſe rather to incur the Cenſure of Levity among Men by changing his Mind, than preſerve the Character of Wiſdom and Conſtancy at the Expence of his Duty to God and the Church. The King complain'd loudly of his Conduct, declared himſelf inſulted, diſſolved the Aſſembly, and left the Biſhops in the laſt Confuſion. *Henry* had ſcarce left the Place, when the Saint was ſurrounded by his Collegues, who were very urgent with him to have ſome Regard for the precarious Poſture of Affairs, and conſult the Intereſt of the Church, by a neceſſary Compliance with a Prince's Demands, whoſe Rage would kindle a Flame not eaſily to be extinguiſhed. *Thomas*, overcome by theſe preſſing Remonſtrances, made by Perſons of great Piety and Wiſdom, promiſed them the deſired Satisfaction; and was the firſt who laid himſelf under a ſolemn Obligation to obſerve the Cuſtoms of the Kingdom, without expreſſing any Reſtriction; in which he was follow'd by the other Prelates. Dec. 29

The King commiſſion'd ſome of the Nobility, whom he thought beſt acquainted with the Cuſtoms in Diſpute, or moſt obſequious to his Inclinations, to draw them up, and reduce them to ſeveral Articles, that the Biſhops might ſign them. *Thomas*, ſuſpecting the Courtiers in Commiſſion might offer ſome Cuſtoms for Subſcription, which did not deſerve that Name, deſired Time for examining the Particulars, for his own Security. His Requeſt was too reaſonable to be refuſed by Men, who pretended to proceed in a regular and legal Manner. As ſoon as the Aſſembly broke up, our Saint's Domeſticks canvaſs'd the Matter over very warmly; ſome of them commending his Prudence in accomodating himſelf to the Times, while others inſiſted on it that he had betray'd the Intereſt of the Church. One of the latter, who carried the Croſs before the Biſhop, had the Courage to let his Maſter know his Mind in ſuch Terms as made him own his Weakneſs, expreſs a profound Sorrow for what he had done, and reſolve to expiate his Fault by penetential Auſterities, and a voluntary Separation from the Altar. Soon after, the Archbiſhop diſpatched a Courier to his Holineſs, then at *Sens*, acquainted him with the whole Affair, begg'd his Abſolution, and Direction how to proceed. The Pope, who was no Stranger to the Matter, ſent him the deſired Comfort with all convenient Expedition, preſs'd him to reaſſume his Functions, and exhorted him to act as became a Paſtor of the Church.

The King, underſtanding the Archbiſhop of *Canterbury* repented of his Oath, and was inclin'd to retract what Conſent he had given, gave a Looſe

to

Dec. 29. to his Paſſions, and let drop ſome Words which made it appear the holy Prelate's Life was in Danger. The Saint, finding himſelf incapable of doing any Good in *England*, and wiſhing to reſerve himſelf for better Times, came to a Reſolution of going over to *France* privately; but was driven back by contrary Winds. He made a ſecond Attempt, with the ſame Succeſs; from which he concluded his Deſign was oppoſed by the divine Will, and return'd to *Canterbury*. After a ſhort Stay in that City, the Saint waited on his Majeſty, hoping he might be happy enough to gain a favourable Hearing; but met with nothing but Reproaches for endeavouring to leave the Kingdom, contrary to one of the Cuſtoms inſiſted on at *Clarendon*.

The Archbiſhop, perceiving the King deaf to an Accommodation on any Terms but thoſe which the holy Prelate judged prejudicial to the *Engliſh* Church, left the Court to avoid another Surprize, and reſolved to aſſert the Cauſe of the Church, 'though his Life ſhould pay for his Courage. The Biſhop of *Evreux*, who had the King's Ear at that Time, employ'd himſelf very vigrouſly in that Affair, but could not prevail with his Majeſty to make the leaſt Abatement in the Articles drawn up at *Clarendon*; and our holy Prelate was as reſolute in declaring he would not purchaſe his Peace at the Expence of his Conſcience. *Henry*, finding he gain'd no Ground of the Saint, ſent an Embaſſy to the Pope, deſiring the Character of Legate might be beſtow'd on the Archbiſhop of *York*, and our Prelate and his Collegues be obliged to obſerve the Cuſtoms of the Kingdom. His Holineſs replied that it was neither reaſonable nor juſt to tranſlate an Honour to another See, which belong'd to that of *Canterbury*, more than to the Perſon of the Archbiſhop. The King, not ſatisfy'd with this Anſwer, diſpatched a ſecond Embaſſy to the Pope, with the ſame Demand, and the Perſons deputed were inſtructed to inſiſt on the Confirmation of the holy See in Favour of the Cuſtoms in Diſpute. The Embaſſadors added, that the *Engliſh* Church was in no ſmall Danger from the violent and revengeful Temper of the Prince on the Throne. The Pope would not hear of allowing the pretended Cuſtoms of *England* the Sanction inſiſted on; but, to prevent the Conſequences of the King's Rage, he conſented to the Tranſlation of the Legatine Character to the Archbiſhop of *York*, but under ſuch Reſtrictions as render'd it almoſt uſeleſs; for the new Legate was allow'd no Juriſdiction over the Perſon of our Saint or his Suffragans.

The King, incenſed at the Limitation of a Power which he had deſired might be lodged in the Hands of one devoted to his Intereſt, for oppreſſing the Archbiſhop of *Canterbury*, ſent back the Pope's Brief with Contempt; and

and reſolved for the Future to give a Looſe to his Paſſions without conſult- Dec. 29
ing any but ſuch as were too weak or complaiſant to oppoſe him. *Henry*, 1162
being ſecure of moſt of the Biſhops in *England*, order'd a Charge to be drawn up againſt our Saint, and aſſembled the Nobility and Prelates at *Northampton*, where the Archbiſhop of *Canterbury* was condemn'd and his Goods confiſcated. The Saint declared againſt this irregular Proceeding, and appeal'd to the Sovereign Juſtice of God. This Sentence was pronounced on *Thurſday October* eighth 1164; the next Day the King made a Demand of five hundred Pounds, which he ſaid he had lent our Saint when he was Chancellor; the Archbiſhop alledged that the Sum in Queſtion was a free Gift, but, as he own'd the Receit of the Money, he was obliged to give Bail for the Payment of it. On *Saturday* the King required an Account of the Revenues of ſeveral Biſhopricks and Abbeys which had been in his Hands during their Vacancy, and amounted to 230,000 Marks. This Propoſal ſurprized the whole Aſſembly; and the Biſhop of *Wincheſter* obſerved that as the Sum mention'd, if ever receiv'd, was Part of what he might be charged with when Chancellor, and, as he had been releaſed from all former Obligations, when he was elected to the See of *Canterbury*, he could not conceive how this Demand could be urged with any Shadow of Juſtice. The other Prelates made large Diſcourſes on the Matter before them, which all ended in adviſing him either to ſubmit to the King, or reſign his Biſhopick for Peace ſake. The Saint, perſuaded that the Intereſt of the Church, and the Glory of God were at Stake, that his Compliance with the King's Will would be no better than betraying his Truſt, and that he could not relinquiſh his Poſt without expoſing his Flock to the Fury of the Wolf, reproaching the Biſhops with deſerting him ſhamefully in a Cauſe common to them all, forbid them under holy Obedience to aſſiſt in giving Sentence againſt him, and appeal'd to the holy See. *Gilbert*, Biſhop of *London*, one of his warmeſt Adverſaries, appeal'd to the ſame Tribunal from his Primate's Prohibition; and the Biſhops of *Wincheſter* and *Salisbury* were the only Prelates, who adviſed our Saint to maintain the Intereſts of the Church; but they had not the Courage to give their Opinion publickly.

Thomas, finding himſelf thus abandon'd to the Rage of his Prince, prepared for it's worſt Conſequences by ſaying a Votive Maſs in Honour of St. *Stephen*; after which he made his Way to Court in his Pontifical Veſtments, and enter'd the King's Appartment with his Croſs in his Hand. *Henry* reſented this Act as an Inſult done to his Majeſty, and an Inſinuation that he was an Enemy and Perſecutor of the Church; all were ready to

Dec. 29 flatter the King's Paſſions, and join him in declaring our Saint an ungrateful perjured Traitor. The Biſhops were order'd to divide from the Nobility and conſider what Puniſhment was due to the Archbiſhop. After a long Debate, not daring to act in Concert with the ſecular Power in condemning that Primate, they came to a Reſolution of citing him before the holy See, as guilty of Perjury, and giving the King all poſſible Security of doing their beſt toward depoſing him; upon Condition that all Proceedings againſt him ſhould be immediately ſtopt. This Aſſurance was bound by an Oath, after which they went to the Archbiſhop and let him know what they had done. After much ill Treatment, and abuſive Language, the holy Prelate left the Palace; and engaged the Biſhops of *Worceſter*, *Hereford*, and *Rocheſter* to aſk the King's Leave for quitting the Kingdom; to which his Majeſty replied he would propoſe the Matter in Council the next Day.

In the mean Time two Noblemen, our Saint's Friends, apprized him of a Deſign againſt his Life; whereupon he diſguiſed himſelf, went over to *Flanders*, and from thence travell'd into *France*. The King, alarm'd at this ſuddain Retreat, aſſembled the Biſhops and Nobility, and deſired their Advice in the Affair. It was reſolved to ſend a Deputation to the Pope, then at *Sens*, and urge the Charge of Perjury againſt St. *Thomas*. The Archbiſhop of *York*, and the Biſhops of *London*, *Worceſter*, *Chicheſter*, and *Exeter* undertook this Embaſſy, in which they were join'd by ſufficient Numbers of the Nobility, attended by an magnificient Retinue.

The Saint had ſent to the King of *France*, and deſired Permiſſion to take Shelter in his Dominions; but his Meſſengers were prevented by thoſe diſpatched from *England*, who deliver'd a Letter to *Lewis*, in which the King of *England* deſired he would not receive *Thomas*, late Archbiſhop of *Canterbury*, who was a Traitor and a Fugitive. *Lewis*, ſhock'd at the Terms of this Epiſtle, aſked the King's Deputies by whom and how the Archbiſhop had been depoſed; expreſs'd no ſmall Surprize at this Treatment of a Man, to whom the *Engliſh* Crown had great Obligations, and aſſured them the Archbiſhop of *Canterbury* might depend on a ſafe Retreat in his Dominions. The next Day our Saint's Deputies reach'd *Compiegne*, where the King then reſided, gave his Majeſty a full Account of the holy Prelate's Sufferings, and receiv'd a gracious Aſſurance of Protection.

St. *Thomas*, thus encouraged, made a Journey to *Soiſſons*, where the King of *France* arrived the next Day, made him the firſt Viſit, embraced him with a filial Affection, and made him a Profer of what was neceſſary for ſupporting

porting the Dignity of his Character. In the mean Time his Holineſs gave Audience to the *Engliſh* Deputies; not thinking it prudent to incenſe King *Henry*, he anſwer'd with Caution, and let them know he could not proceed any farther in the Archbiſhop's Abſence, who was expected at *Sens* in a few Days. The Deputies pretended their Time was expired, and therefore did not wait his Arrival, but left *France* without taking his Holineſs's Bleſſing. St. *Thomas* reach'd *Sens* ſoon after, attended by the King's Officers, where he was receiv'd very coldly by the Cardinals, but had Audience of the Pope, who order'd him to appear the next Day in the Conſiſtory, and give a full Account of the Proceedings, and the Cauſe of his leaving *England*. The Saint diſcharged himſelf of that Commiſſion in a pathetick and moving Manner; and in the Concluſion of his Diſcourſe produced the Articles of *Clarendon*, proteſting he had rather ſuffer a thouſand Deaths than ſee the *Engliſh* Church reduced to ſuch a State of Slavery, as was intended by the King, and his Adherents. The next Day our holy Prelate was again admitted to Audience in the Preſence of the Cardinals, when he own'd that he had indeed been the unhappy Cauſe of the Storm raiſed in the *Engliſh* Church by engaging in the Epiſcopate out of Complaiſance to his Prince, rather than according the Rules of the Church; that nothing hinder'd him from reſigning his Poſt, while in *England*, but the Apprehenſion of leaving a pernicious Example, and giving temporal Princes a Handle for diſplacing the Paſtors of Chriſt's Flock, according to the Dictates of their Paſſions; but that he then begg'd Leave to put the Church of *Canterbury* into his Holineſs's Hands, that he might provide it with one more capable of governing it. He then took off his Epiſcopal Ring, preſented it to the Pope, and retired. Dec. 29

The Conſiſtory were divided on the Caſe before them; ſome were of Opinion that this favourable Opportunity of re-eſtabliſhing a Calm in the *Engliſh* Church was not to be neglected, and that they ought to proceed to the Choice of an Archbiſhop, who ſhould be more agreeable to the King. But his Holineſs, and ſome others, better acquainted with, or more zealous for the Good of the Church declared for endeavouring the Reſtoration of the injured Prelate. The Majority giving into the latter Opinion, the Pope order'd our Saint to be call'd in, commended his Integrity and Modeſty, return'd his Ring, adviſed him to continue his Endeavours in Favour of the Church, and aſſured him of the Friendſhip and Protection of the holy See.

His Holineſs then ſent for the Abbot of *Pontigny* and put our illuſtrious Exile into his Hands, with a particular Recommendation. St. *Thomas*, pleas'd with the Proſpect of enjoying the Pleaſures of a religious Retreat, to

Dec. 29 which he was then a Stranger, accompanied the Abbot to *Pontigny*, where he took the Habit of that Houſe, gave heartily into all the penitential Auſterities of the Community, and made conſiderable Additions to them to expiate his Want of Vocation, and Weakneſs in once condeſcending to what his more mature Thoughts could not approve of.

The Saint had not been long in Poſſeſſion of his new Happineſs, when the King of *England*, enraged at the favourable Reception which he met with abroad, confiſcated all his Goods, and thoſe of his Relations and Friends, baniſh'd all who had any Connexion with him, without Exception of Age or Sex; obliged ſuch of them as were arrived to the Uſe of Reaſon to take an Oath to go in Queſt of the holy Archbiſhop, that the Sight of ſo many unhappy and diſtreſs'd Perſons might add to his Afflictions; and ſtrictly forbid all his Subjects to pray for the factious Prelate, as he ſtiled him. After this ſevere Order, great Numbers came daily to *Pontigny*, and complain'd loudly of their Misfortunes, which proved the moſt ſenſible Mortification that the Saint ever felt. Providence, however, took them into it's Protection, they were kindly receiv'd in ſeveral diſtant Countries, and ſome of them lived better abroad than they could have expected at home

Henry could not bear to ſee his Endeavours for Revenge fall thus to the Ground, and therefore drew up ten new Articles, more prejudicial to the Liberties of the Church than thoſe of *Clarendon*, which he publiſhed in his Dominions, and required an Oath for obſerving them. Being apprehenſive that the Archbiſhop would lay an Interdict on the Kingdom of *England*, he gave ſtrict Orders for watching all the Ports, and hindring the Paſſage of Letters from the holy Prelate or the Pope. The Saint, however, found Means of writing to his Majeſty and the Biſhops of this Nation, endeavouring to bring them to a Senſe of their Duty; but his charitable Admonitions fell ſhort of their deſired Effect, and the few Prelates, who were convinced of his Innocence and the Juſtice of his Cauſe, had neither Intereſt nor Courage enough to ſtem the Tide which bore hard upon them.

The Pope, returning to *Italy* in 1165, before he could bring St. *Thomas*'s Affair to a Concluſion, ſignalized himſelf in that Prelate's Favour by declaring him Legate from the holy See in all *England*, except the Dioceſe of *York*; in this Quality the Saint excommunicated ſeveral of his Countrymen who had invaded the Eccleſiaſtical Juriſdiction, ſeiz'd the Church Lands, or adhered to the Antipope, who ſucceeded *Victor* III, and took the Name of *Paſcal*. The King was threaten'd with the like Cenſure, if he did not ſubmit to the Authority of the Church, and do Penance for what was paſt.

'Though that haughty Prince did all in his Power to work himſelf into a Dec. 29.
through Contempt of ſuch Menaces, he could not diſſemble his Apprehenſions, and therefore conven'd his moſt faithful Councellors at *Chinon* in *Touraine* to know what was to be done. *Henry* complain'd of the Archbiſhop's Conduct with Tears, and reproached thoſe preſent with Want of Concern for their Royal Maſter's Repoſe, which would have directed them to eaſe him of the Man who gave him ſo much Diſquiet. The Archbiſhop of *Rouën* undertook to ſhew him the Unreaſonableneſs and Uſeleſsneſs of that violent Tranſport; but nothing could calm him 'till the Biſhop of *Lizieux* propoſed an Appeal to *Rome*, as the only Expedient in that Counjuncture. Thus, according to the Remark of the famous *John* of *Salisbury*, the King condemn'd his Opinion by his Practice, and had Recourſe to *Rome* in his Extremity, at a Time when he was doing his utmoſt toward deſtroying the Right of Appeals to the holy See. As ſoon as the Aſſembly broke up the Biſhop of *Lizieux* and *Sees* went to *Pontigny* to notify the King's Appeal againſt the Primates Sentence; the Archbiſhop of *Rouën* accompanied them out of a charitable Deſire of negotiating a Reconciliation. The Saint was then at *Soiſſons*, begging the Aſſiſtance of the Bleſſed Virgin and St. *Gregory* the great in this important Affair, ſo that the King's Deputies loſt their Labour. *Thomas* was now fully reſolved to pronounce Sentence of Excommunication againſt the King on *Whitſunday* 1166; but deferr'd it on hearing his Majeſty was then dangerouſly ill.

The King was ſcarce recover'd, when he wrote to the general Chapter of the *Ciſtercians*, complain'd that the Monks of *Pontigny* had harbour'd a Rebel and his profeſs'd Enemy, and threaten'd to deſtroy all the Monaſteries of that Order in *England*, if they entertain'd him any longer. The Saint being inform'd of the Affair, let the Monks know he ſhou'd be extremely ſorry that an Order which had entertain'd him ſo kindly in his Diſtreſs ſhou'd ſuffer on his Account, and therefore reſolved to make them eaſy on that Point. With this View he ſent the King of *France* the melancholy News; and that Prince order'd the Meſſenger to aſſure our holy Prelate of the Continuance of his Protection, and deſire he wou'd chooſe the Place of his Reſidence. He pitched on the City of *Sens*, where he was receiv'd by the Archbiſhop, the Clergy, and the People with all Marks of Joy and Reſpect; and retired into a Monaſtery, where, he was ſupplied with all that was neceſſary for a Man of his Rank at the King's Expence; when ever *Lewis* went to *Sens*, he viſited the holy Archbiſhop, and conſulted him in what regarded the Salvation of his Soul, and the Government of his Kingdom.

In

Dec. 29 In the mean time *John* of *Oxford* made a Journey to *Rome*, where he found Means to ſurprize the Pope into Meaſures, which gave the King of *England* an Advantage over St. *Thomas*. That artful Hypocrite aſſured his Holineſs upon Oath that he had done nothing at the Schiſmatical Council of *Wurtzbourg*, prejudicial to the Church, or contrary to the Dignity of the Apoſtolical See, and ſolemnly abjur'd the diſputed Cuſtoms of *England*; whereupon the Pope abſolved him from the Excommunication pronounced by our Saint, and at his Perſuaſion diſpatched two Legates to the *Engliſh* Court to examine the Matter between the King of *England*, and the Archbiſhop of *Canterbury*, ſuſpending the Saint's *Legatine* Power for a Time.

William Cardinal of *Pavia*, and Cardinal *Otho*, the Perſons entruſted with this important Affair, left *Rome* on the firſt of *January* 1167, but did not reach *Normandy*, where the King of *England* then was, till the latter End of the Summer; at their Arrival they found him and the King of *France* at Variance about the City of *Toulouſe*, and other Articles. The Pope, having Intelligence of the Matter, ſent an Order to the Legates to employ all Means in their Power for reconciling the two Potentates, before they enter'd on the Archbiſhop's Buſineſs. The Peace between the two Crowns was a Work of Time; and ſome Months paſs'd before the Time and Place of the Conference with St. *Thomas* could be fix'd, which was held at laſt near *Giſors*, where the two Kingdoms joined. The Archbiſhop went thither, attended by ſeveral who had follow'd him into Baniſhment, among whom was the famous *John of Salisbury*, afterwards Biſhop of *Chartres*, a Man of great Learning, and conſummate Prudence, which Talents he employ'd with good Succeſs in Favour of his holy Friend, who might otherwiſe have been ſurprized by the *Cardinal* of *Pavia*'s captious Propoſals. The Conference ending without bringing Matters to an Iſſue, the Legates carried an Accout of their Proceedings to King *Henry*, and declared they had no Commiſſion to go any farther. That Prince, enraged at the Miſcarriage of his Deſign, ſtorm'd violently againſt the Archbiſhop, and accuſed the Pope of Indifference to the Intereſt of the Crown of *England*. The Legates gave him no farther Satisfaction than that of receiving an Appeal of the Biſhops, and publiſhing the apoſtolical Letters forbidding the Saint to lay an Interdict on the Kingdom of *England*, till farther Advice from the holy See. They ventured to exceed the Bounds of their Power to obliged the King, and undertook to abſolve moſt of thoſe, who had been excommunicated by the Archbiſhop of *Canterbury*; whereupon they were recall'd.

The

The King of *France*, mortified at this Delay, reſolved to employ all his Intereſt with *Henry* for reſtoring the injured Prelate to his See. His Holineſs, being apprized of his Majeſty's Diſpoſition, wrote to him, and conjur'd him to undertake the Matter. *Lewis*, thus preſs'd enter'd on the Affair with an Ardour that ſhew'd his Affection for the Archbiſhop, and Concern for the Peace of the Church. He had ſeveral Conferences with the King of *England*, who was at laſt prevail'd to allow St. *Thomas* an Interview. Purſuant to this Leave the holy Prelate, being introduced to the King before a numerous Aſſembly, threw himſelf at his Majeſty's Feet, but was immediately order'd to ariſe from the Ground, and declare his Buſineſs. The Saint begun with imploring that Prince's Mercy in Favour of the *Engliſh* Church, and attributed its Troubles to his own Sins; he then declared that he referr'd the whole Matter to his Royal Wiſdom, and Diſcretion, and would ſtand to his Judgment, as far as was conſiſtent with the Honour of God. *Henry*, who expected an abſolute, unconditional Submiſſion, was ſo offended at the Reſtriction, that giving a Looſe to his Paſſion, he loaded him with Reproaches of Arrogance, and Ingratitude; and, then, turning to the King of *France*, obſerved to him that the Condition, with which the Archbiſhop's pretended Submiſſion was clogg'd, would prove the fruitful Source of endleſs Diſputes, it being eaſy for that Prelate to pretend that which is not agreeable to his Humour, is contrary to God's Honour. Having obſerved that the whole Aſſembly was ſurprized at the Warmth with which he had deliver'd himſelf, and pleas'd with the Mildneſs of the Saint's Anſwers, he had Recourſe to Artifice, and gave his Cauſe the Appearance of Juſtice by this ſpecious Propoſal. "Sir, ſaid he, ſpeaking "ſtill to the King of *France*, I have been preceeded in the *Engliſh* Throne "by ſeveral Princes ſome leſs and ſome more powerful than myſelf; and "the Pelate before us came to the See of *Canterbury* when it had been "honour'd with ſeveral great and holy Archbiſhops; now all I inſiſt on "is that he would only grant me the Satisfaction which the moſt worthy "of thoſe Prelates did not ſcruple to give to the leaſt of my Predeceſſors." This artful Declaration had the intended Effect; for the whole Company gave it as their Opinion that his Majeſty could not make any farther Profer, and that a happy Concluſion of this troubleſome Affair depended entirely on our Saint. Dec. 29

Had *Thomas* accepted the Propoſal, his Couduct would have been ſufficiently juſtified by that of St. *Anſelm*, and other Archbiſhops of *Canterbury*, who had moſt ſtrenuouſly oppoſed the King's of *England* on the ſame

Dec. 29 ſame Subject. But, he knew *Henry* better than the reſt of that auguſt Aſſembly, and therefore made no Reply, being juſtly apprehenſive that the *King* would make no Difficulty of breaking his Word after he had refuſed to admit of the Clauſe in Diſpute. *Lewis*, dazzled with the falſe Luſtre of the artful Propoſal, aſked the Archbiſhop with ſome Emotion, what he meant, and whether he pretended to be better or wiſer than the many excellent Prelates, who had ſat in the See of *Canterbury*; and declared that the deſired Reconciliation depended entirely on him. "Yes, replied the Saint, "my Predeceſſors were certainly ſuperiour to me both in Vertue and Know-"ledge; each of them retrenched ſome Abuſe, but there is Employment "enough of that ſort left for their Succeſſors. Our Anceſtors ſuffered Mar-"tyrdom rather than not preach the Name of *Jeſus Chriſt*, and ſhall I be-"tray his Honour to ingratiate myſelf with a Man?" Theſe Words ſet him and the Nobility of the two Kingdoms on Fire, who unanimouſly pronounced him Obſtinate, and an Enemy to Peace; one of the moſt conſiderable among them proteſted that the Archbiſhop had render'd himſelf unworthy of their Majeſties Favours and had forfeited the Protection of the *French* King. The two Princes ſeem'd equally incenſed againſt him, and left the Aſſembly without taking Leave of our Saint; and *Henry* inſulted him by telling him he had now the Satisfaction of a complete Revenge on the Enemy of his Crown and Dignity in the united Declarations of the Members of that honourable Company. *Lewis* grew very cool to the holy Prelate and diſcontinued his uſual Allowance for ſome Time; but that Loſs was in ſome Meaſure ſupplied by the charitable Contributions of ſeveral *French* Biſhops.

Some Days after the King of *France*, giving the Matter a ſecond Thought, could not but believe he had been to blame in preſſing the Saint to a Compliance with *Henry*'s Terms, and ſent for him. At his Entrance into *Lewis*'s Apartment the Archbiſhop found him ſitting in a melancholy Poſture, and expected nothing better than an Order for leaving his Dominions; but was agreeably ſurprized to ſee that Monarch, after ſome Moments paſs'd in a profound Silence, threw himſelf at his Feet, and with Tears acknowledge him the only Perſon who ſaw clearly into *Henry*'s Intentions, beg to be abſolved from the Crime which he had committed in joining with his Enemies at the late Conference, and aſſure him of a Continuance of his Favour and Protection. The Saint return'd this Acknowledgement with his Bleſſing, and Expreſſions of Gratitude; was conducted back to *Sens* in a magnificent Manner, and entertain'd there at the King's Expence, as before. This Action was highly diſagreeable to all St. *Thomas*'s Enemies, but none reſented

ſented it ſo highly as the King of *England*, who deputed the Archbiſhop of *Sens*, and the Archdeacon of *Canterbury* with a Meſſage to his Majeſty expreſſing his Diſlike to it in very ſtrong Terms. *Lewis* replied, that if *Henry* thought he had a Right to inſiſt on the Cuſtoms of his Kingdom, his Majeſty could not think it ſtrange that he kept up the Practice of his Royal Predeceſſors in protecting the Afflicted, and eſpecially ſuch as ſuffer'd for Juſtice. Dec. 29

Henry, thus diſappointed in *France*, employ'd all Manner of Artifices, and Solicitations in *Germany* and *Italy* to procure the Archbiſhop of *Canterbury*'s Diſgrace and Condemnation. He ſent a new Deputation to *Rome*, to intimidate him, ſurprize him, and tire him into his Meaſures: and made conſiderable Offers to ſeveral Cities in *Italy*, if they would employ their reſpective Intereſts with his Holineſs againſt the ſuffering Prelate. *Alexander*, ſtill in St. *Peter*'s Chair, ſent two Legates to the King of *England*, *Gratian*, and *Vivian*, and gave them ſuch Inſtructions as might ſecure them from making any falſe Step in the Execution of their Commiſſion. After ſeveral tedious Conferences, and warm Debates, the King promiſed to reſtore the Saint, and all who had ſuffer'd on his Account. But, the Legates not conſenting to ſome Terms in the Agreement inſiſted on by the King, the whole Affair fell once more to the Ground; and, after ſome farther Endeavours to bring Matters to a happy Concluſion, *Gratian* and *Vivian* return'd to *Rome*.

The King, finding his Attempt for depoſing the Archbiſhop of *Canterbury* miſcarry, began now to endeavour to deprive him of all the Rights of his Metropolitan Dignity. The placing the Crown on the Heads of the *Engliſh* Monarchs had long been the Privilege of the Archbiſhop of *Canterbury*: The Prince then on the Throne, deſigning to give the Royal Title to *Henry* his eldeſt Son in his Life Time, pitch'd on the Archbiſhop of *York* for performing the Ceremony of his Coronation. The Pope, being apprized of the King's Deſign, wrote to that Prelate, ſtrictly charging him not to uſurp an Office that belong'd to our Saint, who alſo wrote to him on the ſame Subject. The King, incenſed at this Interpoſition, which his officious Flatterers improved into an Affront to his Perſon and Dignity, publiſhed an Order obliging all his Subjects to abjure their Obedience to the Pope and the Archbiſhop of *Canterbury*. Several were complaiſant or weak enough to take this Oath; and the Saint, ſenſibly afflicted at the Schiſm, wrote a Letter to his Dioceſe, and the whole *Engliſh* Church, full of Zeal, and Authority.

Dec. 29. In Spite of the Pope and the Archbiſhop, Prince *Henry* was crown'd at *Weſtminſter* by the Archbiſhop of *York*, aſſiſted by the Biſhops of *London*, *Rocheſter*, and *Salisbury*. The News of this Uſurpation of his Rights, and ſome Proceedings at *Rome* to the Prejudice of his primatial Authority, rouzed all our Saint's Fire and drew ſeveral bitter Complaints from his Pen, in a Letter to Cardinal *Albert*. *Thomas* wrote to his Holineſs ſoon after, and conjured him in the ſtrongeſt Terms not to defer the laſt and only Remedy any longer. The King of *France* was very preſſing with him on the ſame Subject, and aſſured the Pope that his long Forbearance only harden'd King *Henry*'s Heart. The Archbiſhop of *Sens* made the ſame Complaint, and put his Holineſs in Mind of the terrible Account he muſt one Day give for the Blood of his Brethren, who were in danger of being loſt.

Alexander, thus attack'd on all Sides, wrote to the Archbiſhop of *York*, declared him ſuſpended from all Eccleſiaſtical Functions; and laid an Interdict on the Prelates who had aſſiſted at the young King's Coronation. At the ſame Time his Holineſs directed the Biſhops of *Rouën* and *Nevers* to make the laſt Propoſal of Peace to the King of *England*, and interdict his whole Dominions, on his Noncompliance with the Terms offer'd. He wrote likewiſe to King *Henry*, commanding him in the Name of God and by Virtue of the Apoſtolical Authority, to be ſpeedily reconciled to the Archbiſhop of *Canterbury*, if he would avoid incuring the Sentence of Excommunication from the holy See. This Thunder awaked the King of *England*, who now declared his Reſolution of negotiating a Peace with the Pope's Legates, as ſoon as poſſible. Theſe Prelates had received all neceſſary Inſtructions from our Saint how to proceed with that artful and penetrating Prince; and the Archbiſhop of *Sens*, who was join'd in that Commiſſion, prevail'd with St. *Thomas* to go with them; in ſhort the Peace was concluded on the Archbiſhop's own Terms, and he was aſſured of all the Reſpect, Favour, and Protection that he or his Church could deſire. He then took his Leave of the King of *France*, and his Friends at *Sens* and *Pontigny*. *Lewis* was at that time at *Paris*, and our Saint on his Arrival in that City lodged in the Abbey St. *Victor*. The Regular Canons of that Houſe deſired their holy Gueſt to preach in their Church on the Octave of St. *Auguſtin*, and when he left them, found Means of ſecuring his Hair Shirt, which they keep to this Day as a very valuable Relick.

Coming to *Witſan*, or as ſome write it *Guiſſan* in *Picardy*, the Saint diſpatched the Pope's Letters into *England* to prepare his Way there; which Letters interdicted the Archbiſhop of *York*, and all who had aſſiſted at Prince *Henry*'s

Henry's Coronation, and excommunicated or ſuſpended ſeveral other Prelates of this Kingdom, for different Reaſons. As he was one Day walking on the Sea ſhore, *Milo* Dean of *Boulogne* brought him an Account of a Conſpiracy form'd againſt him by his Enemies in *England*, who were reſolv'd to kill or take him Priſoner at his Landing in any of the Ports of this Iſland. *Thomas* thank'd that Eccleſiaſtick for the Information and his kind Concern for his Perſon; but declared his Reſolution of going where he was perſuaded God call'd him. There was indeed but too much Truth in the News; for the Archbiſhop of *York*, the Biſhops of *London* and *Salisbury*, join'd by ſome deſperate Perſons, had ſurprized the young King into a Permiſſion to wait his Arrival and execute their Revenge on the holy Prelate. *Thomas* embark'd on the twenty ninth of *November* 1170, being the ſeventh Year of his Baniſhment, and landed ſafe at *Sandwich*. The Dean of *Salisbury*, commiſſion'd by the King to reinſtate our Saint in his See, perceiving the Conſpirators, apprized of his Arrival, were making toward the Archbiſhop, ſtept up to them, declared his Royal Maſter's Orders, and prevailed with them to lay down their Arms. They reproached the Saint, however, with returning in a hoſtile Manner, and thundering out Excommunications and Interdicts againſt the Biſhops. *Thomas* replied he had done nothing in that Affair, without the expreſs Conſent of his Majeſty; the diſcontented Party grew cooler upon hearing the King named, and in a ſuppliant Manner deſired thoſe Prelates might be abſolved; but the Archbiſhop defered the Conſideration of that Affair till his Arrival at *Canterbury*, which City he reach'd next Day, and was received there with all Demonſtrations of univerſal Joy. Dec. 29

The Saint had enjoy'd but one Night's Repoſe, when three Heads of the Conſpirators, accompanied by the ſame Number of Eccleſiaſticks, deputed by the Archbiſhop of *York*, and the Biſhops of *London*, and *Salisbury*, went to the Archiepiſcopal Palace, and in the King's Name demanded the Abſolution of thoſe Prelates. He was ready to grant their Requeſt on certain Conditions, to which they would not ſubmit, but prejudiced the young King againſt the Saint, and then made a Journey to *Normandy*; where they laid their Complaints before the Father of that Prince. The three Biſhops reach'd that Country a few Days before *Chriſtmas*, threw themſelves at his Majeſty's Feet, implored his Protection againſt the pretended Violences of our Saint, whom they repreſented as a turbulent Prelate, and an implacable Enemy of his royal Dignity. They gave ſo ſpecious a Turn to their Calumnies that *Henry* really Thought the Saint diſpoſed to lord it over the Clergy, and even ſpirit up the People to Rebellion. In this Perſuaſion, giving a

Dec. 29 Looſe to his Paſſion, he pronounced a heavy Curſe on all whom he had promoted, honour'd with his Friendſhip, and fed at his Table, who yet had neither Courage nor Affection enough for their Prince and Benefactor to do him Juſtice on one ſingle Prieſt, who gave him more Diſturbance than all the reſt of his Subjects together. This Reproach afforded the Saint's Enemies a favourable Handle for executing their black Deſigns; four of them, reſolved to ingratiate themſelves with their Sovereign by removing the Diſturber of his Peace, enter'd into a Conſpiracy, which they executed in the following Manner. They landed in *Kent* on the Day holy to the Memory of *the Innocents*; and went to the Archbiſhop's Palace the next Morning, where they found him ſurrounded by Eccleſiaſticks and Monks and told him they came from the King. The Saint order'd all the Company out of the Room that theſe pretended Deputies might communicate his Majeſty's Orders with more Freedom and Secrecy. Upon hearing their Propoſals, he found them ſo extravagant, that he had Reaſon to ſuſpect they never came from the King. He then call'd in his Clergy, and deſiring they might be Witneſſes to what paſs'd at that Interview; juſtified his whole Conduct to the Confuſion of his Enemies; and aſſured them he was firmly reſolved to act up to the Character of a true Paſtor of the Church, whatever became of his own Life.

The Aſſaſſins left the Palace in a Manner that ſhew'd them reſolved on ſome deſperate Attempt; and ſoon after appear'd completely arm'd for the Undertaking. *Thomas* remain'd perfectly calm in his Chamber, and it was with ſome Difficulty that he was prevail'd with to take Shelter in the Church, where his Friends hoped he might be ſecure. The Saint had not been there long when the Ruffians and their Attendants forced their Way in, and put the Chapter into the utmoſt Conſternation. Thoſe Villains in a loud and menacing Tone aſked where was *Thomas Becket*, that infamous Traitor. This Demand meeting with no Anſwer, they aſked where the Archbiſhop was. Upon which the holy Prelate left his Seat, and declared he was the Perſon they ſought, but denied the Title of Traitor. One of the Deſperadoes commanded him to quit the Church, having ſome faint Remains of Reſpect for the holy Place. The Saint replied that he would not make his Eſcape, but was ready to die for Juſtice and the Liberties of the Church, and conjured them in the moſt ſolemn and awful Manner not to hurt his Monks, his Clergy, or his People. After ſome Endeavours to drag him out of the Church, the Aſſaſſins murther'd him before the Altar, and then made their Way to his Houſe which they plunder'd with the Licentiouſ-

neſs

neſs of victorious Soldiers. Thus fell the holy Martyr on the twenty ninth of *December*, 1170. Dec. 30

The News of this execrable Fact ſpread an univerſal Confuſion through *Canterbury*; the People flock'd to the Church in great Numbers; the Poor, the Widows, and the Orphans bewail'd the Loſs of their common Father and beſt Friend; they expreſs'd their Veneration for him by kiſſing his Hands and Feet, rubb'd their Eyes with the Blood ſhed for the Cauſe of God, and dipp'd their Cloaths in it as a valuable Relick. The venerable Body was buried privately to prevent the Attempts of the Saint's Enemies to carry it off, and throw it into ſome common Sewer. The many glorious Miracles perform'd at his Tomb were receiv'd as ſo many authentick Atteſtations from Heaven of this great Prelate's Sanctity and Juſtice of his Cauſe; which prevail'd with Pope *Alexander* III to canonize him with great Solemnity in the Year 1173, ſtile him a Martyr, and order the Obſervation of his Feſtival on the Day of his Death. *Stephen Langton*, Archbiſhop of *Canterbury*, order'd the ſacred Relicks to be removed on the ſeventh of *July* 1223, a Tranſlation which was commemorated annually on that Day by our devout Anceſtors till the Change of Religion in this Country. 'Till that unhappy Time, the twenty ninth of *December* was obſerved with the ſame Exactneſs in *England* as the four preceeding Days; and the Catholicks among us continue that pious Cuſtom to this Day.

The XXX Day.

St. SABINUS, *Biſhop of* ASSISIUM, *Martyr, and his Companions.*

SABINUS was in Poſſeſſion of the See of *Aſſiſium* when the *Romans*, animated by the Edicts of *Diocleſian*, and *Maximian*, clamour'd for what they call'd Juſtice on the Chriſtians, and declared for the Extirpation of that odious Sect in the Place of their publick Diverſions. The Senate willing to ſatisfy the People and oblige the Emperor, publiſhed an Order on the twenty ſecond of *April* 303, for putting all ſuch as ſhould be diſcover'd into the Hands of the Governor of the reſpective Towns, or the Judges of each particular Place, who were thereby authoriſed and required to oblige them to renounce their Religion, and ſacrifice to the Gods. We are told that purſuant to this Order *Maximian* ſent a Reſcript to the Governor of *Tuſcany*, directing

Dec. 30 directing the Confiſcation of Goods, and inflicting corporal Puniſhments on thoſe who ſhould refuſe or neglect to execute it.

By Virtue of this Authority *Sabinus*, and his two Deacons *Marcellus*, and *Exuperantius*, with ſeveral other Eccleſiaſticks, were ſeiz'd at *Aſſiſium* in *May*, and thrown into Priſon by an Order from *Venuſtianus* Governor of *Tuſcany* and *Umbria*; where they lay 'till that Magiſtrate came to Town; and then *Sabinus*, being carried before him, was preſs'd to offer Incenſe to *Jupiter*. The holy Biſhop gave him a ſuitable Anſwer to the abſurd Propoſal, and being farther importuned to that deteſtable Act, expreſs'd his Abhorrence of it by thruſting the Idol from him. *Venuſtianus*, incenſed at his Boldneſs, which he reſented as the higheſt Impiety, order'd his Hands to be cut off; after which *Marcellus* and *Exuperantius* were put on the Rack, and beaten unmercifully for a conſiderable Time. Finding them proof againſt all the Severities which he could inflict, the Governor gave Orders for tearing their Bodies with Iron Hooks, 'till they died under the barbarous Operation. They were thrown into a River, but ſoon after taken up and buried by a Prieſt on the laſt of *May*.

Sabinus was doom'd to a ſlower Martyrdom, for he was confined ſeveral Months, without any Relief but what he receiv'd from *Serena* a Chriſtian Widow, whoſe Grandſon recover'd his Sight by the Miniſtry of the holy Prelate. The Miracle juſt mention'd reached the Ears of *Venuſtianus*, who was much ſtartled at the Account; and, having been long troubled with ſore Eyes, ſent for *Sabinus*, and let him know his Sentiments were then very different from what he had formerly entertain'd. He then threw himſelf at the Biſhop's Feet, and begg'd his Aſſiſtance in the Care of both his Soul and Body. The Fervour of his Prayers, and Sincerity of his Intentions were rewarded with all he had aſked; after ſome Inſtructions he receiv'd Baptiſm, and from that Moment found his Eyes perfectly well. His Wife and Children made the ſame Step; and the Converſion was follow'd by that of fourteen or fifteen Perſons, who ſaw what God had done in Favour of *Venuſtianus*.

Maximian, being inform'd of what had happen'd, ſent *Lucius* one of his chief Officers, to *Aſſiſium*, with Orders to behead the Governor and his whole Family. After the Execution of this Sentence, *Lucius* went to *Spoleto*, where he brought *Sabinus* to his Trial; and, finding him inflexible, gave Directions for his being whipt to Death. *Serena*, who follow'd the Martyr to *Spoleto*, took Care of his Body, and buried it about a Mile from that Town on the ſeventh of *December*. 'Though the Martyrs of this Day ſuffer'd at different Times, as appears from their Acts, the Church honours their Memory together;

together ; and the *Roman* Martyrologe places their Names on the thirtieth of *December*. Dec. 29

The XXXI Day.

St. SILVESTER, Pope.

SILVESTER, a Native of *Rome*, was Son to *Ruſinus*, and *Juſta*. His Mother, being left a Widow while our Saint was young, took a particular Care of his Education in Virtue and good Literature by putting him into the Hands of *Caritius*, or *Carinus*, a Prieſt of an unexceptionable Character and great Abilities. Being form'd under that excellent Maſter, he enter'd among the Clergy of *Rome*, and was ordain'd Prieſt by Pope *Marcellinus*, before the Peace of the Church was diſturbed by *Dioclesian* and his Aſſociate in the Empire. His Behaviour in that Station was ſuch as recommended him to the publick Eſteem ; and upon the Death of *Melchiades*, which happen'd at the Beginning of the Year 314 he was thought worthy to ſucceed that holy Pope.

The only conſiderable Diſturbance in the Church at that Time was cauſed by the *Donatiſts* in *Africa*, whoſe Schiſm had then ſubſiſted above ſeven Years. The Emperor *Conſtantine* hoped he ſhould remedy this Evil by naming ſome Biſhops of *Italy* and *Gaul* to examine and decide the Affair in a Council at *Rome*, as has been related in the Life of St. *Melchiades* on the tenth of this Month. But, finding thoſe Schiſmaticks refractory, and full of Complaints of the pretended Precipitation of that Council, and the ſmall Number of it's Biſhops, he was reſolved to leave them no Shadow of Reaſon, or any thing that ſhould look like an Excuſe for their Diſobedience. In this View a Council was call'd at *Arles* in the Year 314, where our Saint was repreſented by four Legates, two Prieſts, and as many Deacons. This venerable Aſſembly, conſiſting of thirty three weſtern Biſhops, was held on the firſt of *Auguſt* and confirm'd the Deciſions of the Synod of *Rome*. Before the Council broke up, they made twenty two Canons, all which related to Church Diſcipline, and were directed to our Saint, deſiring him to publiſh them through the whole Chriſtian World.

Some Time after the Church of *Egypt* was diſturb'd by the Riſe of *Arianiſm*, which ſoon ſpread it's ſelf through the whole Eaſt. *Conſtantine*, not having been able to ſtiffle this Flame when it firſt broke out, and apprehending

Dec. 31. ding it would make Havock in all the Provinces of the Empire, had Recourſe to the laſt Remedy for extinguiſhing it, that is called an œcumenical Council, to which all the Prelates, who own'd his Authority, were invited, and thoſe who were not Subjects of the *Roman* Empire had free Leave to aſſiſt at their Aſſembly, which was open'd at *Nice* on the nineteenth of *June* 325, and cloſed on the twenty fifth of the following *Auguſt*. As this Council repreſented the whole Church, *Silveſter*, who was it's firſt Biſhop, would have preſided there, had his great Age allow'd him to make ſo long a Journey, for which Reaſon he deputed two Prieſts to act in his Name, and conſent to the Deciſions of the Biſhops.

After almoſt twenty two Years ſpent in a punctual Diſcharge of all the Duties of his exalted Station, St. *Silveſter* received the Reward of his Labours on the laſt Day of the Year 335, and was buried in *Priſcilla*'s Ground about two Miles from *Rome*. Toward the Middle of the IX Century Pope *Sergius* II removed his Body to a Church, which afterwards bore the Saint's Name. His Veneration was publickly eſtabliſhed, at leaſt at *Rome*, in the VI Century, as is evident from a Homily pronounced by St. *Gregory* the Great on the Day devoted to his Memory, which is his ninth on the Goſpels. Pope *Gregory* IX, who was promoted to the holy See in the Year 1227 made it a general Feſtival for the whole Church; which is obſerved by the *Latins* on the Day of his Death; but by the *Grecians* on the ſecond of *January*.

The End.

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FINIS.

MVSEVM BRITANNICVM